COPTIC OSTRACA: FROM THE COLLECTIONS OF THE EGYPT EXPLORATION FUND, THE CAIRO...

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COPTIC OSTRACA

FROM THE COLLECTIONS OF THE EGYPT EXPLORATION FUND, THE CAIRO MUSEUM AND OTHERS

THE TEXTS EDITED WITH TRANSLATIONS AND COMMENTARIES BY

W. E. CRUM

WITH A CONTRIBUTION BY THE REV. F. E. BRIGHTMAN

SPECIAL EXTRA PUBLICATION OF

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FINAL ADDITIONS AND CORRECTIONS.

I. *To Translations and Commentaries*:

p. 10, **36.** For this David, v. also T. 7.

p. 12, **300.** V. Pl. II.

p. 15, **Ad. 8.** Read (*Sf.* 9).

p. 16, **61** n. 3. For *ρσκυλμος*, v. T. 7.

p. 17, **62.** 'Make a division'; cf. Corp. Rain. ii, no. 81.

p. 18, **Ad. 59** end. 'And the trouble (? *σκυλμος*) that was taken to reach us.'

p. 19, **481** n. 5. Cf. obscure use of *δέ* in BP. 8696.

p. 22, **482** n. 3. V. also Corp. Rain. ii. 186, where *hourate* is given as singular.

p. 32, **218** n. 2. Read Copt. Cat. no. 528.

p. 34, **169** n. 3. Cf. church of S. Bidabe (Vansleb, Beschreib. 1664, ed. Paulus, p. 377).

p. 40, **439** n. Cf. *Toout* طود, RAC. 69.

p. 44, **470** n. *Temamên* more likely (RAC. 94. Stern in 'Ausland' '78. 874 compares Arab. Damâmîn. V. Yakut ii. 585).

p. 45, **497.** Add (*P.* 4).

p. 52, **290** n. 4. Cf. F. Robinson, Apocr. Gosp. 182, 245, *τάχα* 'indeed.'

p. 60, **227** n. 1. After 4907, add 'and **343** are.'

p. 63, **249** n. 1. Read V. **18.**

p. 65, **324** n. 2. Cf. also *mour nnouh*, Corp. Rain. ii, no. 247.

p. 66, **335** n. 2. Cf. also The Apocalypse viii. 3.

p. 81, **Ad. 57** n. 3. For the true meaning, v. p. xx.

II. *To Lithographed Indices*:

p. 103, col. 3, l. 23. For Ad. 10 read Ad. 20.

p. 105, col. 3, l. 45. After this, insert ⲡⲁⲧⲟⲩⲥⲓⲣ[illegible] ? 315.

p. 108, col. 1, l. 19. *Dele.*

col. 2, l. 15. After this, insert ⲗⲉⲟⲛⲧⲓⲟⲥ Ad. 9.

l. 21. „ „ ⲥⲧⲉⲫⲁⲛⲟⲥ 491.

l. 25. „ „ ϣⲉⲛⲉⲧⲱⲛ 105.

p. 113, col. 2, l. 8. *Dele* 147, 223.

p. 116, col. 3, l. 21. For 74, *187 read *74, 187.

p. 117, col. 1, ll. 16, 17. *Dele.*

p. 121, col. 2, l. 13. *Dele.*

p. 123, col. 3, l. 16. Read 307.

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ABBREVIATIONS.

Collections of Ostraca &c.:

A.	Lord Amherst of Hackney.
B.	Brussels, Musée National (Dr. Capart's collection).
BM.	British Museum.
BP.	Berlin, Königl. Altes Museum.
C.	Cairo (Gizeh) Museum.
C. stelae.	Cairo Coptic stelae; v. Crum, Copt. Monum. (Cat. gén. des antiq. ég., Cairo 1902).
CF.	Cambridge, Fitzwilliam Museum.
D.	Prof. Flinders Petrie's, from Denderah; University Coll., London.
Drewitt.	Dr. F. G. D. Drewitt, London.
E.	Egypt Exploration Fund.
F.	Florence, Museo Archeologico.
G.	C. W. Goodwin's copies of various ostraca (quoted according to pp. of his MS., BM. Add. 31,291).
Hilton Price.	F. Hilton Price Esq., London.
L.	Lady Longmore, The Paddock, Woolstone.
OA.	Oxford, Ashmolean Museum.
OB.	Oxford, Bodleian Library.
P.	Prof. F. Petrie, University Coll., London.
Pollard.	Joseph Pollard Esq, Highdown, Hitchin.
S.	Prof. Sayce, Oxford.
Sf.	Prof. G. Steindorff, Leipzig.
Sg.	Strassburg, Egyptological Institute and Landesbibliothek (Prof. Spiegelberg's copies).
TB.	Dr. Turaieff's copies of W. de Bock's ostraca.

Published Works:

ÄZ.	Zeitschrift für Aegyptische Sprache.
Corp. Rain.	Corpus Papyrorum Raineri Archiducis Bd. ii, 1895 (= Krall, Rechtsurkunden).
Grenf. Pap.	Grenfell and Hunt; Greek Papyri, 1st and 2d series.
Inst. ég.	Institut égyptien, Cairo; Mémoires and Bulletin.
Leontios.	Leontios von Neapolis; Leben d. heil. Johannes des Barmherzigen, ed. H. Gelzer.
Leyd.	Manuscrits coptes . . . de Leyde, ed. Pleyte and Boeser.

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Miss.	Mémoires de la Mission archéologique française au Caire.
PG.	Migne's Patrologia, Series Graeca (T. 87^3 = Joh. Moschi Pratum Spirituale).
PSBA.	Proceedings of the Society of Biblical Archaeology; London.
RAC.	Revillout; Actes et Contrats . . . de Boulaq et du Louvre, 1876.
Rec.	Recueil de Travaux rel. à la philol. et à l'archéol. égypt. et assyr.; Paris.
Rev. ég.	Revue égyptologique, ed. Revillout.
Rossi.	I Papiri Copti . . . di Torino (2 vols.), ed. F. Rossi.
RP.	La Correspondence de St. Pésunthius, évèque de Coptos, (papyri) ed. Revillout in Rev. ég. ix. 133 ff.
S.	Silvestre, Paléogr. univers., vol. i, Copt. plates.
T.	B. Turaieff: edition of M. Golenischeff's ostraca, in Bull. de l'Acad. impér. 1899.
Vit. Pachom.	Βίος τοῦ ἁγίου Παχουμίου in Acta SS., Maii iii. 25* ff.
Wilcken.	Griechische Ostraka, ed. U. Wilcken.
Z.	Zoega; Catalogus Codd. Copticorum.

Miscellaneous:

Ad.	Addenda to lithographed texts (p. 87 ff.).
Cat.	Catalogue.
P.	Pottery.
L.	Limestone.
n.	note.
pap.	papyrus.
ro.	recto.
vo.	verso.
corr.	correct the text as follows.
prob.	probably.
?	perhaps.
. . . (in the Translations)	about one word unintelligible.
. . . . . (in the Translations)	more than one word unintelligible.

Numbers in heavy type, as **175**, **Ad. 3**, = the ostraca here published.

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INTRODUCTION

The Present Publication.—The ostraca published here for the first time[1] are drawn from a variety of collections. Of these the largest (containing some 330) is that which resulted from the Egypt Exploration Fund's excavations at Dêr el-Bahri in 1893-94. After lying for some years at the office of the Fund, these were recently (1901) assigned to the British Museum. The collection next in size is that of the Cairo (Gizeh) Museum. It numbers about 220 and was acquired at various times and from various sources. The *provenance* is in this case but rarely ascertainable.[2] Prof. Petrie's work has, at different times, produced two collections: one apparently from Thebes, the other certainly from Denderah.[3] Several of Prof. Sayce's ostraca have their locality marked upon them. Prof. Steindorff's collection was purchased in Egypt, I understand, piece by piece; so too those obtained for the Strassburg Egyptological Institute and Landesbibliothek—I know these solely through Prof. Spiegelberg's copies — the Bodleian Library, the Ashmolean Museum at Oxford, the Fitzwilliam at Cambridge and the National Museum at Brussels. The small collection of Lord Amherst was obtained partly by him in Egypt, partly by purchase at home. Those belonging to Lady Longmore, Mr. Hilton Price, Dr. Drewitt and Mr. Joseph Pollard were acquired by their owners in Egypt—all, I think, at Thebes. The ostraca in the Museo di Antichità at Florence doubtless came also from Thebes.

I have to express my thanks first of all to the Committee of the Egypt Exploration Fund for their kindness in allowing me thus to make use of their ostraca and to Dr. Budge and Mr. Hall for facilities to collate certain of them after the collection had passed into their keeping. Also to M. Maspero for acquiescing in this employment of my copies taken while preparing the catalogue of the Gizeh Museum. For similar kindnesses I am much indebted to the possessors or custodians of all the above-named collections who have with the utmost liberality allowed me access to their ostraca. The generosity of Professors Steindorff and Spiegelberg is emphasized by their competence to have themselves edited the material magnanimously put at my disposal. The comprehension of the texts has been greatly facilitated by Professor Erman's kindness. With well-known generosity, he allowed me the use of his copies of the large Berlin collection, besides opportunity, when at Berlin, of myself transcribing the texts more recently acquired. A debt of a similar kind must be acknowledged to M. Turaieff, who most kindly sent me his copies of the late W. de Bock's ostraca. Prof. E. Schiaparelli was good enough to photograph for me a particularly important piece in the Turin Museum. Finally, to Mr. F. G. Kenyon I owe an especial debt of gratitude for his patience in reading a proof of the Translations and Commentaries and for numberless suggestions and improvements during the printing of the book.

In dealing with the Greek liturgical texts which

[1] Excepting **84, 338, 385, 393, Ad. 58,** already printed by Prof. Sayce, PSBA. '86, 187 ff.

[2] In 1884 a score or so of ostraca were found at 'Abd el-Kurnah (Maspero, Bull. Instit. ég. for 1884, 65). Presumably they are included in the Cairo collection.

[3] Found on the top of the animal catacombs; v. Petrie, Denderah, pll. 27, 36 and p. 30.

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occur in the various collections—too closely related by locality, date and subject-matter to be separated from the Coptic—I have had the great advantage of Mr. Brightman's help. It must be understood that for his editions of these texts, Mr. Brightman has been solely dependent upon my copies.

The order in which the two parts of this book were prepared—the lithographed texts first and the printed portion afterwards—was unfortunate; for it has led to the latter being burdened with a number of 'corrigenda' demanded by the thus too hastily fixed forms of the texts, my readings and comprehension of which have in many cases been improved since the lithography was completed. Moreover, it was seen to be frequently desirable to treat the texts in a sequence different from that in which they had been arranged. In using the book it will therefore be necessary to consult the table on p. 93 in order to find the page of the Commentary on which any given text has been dealt with. The arrangement is still far from perfect and on p. 82 (print) some texts are dealt with which should have appeared earlier.

It will be noticed that many of the Translations are preceded by readings differing from those of the lithographed texts. Among these it may easily be seen, if the texts themselves be compared, whether a divergence from the latter is intended as the completion of an imperfect line or as the suggested emendation of a passage, obscure either from the inaccuracy of the original or from my failure when lithographing to read the text correctly. In the case of the Cairo ostraca there has been no opportunity of further revision of my copies; but most of the other texts I have been able to collate, at least once. For these therefore the altered readings represent either (1) corrections ('corr.') of the lithographed text resulting from recollation, or (2), much more often, probable emendations, whether in word-division or completion or in the letters themselves, suggested by further study.

In the Translations &c. Coptic words are transliterated, letter for letter. Coptic ϫ is represented by *j*, and ϭ by *ĝ*.

Materials.—There is no occasion to refer here to the employment of pottery as a writing material in pre-Christian periods; that has been fully dealt with by Prof. Wilcken ('Griechische Ostraka' I, Kap. 1). For the class of texts—documents relating to the financial administration—with which his work is concerned, ostraca, properly so called (when not papyrus), appear to have been exclusively used. In the present collection, on the other hand, which includes only a relatively small number of such documents, a large proportion of the texts are upon flakes or slices of the white limestone so easily obtained in Western Thebes and so admirably adapted for writing purposes. It is remarkable that the scribes of the Greek and Roman periods should have ignored this use of the white stone, while from the foregoing Pharaonic and succeeding Christian times we have countless examples of its employment. A plentiful supply of papyrus during the intermediate epoch may be the explanation; or we may suppose some official regulation or fashion to have prescribed the use of pottery for certain classes of records. The subsequent predominance of limestone among the official documents, both ecclesiastical and legal, shows that it was regarded as a material more honourable than pottery. The frequent apology for not using papyrus (v. **97**), by this time grown scarce and expensive in the provincial towns, is only once met with where limestone is employed (**49** vo.); elsewhere it is pottery which requires apology.

Distinct as the ink has often remained upon the stone's surface (Pl. I.), it is, when once effaced, irrevocably lost; it has not been absorbed and chemical reagents seem powerless to revive it.[1] With pottery the case is less hopeless; slight moisture will often render the faded parts again visible. The pottery used by the Copts is

[1] Prof. Crum Brown of Edinburgh has kindly examined some specimens of the limestone and writes: The ink is "apparently lamp-black, mixed with more or less oxide of iron. It washes off; so has not been made up with varnish or oil, but with water: perhaps with some gummy substance added. In some cases the ink appears to have attacked the stone. This seems to point to mixture with an acid, probably vinegar or sour wine. The faintness of the inscriptions is really due to rubbing off the pigment rather than to fading."

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generally easy to recognize: of ill-baked, coarse material and dull brown or chocolate, pale dun, more rarely red colour, with many and often deep ribs, it has little resemblance to that made in earlier times.[1] These are however not the characteristics of one series of our ostraca, namely the official tax-receipts (v. **409**), the material of which is always without ribs, glazed and generally of a light yellow colour. The shape of these too is usually triangular (v. facsimile, p. 84), and they are further distinguished from the generality of the pottery ostraca in having survived almost always intact. An examination of the following texts will show that, with this exception, complete texts, even unbroken pieces, are exceedingly rare. The immense number of uninjured Greek ostraca has in Coptic no parallel.

Two words are used in these texts to designate the ostraca: the Greek πλάξ and the Coptic *belje*. The former seems properly to designate limestone, the latter pottery; though in a few instances (7 out of 40), the Coptic word is applied to the stone.[2]

Constant as the use of these materials for writing evidently was, their mention in the literature of the period seems almost unknown. I can cite but one instance. In the story, related by Daniel of Scete, of Anastasia the supposed eunuch, we are told that she was accustomed to make her wants known to the brother whom Daniel used to send to her, by means of a written ostracon, placed at the entrance of her cell.[3]

Contents. — The marked contrast between Greek and Coptic collections of ostraca has been already referred to: the former consist, with scarcely an exception, of financial documents; the latter contain texts of every description.[4] In the present publication the texts most interesting, both for the comparative novelty of their contents, for their number and from the fact that they mostly emanate from a single source, are those relating to ecclesiastical matters. Among them will be found episcopal edicts or charges touching various questions of church government (v. below, §. Clergy and Monks), besides numerous official letters from and to the bishop, the abbots of monasteries and other officials. There are also texts more directly theological: biblical and liturgical passages in Greek as well as Coptic, extracts from homilies, more or less fragmentary, which might perhaps be identified, and from the so-called Nicene γνῶμαι, besides significant references to patriarchal epistles and local episcopal canons.

Documents dealing with legal and commercial matters are plentiful, if fragmentary and obscure. They include guarantees or securities (ἐγγύη), undertakings to accept judgment, acknowledgments of responsibility, promises to repay (ἀσφάλεια) and receipts for payment (ἀπόδειξις, ἐντάγιον), contracts to do specified work (ὁμολογία), agreements as to mutual rights (ὁμολογία), renouncements of future claims, authorizations or agreements as to the performance of stated undertakings (ἐπιτροπή), a series of obscure promises of security or safeguard (**107** &c.), declaratory oaths about property, wills and statements as to shares of inheritance, as well as a number of official tax-receipts.[5]

There is much variety in the ostraca bearing lists and accounts, remarkable among them being the lists of books.

Finally, the private correspondence which has survived in this form will obviously be both varied in character and difficult of interpretation. The subjects written about must frequently be divined from the briefest allusions, the writer is often

[1] There is as yet no trace of the fine, light-coloured pottery, peculiar in later times to Luxor (Ibn Duḳmâḳ V. 31, Abûlfeda II. 154).

[2] It is open to question whether the contract T. 4 (limest.), called by its writer 'this χάρτης,' is a copy (or draft) of a text on papyrus or whether χάρτης is merely the scribe's mistake for πλάξ.

[3] Ὄστρακον γεγραμμένον, Rev. or. chrét. V. 51; ἔγραψεν ὄστρακον πρὸς τὸν γέροντα, ib. 58. It must be remembered that little Greek 'literature,' properly so called, was produced in the South, where ostraca were best known.

[4] A summary by Revillout (Ac. des Inscr., C. r. 1870, 325) shows the Louvre collection to be much like ours.

[5] A similar receipt is published in the Leyden Cat. of Coptic Antiquities (1900), p. 26.

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careless or his language faulty. An undamaged, completely legible and intelligible letter is a rarity very seldom to be met with.

Places.—A considerable number of places are named in these texts; but a large proportion convey little to us. Either they do not recur elsewhere or, where they occur, cannot be precisely localized. Some however, and those among the most frequent, would sufficiently indicate the district whence most of the ostraca have come, even were that not fixed by external evidence; for they are names often to be met with in the legal documents of the 8th century, found from time to time in the ruins of Western Thebes and known, from the Coptic name of the village they most often mention, as the 'Jême Papyri.' The 'Castrum of Jême' or 'Hill of Jême' or more often 'Jême' simply—the name is a transcript of a hieroglyphic and demotic group—appears to have been some part of the ancient necropolis at the base of the hills, behind the series of 'Memnonia' which extends from Kurnah to Medinet Habu.

A central point of the Coptic community which dwelt here would appear, at the period of the Arab conquest, to have been the *τόπος* or *μοναστήριον* of S. Phoebammon, the archives of which, for that period, form the majority of the above-named papyri. Both village and monastery are named repeatedly upon our ostraca; and so too are other localities familiar in these papyri, e.g., the nomes and towns of Hermonthis and Koptos, the town of Ape, several streets already known (v. **141, 145, 147**), and certain churches, besides obscurer localities which we may hence assume to be not far distant from Thebes. It may indeed be asserted that, unlike the Greek, all Coptic ostraca hitherto obtained belong, with very rare exceptions, to the Theban neighbourhood. The single one published by Mariette[1] is said to have come from Abydos; four in Berlin and one in Munich are from Elephantine; two in Cairo come from Kôm Ombo; a group of Prof. Petrie's from Denderah.

[1] At the end of the 'Catalogue d'Abydos.' Republished by Stern, ÄZ. '85. 68.

The site of S. Phoebammon's monastery is not determined by any extant local evidence. The whole extent of the necropolis is scattered with Coptic ruins, among which the remains of churches and monasteries may at several points be recognized, either by their aspect or by their modern appellations. The Jême papyri, notwithstanding a wealth of geographical names, offer little evidence from which to draw definite conclusions, and no record appears to have been kept of the precise locality where they were unearthed.[2] Stern has proposed (ÄZ. '85. 56) to recognize the monastery in the ruin known as Dêr el Bahit, situated on the hill of Kurnah.[3]

From the evidence however of the present texts, I should incline to seek it rather in the large buildings which, till recently, covered the upper parts of the temple at Dêr el-Bahri. There, as has been said, a great number of our ostraca were found[4] and it is precisely in these that the *τόπος* of S. Phoebammon is oftenest mentioned. Moreover, one of the persons most frequently addressed or referred to in this same group of our texts is Victor, *προεστώς*, *ἡγούμενος* or priest of the monastery of S. Phoebammon.[5] Victor dwelt, we may presume, in his own monastery, which would thus be that in the temple of Dêr el-Bahri,[6] the brick ruins of which were conspicuous until removed by the recent work of the Egypt Exploration Fund.[7] M. Naville states[8] that these ruins covered in 1893 the upper and middle platforms

[2] Kabis (Bull. de l'Inst. ég. for '80. 24) can give no definite information as to those found by Mariette.

[3] Lepsius, Briefe 295.

[4] "A fine 'pocket' of Coptic ostraca" when clearing the NW. altar-chamber (D. el-B. I. 1) and others (?) in the rubbish mounds on the Middle Platform (Arch. Report '93—'94. 4, D. el-B. II. 5).

[5] V. **219, 223, 232, 308, 332, 482**, G. 106 and prob. **351, 389**; cf. T. 4.

[6] Known locally as D. el-Assassif or D. es-Sultân (Mariette, D. el-Bahri, Texte, p. 1). The *τόπος* or church of the '*ἅγιος ἀπὰ Βίκτωρ* in Jême' has no bearing here; it is dedicated to the martyr (RAC. 52, BM. or. 4871 &c.). What is the Dêr er-Rûmi, 'mon. of the Greeks,' marked by Bonomi (BM. Add. 29816, f. 1) in the N. corner of the D. el-Bahri valley?

[7] Photographs of the ruins: Mariette, Voyage II, pl. 60, Eg. Expl. Fund, Arch. Rep. '93—'94 pl. 1, Introd. Mem. pll. iv, v.

[8] D. el-Bahri II. 5.

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and a part of the causeway of the Pharaonic temple. The Copts had brought the middle up to the level of the upper platform by means of heaps of *débris* some 40 ft. high. The most conspicuous feature of their constructive work which survived was the square brick tower, erected at the S.E. corner of the upper platform (cf. **310**) and having, when recently demolished, a height of about 25 ft. Besides brick the walls of the monastery contained countless pieces of the ancient masonry,[1] either in blocks or fragments, so that their destruction was an inevitable step in the reconstruction of the temple. The monks had probably covered the walls of the buildings with plaster; traces of it were often visible, as were the remains of frescoes with which it was adorned.[2] One part of the S. side of the upper platform was apparently used as a chapel or burial-place, for a number of bodies were there found,[3] dressed in an unornamented costume, with leathern belt and apron.[4]

Persons.—The only person otherwise known to history, who is certainly mentioned as a contemporary in our texts, is the patriarch Damianus, †605 (v. **Ad. 59**, cf. **18**), whose doctrinal manifestos are referred to. In two instances the well-known bishop of Koptos, Pesynthius (Pesente) is probably alluded to (**25, 286**), though the nature of both texts—one a mere graffito, the other possibly a copy and no genuine letter—somewhat diminishes the probability.[5]

The personage who appears most prominently is bishop Abraham, the author of a score of the edicts, documents and letters here published and the recipient of as many. Yet neither here nor in other collections of ostraca,[6] is his diocese ever named, though it might be inferred from **40.** There are however some circumstances suggesting his identity with Abramius, the author of the Greek will, BM. pap. lxxvii.[7] The testator there is bishop of Hermonthis (l. 83), but resides in 'the holy mount of the Memnonia' (l. 76). Our bishop too presumably dwelt at or near to Jême (a name often used as synonymous with the Memnonia), since almost all the ostraca addressed to him were found at Dêr el-Bahri. Again, the will is drawn in favour of the monk Victor, 'the pious priest and my disciple' (ll. 17, 29), to whom, with the rest of his property, the testator bequeathes the ἅγιον τόπιον of S. Phoebammon in the same mount (l. 25). The Abraham too of the ostraca is often addressed or greeted in conjunction with a priest Victor (**49, 50, 52, 90, 94, 97, 311, 486**, BP. 8703) and though the latter is never there termed his 'disciple,' he is sometimes called his 'son' (**58, 63**, BP. 8727). The monastery of S. Phoebammon was, during some part of the period to which these ostraca belong, directed by a προεστώς named Victor (v. §. Places), who may be the before-named legatee of the bishop's Greek will. Further, a bishop Abraham and a προεστώς Victor are alluded to as former occupants, if not the immediate predecessors,[8] of the προεστώς Jacob, in this same monastery, whose Coptic will is preserved as BM. pap. lxxviii. These it seems reasonable to identify with the Abraham and Victor of pap. lxxvii. A coincidence, apparently supporting the identity of the two bishops, should be mentioned here. In pap. lxxvii, l. 81 Dioscorus son of Jacob, archpriest of Hermonthis, is a witness; an archpriest Dioscorus is referred to by the bishop in ostr. **69.**[9]

The evidence from handwriting of the ostraca here is inconclusive, owing primarily to the mis-

[1] Eg. Expl. F., Arch. Report '91—'95. 37, ib. '95—'96. 5, Introd. Memoir 11.

[2] Introd. Mem. 2, D. el-B. I. 3, 5.

[3] The former owners of Jacob's τόποι had been interred within it (RAC. 42).

[4] Arch. Rep. '94—'95. 37, D. el-B. IV. 6.

[5] Since the following pages were in print, I have found at Munich (Königl. Bibl., MS. Copt. no. 3) fragments of a Sa'idic version of the published Boh. encomium on P. The texts are not identical. The Sa'idic is presumably the original version.

[6] BP. 8697, 8699, 8700, 8727, T. 6, T. 14, S. 3.

[7] Published in Kenyon's Catal. I. 232, earlier by Wessely in Wiener Stud. ix. 235.

[8] 'Apa Peter, the priest,' had apparently intervened; but this is not quite certain.

[9] The fact that Pĕgosh son of Psamô, the *lalane*, and Pisrael son of Psate, both witnesses in pap. lxxviii, appear to recur in **111, 114, 157**, is of little weight, since we have nothing by which otherwise to fix the dates of these ostraca.

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leading similarity between the most frequent hands. Among the numerous ostraca of which bishop Abraham is the author, one hand is of particularly frequent occurrence; it is that which, in cases where there seemed little doubt as to its identity, I have named 'A' (v. Pl. I, **71**). It is however practically certain that this hand is not the bishop's own; for besides the episcopal edicts, letters &c., written by 'A,' and those recording declarations made before and requests addressed to the bishop, there are several other texts—formal statements, undertakings, contracts,—having a variety of authors, yet likewise written in this hand; and it is hardly to be supposed that the bishop had, in such cases, acted as scribe. Again, the hand here called 'B' (v. Pl. I, **295**), in which two of the bishop's letters were written (**58**, **67**), is often hard to distinguish from 'A'; indeed I feel quite uncertain as to whether both are not but the work of a single scribe, whose productions differ in appearance as they are more deliberately or negligently written. But if that were so, the text of **Ad. 14** would seem to indicate that the writer of both 'A' and 'B' is none other than the priest Victor, presumably the bishop's disciple and the writer of other texts clearly in hand 'A' (**231**, **325**, **Ad. 10**).[1] Yet there are examples of episcopal edicts in hands differing from either of the above (**Ad. 8**, **65**, **69**, **126**), showing that the bishop availed himself of the services of various scribes and showing perhaps besides that he was himself unable to write. And we are thus reminded that bishop Abramius, the testator of pap. lxxvii, was likewise dependent upon an amanuensis (l. 81).[2]

It is unfortunate that neither of the wills above referred to (papp. lxxvii, lxxviii) bears a date. Messrs. Grenfell and Hunt however inform me that they would place the Greek document in 'the last part of the 6th century,' since it closely resembles texts from Oxyrhynchus of the reigns of Justin II, Tiberius and Maurice (i.e. 565—602). None of the several hands exhibited in the text belongs, they hold, to the 7th century. Mr. Kenyon is likewise willing to assign the papyrus to this period, his suggestion of a later date (made at a time when the materials for the palaeography of this period were scantier) having been based on the dates of the Coptic papyri supposed to have been found with it. Several Greek papyri in the British Museum (nos. cxiii. 4, ccix, ccx) and the Louvre (nos. xx, xxi. 2, xxi. 4), dated in this period, can show parallels to every scriptural peculiarity of pap. lxxvii. As regards the Coptic will, pap. lxxviii, it is differentiated in several ways from the series of documents — the Jême papyri — with which it is classed: by other formulae, an unusual vocabulary, and by having among its witnesses no one whose name recurs in the other texts—a rare circumstance here—as well as by palaeographical features distinguishing its script from that of the others. It is rather to those dated Greek MSS. of the close of the 6th and beginning of the 7th centuries that this papyrus, no less than pap. lxxvii, must for comparison be referred. The script of the Coptic text is indeed stiffer and less often ligatured,[3] but the letters are formed in the same way and those ligatures employed are identical.[4] Further, the Jême papyrus published by M. Loret (Rec. xvi. 103) is in a hand so similar to that of the bishop's amanuensis in pap. lxxvii, that their identity might well be maintained. But the date of this is 634 or 635.[5] If then we place these two wills between the years 560 and 640, we shall venture as near to precise dates as the palaeographical evidence warrants. (But cf. §. Dates.)

[1] The dating of these hands might have been assisted by BP. 9447, the script of which much resembles 'A' or the contemporary 'D,' were it but complete; for there 'the patriarch, Abba A——' is mentioned. But at this period either the name Anastasius, Andronicus or Agatho might be used to complete the line.

[2] It is of course possible that, though unable to write in Greek, the bishop could have done so in his own language.

[3] Cf. a similar contrast in the fragment, Rec. xvi. 103, facsimiled here, p. 85.

[4] Most unmistakable in the closing lines which, written in Greek, though by the same scribe, can be paralleled in every detail from the dated MSS. Cf. the rough facsimile, p. 85, also the monetary abbreviations lxxvii. 55 and lxxviii. 75. The Coptic hand as a whole closely resembles that of the bishop's amanuensis in lxxvii. 80, 81.

[5] The regnal dates appear contradictory, but the 8th Indiction is probably correct. (So Mr. E. W. Brooks.)

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The name Abraham was, among the Copts of that time, a frequent one and we cannot claim to identify our bishop with other namesakes. Yet there are one or two cases in which the temptation to do so is strong. (1) A bishop Abramius (*αββα Αβραμιου επισκοπου*) is named upon one of several silver objects found, a few years ago, in the ruined church on the W. of the grand colonnade of the Luxor temple.[1] The lettering of the inscription is analogous to that of the stelae from Hermonthis and so might belong to the 7th century. (2) A 'monastery (*μονή*) of Abba Abraham' existed in the time of Pesynthius of Koptos (v. **25**),[2] who occasionally visited it. The text seems to imply that this Abraham was then living[3] and it is to be presumed that the monastery was not far distant from 'the hill of Tsente' where that of Pesynthius lay. The only Abraham who, in the 6th century, left a name in Egyptian church history, was the abbot of Pboou (Fâû) who, expelled by Justinian, founded another monastery at Farshût.[4] He cannot of course be the same with the bishop in our texts.

Next to that of the bishop, the name most conspicuous is Victor. It doubtless refers in our texts however to more persons than we can distinguish. One at least can be recognized: Victor, the priest, who was *προεστώς* of the monastery of S. Phoebammon (**219, 223, 303**?, **332, 351, 369, 389, 482**, G. 106), presumably the same who in **232** is called 'monk of S. Phoebammon.' Victor again is the name of the priest repeatedly greeted by those who write to bishop Abraham (v. above), sometimes in rather extravagant terms (**52**), and twice addressed directly in conjunction with the bishop (**311, 486**). Of the Victors in BM. pap. lxxvii and in M. Loret's papyrus we have already spoken.

As the bishop appears to have employed Victor as his favourite secretary, so Victor in turn frequently uses the services of David, the scribe whose hand I have called 'D' (v. Pl. I, E. 301, **158**). He wrote and signed **158, 296, 297, 304**, ÄZ. '78. 19, no. 7 and presumably **Ad. 44** and T. 4, all of which are official documents, four of them addressed to Victor or recording his presence, one (**158**) to an oeconomus of S. Phoebammon whom we may assume to be Victor. Numerous other texts are clearly by the same hand, though wanting the writer's signature. Further, a comparison of hand 'D' with that of the principal texts from the tomb-church of 'Dega,'[5] will make their identity very probable. 'D' too is, in all probability, the hand of the dated Turin ostracon (v. §. Dates).

It has been already suggested that hands 'A' and 'B' are in reality but one and that their writer is Victor, the bishop's disciple. Proof that 'D,' the hand of Victor's scribe, is contemporary with these and with the bishop is afforded by the recurrence of the priest Plein, son of Dios, in **158** (hand D), **313** (hand A) and T. 6 (addressed to the bishop). The bishop himself is perhaps mentioned in **293**, but in no other example of hand 'D.'

Two more texts by Victor, **132** and **Ad. 47**, may be noticed. They are by one and the same hand,[6] which can hardly, notwithstanding resemblances, be 'D.' The first is interesting as relating to the will by which 'the deceased Abraham' had disposed of 'the *τόπος*'—possibly therefore a reference to the Greek papyrus BM. lxxvii.

A number of ostraca are written in the hand of a certain Elias (v. **227**), possibly the joint occupant with Jacob of a monastery in Jême which they bequeath to Stephen.[7] The succession

[1] V. Grébaut in Bull. Instit. ég. for '89. 334 and Daressy, Notice explic. (1893), p. 7.

[2] In the fragment Z. ccxxiii = Miss. iv. 754 occurs an 'Apa A.' dwelling to the *north* of the subject of the text, who is therefore hardly Pesynthius. A limestone tablet, Alexandria Mus. 274, records the restoration in AD. 698 of a *τόπος* of 'the holy Apa A. the anchorite,' which had fallen into ruin through age. Its *provenance* is unknown.

[3] We may translate: 'visit him' (Abr.) or 'visit it' (the mon.); Méms. Instit. ég. ii. 352, 357.

[4] Z. ccxxii = Miss. IV. 511, 742, Berlin k. Bibl., MS. or. 1607, no. 4. Also in the list of abbots, T. 20.

[5] Miss. I, 36 ff., Hyvernat, Album, pl. viii. 6. Cf. here **18**, which shows these texts to be contemporary with or slightly later than Damianus.

[6] I have a photograph of the first and a facsimile of the second.

[7] RAC. no. 3.

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of abbots obtained from their will (Epiphanius, Psan,[1] Jacob and Elias, Stephen) and the indications of RP. 11 show that the co-testator, Elias, probably lived shortly after Pesynthius of Koptos. In none of Elias's letters is bishop Abraham referred to.

Dates.—It is obvious that, on the evidence hitherto adduced, we are only able approximately to date the principal personages mentioned in the following texts. Damianus was clearly the reigning patriarch when some of the writers lived. As to bishop Abraham, we cannot, without proof that **Ad. 59** is by either hands 'A,' 'B,' or 'D,' conclude that he was that patriarch's contemporary. There remains however an important factor in the question to be noticed. The ostr. no. 38 of the Turin Museum[2] records a solar eclipse 'in the year that Peter, son of Palou, was *lašane* of Jême.' This the calculations of several astronomers agree in fixing as the partial eclipse visible at Thebes on March 10th, 601.[3] Now it has already been observed that this ostracon is either by the scribe 'D' or by a writer whose hand closely resembles his, and is thus presumably his contemporary (v. Pl. I.). We thus obtain further evidence strongly confirmatory of the period to which we would assign the hands 'A,' 'B' and 'D.'

To a later age belong a series of texts wholly different from those hitherto discussed. The tax-receipts (v. **409**) can be assigned with certainty to the middle of the 8th century, owing to the identity of certain of their scribes with the writers of dated Jême papyri and to the similarity in script and general appearance between those thus dated and the receipts written by other scribes. Like evidence shows that the group **147—151** and **Ad. 4** also belong to this period.

[1] For Psan, cf. also **80**.

[2] Text published by Stern, AZ. '78. p. 12 and Rossi, in Turin Atti xxx.

[3] For this information I am indebted to the kindness of Prof. H. H. Turner of Oxford and Mr. J. K. Fotheringham, who refer to Oppolzer's Kanon der Finsternisse, p. 174, and to Ginzel and Krall in Sitzb. d. k. Akad. der Wiss. (Vienna), Math. Nat. Cl. lxxxviii. II, p. 655. Prof. Turner regards the date as ascertained 'with unusual certainty.'

Clergy and Monks.—Assuming the two bishops, of the Greek papyrus lxxvii and of our ostraca, to be but one, we see that, as in the case of Pesynthius of Koptos, Hermonthis was not necessarily the residence of its bishops.[4] What their connection was with the monastery of S. Phoebammon we cannot say. Perhaps Abraham had previously been its abbot;[5] thence to the episcopal dignity would be in Egypt the usual course. From RAC. no. 10 (p. 78) it may be inferred that in the century following the connection was maintained; for bishop Colluthus there appears as having some share in the affairs of the monastery.

Other bishops connected with Jême are mentioned: perhaps 'the great bishop, the holy Abba Patermouthius,' whose τόπος is situated there,[6] and 'the holy bishop, Apa Germanus,' whose name is borne by certain property in Jême;[7] while dedications and donations to the monastery of S. Phoebammon are sometimes entrusted to the bishop as well as to the oeconomus.[8] Our ostraca too, besides Abraham, name an earlier bishop of Hermonthis, Ananias,[9] also bishops Andreas and Anthony (v. **227**), the latter presumably the bishop of Ape or Luxor,[10] the neighbouring diocese on the opposite bank of the Nile, who with the bishops of Koptos and Apollinopolis Parva, appear in RP. 11.

Many details might be gathered from our texts,

[4] Bishops are to be met with living in monasteries, e.g. Aphou of Oxyrhynchus, who remained there all the week till Saturday, and Timothy of Antinoe, who appears to have resided in one (this on the authority of the Synaxarium, 13th Hathor). Occasionally at this period we hear of bishops resigning their sees and retiring to the life of anchorites; cf. the bishop's title in pap. lxxvii. 76. Joh. Moschus §§ 37, 93, 123 records instances in Palestine.

[5] The bishop in pap. lxxvii. 25 speaks of it simply as 'under' him, ὑπ' ἐμέ.

[6] ÄZ. xxix. 12; cf. **88**.

[7] BM. or. 4875.

[8] RAC. 73, 97. But this may merely point to the ultimate episcopal responsibility in monastic affairs required by the canons, e.g. the Egyptian canons in Mansi II. 1011.

[9] Munich Antiquarium, pap. 830 is a letter addressed to him.

[10] V. the Sa'id. Scala in Amélineau, Géogr. 556 and the Boh. lists, ib. 576, where (P)ape = Τριων Καστρων = Luxor. In BM. or. 85 however Ape is said to be 'in the nome of the town of Hermonthis.'

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illustrating the powers and business of the episcopal office. We see the bishop ordaining readers, deacons and priests to particular cures and formally entrusting them with their duties (**57** &c.); arranging for the performance of service in various churches, sometimes at the application of the local authorities (**97**); issuing charges on liturgical questions and edicts of interdict and excommunication against individuals and villages (**61**); dealing with vagrant priests (**40**); hearing depositions and giving judgment in local suits and communicating with the magistracy; dispensing or recommending charity.

In certain functions the bishop could be replaced by the archpriest who had, for instance, powers of excommunication or interdict.[1] The bishop's decisions might be promulgated through him;[2] he transmits the patriarchal Festal Epistle to the clergy.[3] The archpriest sometimes appears as attached to a particular church,[4] or he is called 'archpr. of the Castrum Jême,'[5] as if the office were more general. He is not as yet identified with the ἡγούμενος, although the latter is here clearly a clerical and not a monastic official.[6]

The archdeacon is less often met with. One is attached to the τοπος of Patermonte,[7] another to that of S. Victor,[8] a third to 'the holy church of Jême.'[9] A monk who is also archdeacon is named on the stele C. 8609.

The number of churches and monasteries named in our ostraca is considerable (v. Index of Place-Names) and the total of those in the Theban neighbourhood is increased by the other documents: the stelae and the Jême MSS. together give some ten, Lepsius's graffiti and the Pesynthius papyri two or three more, making in all nearly thirty. It is sometimes difficult to distinguish between church and monastery; while ἐκκλησία designates the former only, τόπος or its Coptic equivalent apparently includes both. Nor do the names by which they are known always suffice to separate them. Thus to the martyrs Phoebammon, George, Victor, Isidore,[10] Mena[11] either might be dedicated; but the τόποι of Apa Ananias, Apa John, Apa Moses, Apa Papnoute, Paul of Koulol[12] are probably monasteries, called either after their founders or their actual abbots.[13] In only one instance can the age of a monastery be surmised: that of Pesynthius was presumably founded by or in memory of the celebrated bishop of Koptos. As to the duration of their existence, our documents show at any rate that the monastery of S. Phoebammon was flourishing at the beginning of the 7th and in the latter half of the 8th centuries, though perhaps destroyed and rebuilt in the interval.[14]

The history of Egyptian monasticism after Chalcedon has received but little attention, either from contemporary or later writers. The usually consulted records for the period with which we are concerned are the work of catholic writers (Leontius of Neapolis, Joh. Moschus, Sophronius) or of Nestorians (Thomas of Marga) and these seldom show any knowledge of Egypt beyond the

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[1] Ἀφορίζειν **83**, 'exclude from the mysteries' RP. 25² = G. 11. Here he is called πρωτοπρε[σβύτερος]. Archdeacons sometimes had this power in the 5th cent. (Hatch in Dict. Chr. Ant. I. 137). On the archpr. as bishop's vicar v. also Renaudot, De Patr. Alex. § xl, and Tuki, Rituale 310.

[2] **54, 485.** In Can. Basil. 92 he is the bishop's assessor in judicial cases.

[3] BM. pap. xci.

[4] RAC. 48, ÄZ. '88. 132, BM. pap. lxxvii. 81, stele C. 8552.

[5] BM. pap. lxxviii.

[6] Cf. the frequent combination, 'priest and ἡγ. of the —— church' (RAC. 19, 20, BM. or. 1061, ib. pap. Joad II). In ÄZ. '84, 151, 152 we see a 'priest and ἡγ.' and an archpr. of the same church. Subsequently archpr. and ἡγ. become identified, as can be seen in the ordination services; e.g. Codd. Vatic. xlv, cxxx &c.; cf. Cyril b. Laklak's decision, Renaudot, Hist. 585.

[7] ÄZ. '84. 146.

[8] BM. or. 4884.

[9] ib. 4875.

[10] Lepsius, Denkm. VI. 102, 20.

[11] In **45** his church, in RAC. 48 his τόπος.

[12] RAC. no. 1.

[13] The 'Pratum' of Joh. Moschus mentions many apparently so named. Cf. also the monasteries 'of Andrew the priest,' 'of Nahroou the priest,' 'of Peter the deacon' in the Fayyûm about this period (Rev. éts. grecq. III. 134).

[14] It probably suffered at either the Persian or Arab invasions, to one of which RAC. no. 4 may refer. There 'the whole village' assigns the mon. to certain persons who had apparently restored it after devastation. This MS. shows no names in common with the others and its script may be earlier than most; it may therefore belong to a period between those of the early 7th and those of the later 8th centuries. Cf. also BM. or. 72 and here **227**.

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Delta, the upper provinces being very rarely visited by them.[1] The Lives, *Acta*, Miracles extant in Coptic seldom deal with so late a date —the Lives of Samuel of Kalamon and Daniel of Scete are indeed conspicuous exceptions— and the papyri have been little studied in this light. Most of the latter indeed belong to the Fayyûm or Eshmunên and give no information as to affairs further south. The records of the monasteries at Thebes, as preserved in the ostraca, the Jême papyri and the stelae, stand therefore alone; from no other source has such a body of documents, so restricted as to locality and date, survived.

The occupants of these monasteries were not exclusively Egyptian. Syriac texts in the tomb-church of 'Dega' at Dêr el-Bahri,[2] possibly too the name Psyros,[3] show that Asiatic monks were present. The monks doubtless followed the Pachomian rule; on either side of them were (or once had been) the communities founded by Pachomius and Theodore, one indeed near Hermonthis.[4] We find the early Pachomian abbots enumerated on the ostraca[5] and invoked on stelae,[6] while Pachomius' Canons are among the books in the monastery of Elias (v. note on p. xix). The canons of bishop Ananias (**85**) are presumably not monastic.

Of nuns the ostraca tell us nothing, but many are commemorated on the stelae and papyrus BM. or. lxxix *V.* is by a woman dwelling in the mon. of Apa Sergius, so presumably a nun.

We have no data by which to estimate the numbers of the monks. His biographer indeed boasts that in Pesynthius's day, about the time to which most of our ostraca seem to belong, the monasteries in the neighbourhood greatly flourished. The remaining ruins do not suffice for measuring the original extent of the buildings. Nor can we gather much as to the material condition of their inmates. To what extent trades were carried on we do not know, partly because it is uncertain how far the designation 'monk' has been omitted in the documents: are those who call themselves simply 'husbandman,' 'workman,' 'builder,' 'baker' &c., necessarily seculars? Very rarely the word 'monk' accompanies the trade-name, showing perhaps that worldly occupations within the monastery were exceptional.[7] The artizans and labourers, with whom the monastery contracts for specific work, come doubtless from the adjacent villages; so likewise the tenants to whom land is let for cultivation.

Some of the monks — what proportion we cannot say—lived without the monastery as 'anchorites,' in caves in the adjacent hillside. Pesynthius had dwelt in one while a monk and as bishop retreated before the Persians to an ancient tomb in Jême.[8] Possibly 'P. the anchorite' (**345**, **378**) is none other than the bishop. Abraham of BM. pap. lxxvii is called 'bishop and anchorite of the holy mount of the Memnonia' (l. 76); indeed the evidence for his actual residence within the monastery is not conclusive. Sometimes an 'anchorite' is in orders: a priest, BP. 9420, a deacon, G. 107.

The direction of the monastery was in the hands of the προεστώς, sometimes called also ἡγούμενος in respect here probably of his clerical dignity. The civil power was represented by the διοικητής, under whose authority (ὑποταγη) the monastery, as well as the Castrum, is stated to stand.[9] In this jurisdiction the *lašane*, the most frequently mentioned local magistrate, does not appear to have shared.[10] No mention is made in

[1] Siut (Lycopolis) occasionally appears as the extreme limit of their acquaintance.

[2] Maspero, Guide du Visiteur 385, The Academy 1883. I, 264.

[3] BM. or. 4881, BP. 6139. Perhaps this and Pegôsh 'the Ethiopian,' refer merely to descent. Some bishops in Upper Egypt were Syrians; a monk of Bethleem bishop of Hermopolis PG. 87. 3053. The ordinations at Cple. by Syrian bishops were presumably of Egyptian monks, of whom plenty were there (Joh. Ephes., De beat. orient., cap. 50).

[4] Vit. Pachom. § 86. Cf. Ladeuze, Etude 172 ff., 199. 'The Tabennesiotes' (Life of Daniel, ed. Clugnet, 50) need not imply contrast with other orders, for the term is used already by Palladius. The Sinuthian rule also was accepted in other monasteries, as we learn from the story of Abraham of Pboou (Miss. IV. 512). That of John Kame too was introduced into Upper Egypt (Wüstenf., Synax. 199).

[5] T. 20. [6] C. 8636.

[7] In earlier times this was not so; v. Hist. Lausiaca c. 39.

[8] Méms. Inst. ég. II, 335, 401.

[9] BM. pap. lxxxv.

[10] The two offices are apparently not identical: BM. pap. xc. 29, 'whether δ. or *l.*'; nor do the titles interchange.

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any of our documents of the *δευτεράριος*, known to the Sinuthian congregations; but one papyrus (RAC. no. 1) refers to two *συνκάθεδροι* of 'the great *προεστώς*.' The official who in the Canons[1] holds the next place after the abbot is the *οἰκονόμος* or steward. On him devolves the conduct of practical affairs; gifts or dedications to the *τόπος* are made through him,[2] leases are arranged and workmen engaged by him,[3] land is sold by him.[4] Occasionally, indeed—more often perhaps than our texts show—he is identical with the *προεστώς*.[5] The oeconomus of a church is sometimes mentioned. In **290** a church seems to have had three (cf. T. 7). Presumably without official status was the *μαθητής* of the *προεστώς*, whom the Canons indicate as his natural successor.[6]

Close relations appear to have existed between the monks and the episcopacy. Of the bishop of Hermonthis and his connection with the Theban monasteries we have already spoken. He seems to have had, in some cases, rights of ownership in the monasteries,[7] similar to those of the *προεστώς*, who was entitled to dispose of his succession by will.[8] Assembled bishops sit in judgment upon criminous monks, even upon a *προεστώς*;[9] yet we have no evidence that even bishop Abraham had any direct share in the government of the monastery.

Some idea of the contents of the monastic libraries and of the liturgies in use may be got from the opening texts of our collection and from the book-lists (**250**, **402**, **458**, **459**, **Ad. 23**). Much more information is to be had from the long catalogue on the limestone ostracon from Thebes, published by Bouriant and doubtless relating to one of the monasteries to which our documents refer.[10]

Language.—In so large a number of texts, the work of so many hands, it would be futile to seek for linguistic uniformity. The writers differ of course in degree of education and it is not easy to distinguish between results of their negligence or ignorance and real dialectual characteristics. The *provenance* and date of the majority of the ostraca lead us to expect close similarity with the language of the Theban legal documents —the Jême papyri; and in fact the features of that idiom (many of which were indicated by Stern, ÄZ. '84. 144 ff.) are all to be found again in our texts.

Again, as in those papyri, not a few features distinctive here are also to be met with in the ancient idiom of Akhmîm and in the early Sa'idic texts which show its influence: the Pistis, Bruce pap., Elias Apocalypse &c.

(1) *Phonetic Peculiarities*:[11]—*A* stands in the ostraca for classical Sa'id. *e* in many words and for *o* in still more, Akhm. forms corresponding in both cases. Once *o* represents *a* (*hop*). Again, *e* or *é* is for *a* in certain words which have in

[1] E.g., Mansi, II. 1012.

[2] Jême papyri passim.

[3] **158**, **200**.

[4] Pap. Turin I (Atti xxiii).

[5] So in RAC. no. 1. Sourus, the oeconomus often named in the Jême MSS., is in BM. pap. lxxix *R* called *προ.*, while of the latter the verb *οἰκονομέω* is used (Pap. Rhind I, Journ. Philol. xxii. 280, 281).

[6] Cf. BM. pap. lxxviii.

[7] BM. pap. lxxvii; cf. **Ad. 9**.

[8] BM. pap. lxxviii. The seller of the 2 monasteries, Rev. ét. grecq. III, calls himself simply 'monk'; so too the testators in RAC. no. 3, though Jacob is presumably *προεστώς*. In this connection cf. Stele C. 8451 = Miss. III. xl, which commemorates the *κτίστης* Eulogius (cf. W. Nissen, Regelung d. Klosterw. 12). Private property in a church at Jême, ÄZ. '84. 146.

[9] RP. no. 11.

[10] The locality of the *τόπος* of Elias may possibly be read Tche (v. **31**), where that of Pesynthius was situated (G. 14). A *προεστώς* named Elias is known (**274**, cf. **227** &c), perhaps the same as the colleague of Jacob in RAC. no. 3, who, in describing his property, specially mentions the books left him by his predecessor (RAC. 45). It may further be noted that while Kalapesios (not Katapesios) is the name of him to whom certain of the books in B.'s list had been given, an oeconomus of Pesynthius's monastery bears the same name (G. 14). The catalogue is in many ways interesting. Assuming the works to be in Coptic, we should have here the only mention of Pachomius's Canons in that language. We see too that those of Athanasius were familiar in the South (as indeed BM. pap. xxxvi indicates). 'The Histories of the Church' (no. 58) recall Z. no. clx, which von Lemm has shown to contain the original of parts of the Chronicle of Severus. Fragments in Paris, apparently of that same work, have indeed this very title. 'The Invention of the Bones of John Baptist' might be the text of Z. no. clvii (v. Steindorff, ÄZ. '83. 137). The books were of course mostly (61 out of 80) on papyrus (*χάρτης*), not, as Bouriant has it, on paper. A few, mostly biblical, are on parchment.

[11] Most of the following instances of consonantal and vowel change will be found alphabetically in the Index of Coptic Words.

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Akhm. similar forms. For *au*, *ou* there are several instances of *ô*; but for *au* we have also *aou* (*Taoueit*, *hnaou*) and for *oou*, *au* (*erau* **136**, *tuuau* **181**, *jau* **191**). Rarer are *ou* for *eu* (**31**, **146**, **172**), *éou*, *eu* for *êu* (**199**, **229**, **311**, **385**) and *iou* for *iêu* (*laŝniou*[1]). Further, we may here note the forms *Ihannês*, *Eihannês* (**255**, **256**) for Ἰωάννες,[2] *eit* for *eiôt*.[3] The frequent interchanges of other vowels and diphthongs, such as *e*, *ê* or *i* for *ai*, *ei*, *eu* or *oi* and vice versâ, are found chiefly in Greek words; but confusions between *e*, *ei*, *ê*, *i*, *u* and between *o*, *ô* are as common in the Coptic as the Greek. Vowels are occasionally doubled, as *naa* **271**, *usaa-* **352**, *naa-* (= *n-*) **371**, perhaps *ee-* in **116**, **271**. There is conspicuous inaccuracy in the use of vowels throughout certain texts, e.g. **168**, **169**, **170**, **254**.

The interchange of consonants is most remarkable in γ, κ and *ġ*, where it can indeed be observed to some extent in almost all Sa'idic texts.[4] Little or no distinction seems to be felt between them, whether at beginning, middle, or end of a syllable or word, though, of the three equations, γ = *ġ* is rarer, both here and in the Jême MSS., than γ = κ or *ġ* = κ.[5] There are besides a few instances in which γ and κ stand for χ,[6] while elsewhere χ represents *ŝ* (**158**, **370**) or *h* (**36**, **44**, **186** **207**).[7] We have one example of *ẖ* for *h* (**271**)[8] and probably its converse in *h* = (*e*)*ẖ* 'be able' (**381**),[9] and one of *h* for *k* (**284**). The Mid. Egypt. *l* = *r* is not to be expected so far south; yet it occurs twice (**30**, **385**) and six times in the Jême MSS., where its converse, *r* for *l*, is also not unknown.[10] Many of the writers appear not to have distinguished *d* and *t* (v. especially **254**); but this is no specially Theban characteristic. Nor is the uneuphonic *n* for *m* before labials peculiar here. The letter *j* seems once to be represented by *tŝ* (*Tŝeme*), while other ostraca, stelae and papyri exemplify the converse.[11] Φ is once used for *f*, as in one of the Jême texts.[12] The unexplained tendency to double initial *n*, characteristic of the Mid. Egypt. dialects and frequently met with in the older Sa'idic texts, is often to be found in the ostraca and Jême papyri.[13]

(2) *Forms*:—Among the roots which are either new or rare we may note: the auxiliary *oua-*; obscure verbs as *lôjk*, *euôrh*; the causatives *tsmo*, *sano*, *tano* and its qualitative *tanit*, with which is probably to be classed *jeloit* **378**;[14] the verb *ouôj* (or *ouôje*) 'to cut';[15] the verb *ŝe*, very rare in Sa'id. but found in Akhm.; the unknown substantives *epaeie* or *epae* and *jak*. The form *joeit* in **304** seems to be nothing more than an ill-spelt *jit* from *ji*.[16] Besides these, several words will be found in the Index of questionable form or obscure meaning, most of which greater accuracy in the originals or in my copies would doubtless explain or remove.

[1] V. ÄZ. xxix. 17.

[2] Also in BM. or. 4879 (Jême). Cf. *Ianna*, BP. 915.

[3] V. **323**. Cf. *ait* RAC. 34.

[4] Least often perhaps in the Shmûn papyri, where Mid. Egypt. tendencies are not rare. On the problem generally v. Stern, ÄZ. '78. 10, also Hess in Indogerm. Forsch. VI. 123 and Thumb, ib. VIII. 189.

[5] The forms αγγελεj (if correct) **Ad. 63**, παλαjε (= παραγε) stele Alexandria 285 are somewhat disconcerting, as indicating phonetic similarity between *ġ* and *j* quite unexpected in this period and locality.

[6] Cf. ροχh, Steindorff, Elias 128, 134.

[7] These are doubtless archaisms and seem peculiar to Theban texts. The Jême MSS. show the former in *sôχe*, *sanχ*, *Sonχêm*, χ*er* (= *ŝerp*), Χ*mntsnêu*; the latter happens not to occur there. It will be noticed that in all these instances the Boh. forms have *ḥ*.

[8] Cf. BM. or. 1060 (Jême) *ẖôb*.

[9] *H* = *ẖ* frequent in Jême MSS.: *mohe*, *tlh*, *h-enaγe*, *ha-ench*, *hmên*, *hêm*, *hôpe*, *holf* &c.

[10] Κληρονομος, αθροφορος, φολοκαρι, πρερον.

[11] BP. 580 *ejôp* = *etŝoop*, RAC. 99 *jere* = *tŝere* and the names *Jemplêinis*, *Jenarat*, *Jempaniske* &c. This is met with elsewhere: Miss. IV. 680 *jinoute*. Cf Spiegelberg, Demot. Stud. I. 29. In the papyri and in G. 106 *tj* stands several times for *j* in *Tjême* = *Jême*; also BP. 707 *tjoutê*. The same feature is twice found in the old Berlin Psalter (p. 35).

[12] Sir Ch. Nicholson's papyrus.

[13] In the latter doubled *m*, *p*, *t* are also to be found.

[14] On such qualitatives in the oldest Coptic, v. Griffith. ÄZ. xxxviii. 81, Sethe, Verbum II. 42.

[15] So in Boh. Isaiah xxxviii. 12 = ἐκτέμνειν and BM. or. 5001, f. 56 'to practise surgery' = PG. 88. 1973 χειρουργεῖν; so 100 Z. 552, of the surgical knife. Correct therefore **403**.

[16] This is equally suitable in the TB. ostr. cited; cf. use of *fi* in **149**, **151**.

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Some familiar words are used in quite unusual senses: *bôk* transitively (v. **74**); *ma* (in *hama* &c.) propositionally;[1] *mmon* adverbially;[2] *hibol n-* 'in presence of';[3] the puzzling *se* in **244**. Especially remarkable are the privatives *noueš n-*, *nšou-* and the parallel use of *nat-*.

Remarkable forms of certain familiar words are common to our ostraca and the Jême papyri: *laue*, *ouôše* (cf. Akhm. and old Sa'id.), *nai*, *šae*. Common to Akhm. are also *tinou* = *tenou*, *hêe* (**106**, 5) and *hêie* = *he*, while *nêk*, *nêf*, *nmmên*, *ouontêi*, *mntên*, the verb *pejek*, *pejef* &c.[4] show tendencies observable in that dialect. The papyri again know the form *kou-*, which we have here so frequently for *ke-*.

Several unclassical variants of the verbal pronouns are found. Some with final *-e* show Akhmimic influence: *ntne-* 2d pl. conjunctive (**Ad. 38**), *enetne-* 2d pl. neg. fut. (**Ad. 60**), *matne-* 2d pl. neg. aor. (**61**); with which must be classed the parallel *ouatne-* from the new auxiliary *oua-* also *hitotte* = *hitootêutn* (**Ad. 60**).[5] *Sou-* 3d pl. for *se-* and *nsou-* for *nse-*, is found in the Sa'id. 'Elias' as well as in the Jême MSS.[6] In **484** we have apparently *ntou-*.[7] *Eka-*, *efa-* &c. fut. III. and *ntare-* temporal are also in the 'Elias.' *Pfa-* in **384** seems intended for neg. fut.; so too *maeina-* **381**; *mpra-* **254** (if correct) for neg. imperat. There appears to be in **57**, **63**, **84**, that use of *e-* for *ere-* which Stern observed in Akhm.;[8] also that of *mpôr* as imperative.[9]

Finally, the peculiar employment of *mn-*, *mnt-* with another verb, in apparently negative conditional clauses (v. **360**), must be mentioned.[10]

(3) *Greek*:—The Greek language claimed, even in the 8th century, some official recognition in the Theban district. This has been evident to all students of the Jême papyri, where protocols, subscriptions and many formulae in that language are still retained. And the fact is confirmed by certain official ostraca, contemporary—for they are by the same scribes—with the later of those papyri and written wholly in Greek.[11] It is therefore to be expected that a century and a half earlier—the time to which most of our ostraca are assigned—Greek would be still more commonly used. Indeed from that time plenty of texts in both languages have survived to prove that the use of either was officially admissible; but the will of Abraham, BM. pap. lxxvii (v. above), shows that for important documents Greek was still preferred, even where, as here (l. 69), the author was himself ignorant of it. The language of the church too was doubtless Greek; we have evidence of this in the number of Greek biblical and liturgical texts among the ostraca, those in Coptic showing the presence of translations, perhaps officially recognized. I know however of no evidence that Greek was any longer spoken so far south.[12] We learn from the life of Daniel of Scete, that at this same period Greek was not understood by the monks of Apollo's great monastery ἐν τῇ ἄνω Θηβαΐδι.[13] That Pesynthius spoke to the soldier

[1] In the Jême MSS.: BM. pap. cv end, or. 4881. 2 where ib. 4 it = *etbe*. Perhaps, *ma ouhoou* ÄZ. '78. 14, 56 belongs here.

[2] Besides examples in **83**, this occurs RAC. 75, 77 (*nmon*).

[3] Cf. Ciasca, Pap. 20.

[4] Pap. Bruce 43 has *pajeu*.

[5] Such forms reappear in the Bruce Pap. pp. 118, 127, 262 and a White Monastery MS. (probably Shenoute) BM. or. 3580 B. 4 and in an early MS. of the Ep. of S. James, BM. or. 4923. 5. They are common too in the Shmûn papyri, e.g. Corp. Rain. II, nos. 51, 56, 76, 114, 185, 238.

[6] RAC. 69 &c. Also in Shmûn papyri, Corp. Rain. II, nos. 5, 139.

[7] So Corp. Rain. II, no. 241, Journ. As. '88. 369.

[8] ÄZ. '86. 132. Also in BM. pap. lxxviii. 9 (Jême).

[9] L.c. 133. Occurs in the Coptic of the μὴ λυπηθῇς formula on Theban stelae, C. 8510, 8468.

[10] A non-Theban instance, Rec. VI. 70 (15). Cf. perhaps the usage noted by Steindorff, Elias 43.

[11] V. **424**—**428**, where the last signatures only are in Coptic; also ostr. Turin 1448 by Psate Pisrael and Louvre E. 6262 by Aristophanes son of John (v. **409**), both wholly Greek. These writers therefore had command of both languages.

[12] Unless it be the evidence of such Greek letters as Grenfell Pap. I, no. 63 &c. (from Edfu). The short vocabulary here **434** was no doubt for literary purposes. Makrizi's statement, as to the 'complete knowledge of Greek' near Siut in his time, does not necessarily imply colloquial usage. Nor does the persistence of liturgical Greek, even to the 14th cent. (e.g. Paris, MS. 68 v. Quatrèmere's Recherches 298), indicate more than an artificial survival.

[13] Clugnet, Vie et Récits § 7.

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from Tiloj (near Benisuef) through an interpreter is probably without import here; for the soldier was apparently a foreigner.[1]

This is not the place in which to discuss such characteristics as might be observed in our Greek ostraca. I would merely call attention to the following words or phrases, uncommon in themselves or in their employment here: *ἀπόκληρος*,[2] *ἀσήμιος, ἀρίθμια, γνώμη, ἐν ὅσον*,[3] *ἐπιστήμη, μετὰ καλοῦ*,[4] *κήρυγμα, λίγνον* (*λίκνον*), *μαυλίζω, μουσίκιον, ξένιον, παράγω, πιστός, συλλόγριον*(?), *συνπόσιον, συνάγω*.

[1] A reminiscence of the barbarian soldiery who served the Emperors in Egypt is the stele Alexandria 282 (= Miss. III, pl. 81): *υπερ μνησεως του μακαριου Ριγιμερ στρ, σκυθ, εκοιμηθη* (blank). The decoration shows that this came from Edfu. Date uncertain.

[2] The denial, in Can. Athanas. 49 and 50, of a 'portion' (نصيب) of the sacraments as a penalty, may imply this word in the original.

[3] So in Sa'id. Ps. cxlv. 2 = ἕως, Eccli. xxx. 30 = ἕως ἔτι, as Rahlfs has noted.

[4] Also in Corp. Rain. II. 81.

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I

TRANSLATIONS AND COMMENTARIES

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COPTIC OSTRACA.

TRANSLATIONS AND COMMENTARIES.

BIBLICAL.

1. (*E.* 196) L. 5 *πρεσβυτερος* or abbrev. 6, 7 ? *nserounè*. 10 *nau*. 13 [*auô pejaf*]. vo. 1, 2 ? *ntaiei*. 12, 13 *tahmou*.

1 Samuel xvi. 4, 5. Not elsewhere preserved in Sa'idic.

For Ephraim read Bethlehem. "The elders of the city looked and wondered at (?) him and said."[1] 11 looks like a gloss. *N'taei* in vo. 4 is presumably a mere error.

[1] Cf. Boh. (Lagarde, Orient. 68).

2. (*E.* 32) L.

1—5 S. Mark xiv. 17, 18; 6 S. Matthew xxvi. 14; vo. 1—5 ib. xxvi. 20, 21.

The texts are those of Woide, but for the omission in ro. 4 and *oun* in vo. 4.

3. (*C.* 8137) L. 1 *ntere-*. 3 *šgêr*. 4 *oueine*. 5 ? *iojne*. 6 *nrôme*. 6, 7 *erepigêr*. 7 ? *sôš*. 8 ? *ose*. 9 *joei*. Vo. 1 *petrhmme*. 2 ? *ejen-*. 3, 4 *mmoou*.

Acts xxvii. 9—11. Not elsewhere preserved in Sa'idic.

512. (*E.* 260) L. 2 *κτισον*.

Psalms l. 10, xxiv. 20 in Greek:

"Create in me a clean heart, O Lover of man, and save me." Then a list of Greek words each beginning with *φ*.

513. (*E.* 104) L.

Psalm ciii. 1—6.

1—3 and vo. 1, 2 are Coptic of ver. 2; 5—13 are Greek of 1, 2, 4, 5, 6. The text has several errors: *και συ, το, και ανεβη ε*[*ν*] *νεφελαις, εστησεν τα*, besides omissions after *φως, ουρανον, νεφελαις, γην, κινηθεσεται*.

514. (*E.* 186) L.

Psalm cxvii. 27, 26 (sic) and Luke i. 28, in Greek. The former on an ostr. with other passages, in Coptic, ÄZ. '85. 101.

515. (*E.* 321) L. 1 end, ? *σ*[*υ*].

Luke i. 42 and 28 in Greek.

Ad. 24. (*OA.* 1171) L. From Dêr el-Esbeh, behind Kamûlah. Type, Hand A.

Biblical passages. I have identified only Jer. viii. 22, which seems to end with *saein*.

LITURGICAL.

19. (*S.* 11) P. A confession. Suggests the 5th or 6th century. (F.E.B.)

"We confess (*ὁμολογεῖν*) a Trinity which is in a Unity, namely the Father, the Son and the Holy Ghost, three *ὑποστάσεις*, of whom one took flesh for

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our salvation, namely the Son. Yet (ἀλλά) each one of the ὑποστάσεις is a thing apart, not in the others. This is in truth so. A single μοναρχία, a single pantocracy, a single glory. But (δέ) we join with this δοξολογία good works (πράξεις) for the obtaining of the promises." (W.E.C.)

4. (*E.* 19) L. Hand of **6, 7.**

Fragment of a Preface and Sanctus from the Anaphora of the Mass, of the Egyptian type; closely akin to that of the St. Petersburg Ostr. 1133, the coincidences with which are in italics.[1]

". . . . . to us, O Lord, ... those who . . . . . that He may make them all worship Him, who . . . in truth is . . . . . and the earth in . . . . . children . . . . . who spared . . . all *men* after [*Thine image*[2] *through Thy beloved and holy Son*] Jesus Christ our Lord, *the First-born of all creation*[3] [*who is also coessential with Thee;*] *who didst make us heirs of* these [good things *by his precious blood: we give thanks to Thee*] *the incorruptible, unapproachable, unsearchable*, [inexpressible *God*[4] almighty, for that Thou didst make us to pass [into being[5] *by Thine only begotten Son who* of His own will] *came on to the earth* to redeem the [race of mankind. Before Thee[6] stand] thrones and dominations, principalities and [powers, angels and archangels]: before Thee stand the [many-eyed cherubim and the seraphim] *each having six wings* [*and with twain veiling their face* because] they fear to look upon *the Imag*[*e of the* Invisible,[7] *and with twain veiling*] *their feet* by reason of the fear [of the majesty of *the Creator*,[8] *and with twain flying*] *they cry one* [*to the other with lips* unsilenced] *and tongue* [*unceasing and mouth un*hushed,[9] shouting and saying,] *Holy ho*[*ly holy*, Lord God almighty, *which was*] *and is* [*and is to come.*]"[10] (F.E.B.)

[1] Hermitage impér., Inventaire 189 and Lemm in Bull. Acad. impér., 5th ser., xii. 284.

[2] Gen. i. 26, Col. iii. 10, S. Matt. iii. 17.

[3] Col. i. 15.

[4] Cf. Serapion 1: αἰνοῦμέν σε ἀγένητε θεὲ ἀνεξιχνίαστε ἀνέκφραστε ἀκατανόητε: Lit. S. Chrys. (Litt. E. and W. 322) σὺ γὰρ εἶ θεὸς ἀνέκφραστος ἀπερινόητος ἀόρατος ἀκατάληπτος.

[5] παραγαγεῖν εἰς τὸ εἶναι is a common phrase for creation from Philo onwards.

[6] For this cf. Serapion 1 σοὶ παραστήκουσι χίλιαι κτλ.; Lit. S. Marc. (Litt. E. and. W. 131) σοὶ παραστήκουσι κτλ.; Lit. S. Marc. Copt. (ib. 175) 'for before Thee stand the thousand thousands &c.'

[7] Col. i. 15.

[8] Cf. Lit. Dioscori (Renaudot ii. 287) 'duabus facies suas' &c.

[9] Cf. Lit. S. Marc. (Litt. E. and W. 125) ἀκαταπαύστῳ στόματι καὶ ἀσιγήτοις χείλεσι καὶ ἀσιωπήτῳ καρδίᾳ; S Athan., In illud Omnia mihi 6 (i. 108 A) τὴν δοξολογίαν προσφέρουσιν ἀπαύστοις τοῖς χείλεσιν; S. Didym. Al., de Trin. ii. 77 A (PG. 39. 545 B) ἀνταναφωνούντων ἀσιγήτοις στόμασι καὶ ἀκαταπαύστῳ φωνῇ.

[10] This form of the Sanctus (Apoc. iv. 8) so used seems to be unexampled. The proper Egyptian form is Ἅγιος ἅγιος ἅγιος Κύριος σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἁγίας σου δόξης (Serapion simply τῆς δόξης σου, cf. Is. vi. 3).

5. (*E.* 77) P.

The Prayer of the Kiss of Peace of the Egyptian Liturgy of S. Basil.

Greek in Renaudot i. 62; Coptic in Euchołog. (Cairo 1887) p. 69; Latin from Syriac in Renaudot ii. 543; English from Ethiopic in Brightman, Litt. E. and W. 227. Brackets=completions from these texts.

"Lord God, Framer of all, which didst create man in incorruption and didst abolish the death (that came) into the world by the envy of the devil,[1] and (by the quickening) advent in the flesh (of Thine) only (begotten Son didst fill) the earth (with the peace from heaven): Thou whom all the hosts (of the angels) did hymn, saying[2] (Glory to God in the highest) and (on earth) peace, (good) will (towards men): do Thou fill our (hearts with Thy peace) and cleanse us from all deceit and (all malice[3]) and (make us worthy to salute one another with an holy kiss,[4] that we may partake without condemnation of Thine immortal and heavenly gift"). (F.E.B.)

[1] Sap. ii. 23 sq., 2 Tim. i. 11.

[2] S. Luke ii. 13, 14.

[3] 1 Pet. ii. 1.

[4] 1 Cor. xvi. 20.

6. (*E.* 168) L. Hand of **4, 7.**

Prayer of Inclination before Communion in Liturgy of S. Cyril (Mark), which is also an alternative form in the Egyptian S. Basil. V. Tuki Anaph. 336, Renaudot i. 50, 75, Brightman 137, 183, 235. (F.E.B.)

7. (*E.* 270) L. V. pl. 1. Hand of **4, 6.**

The opening of a prayer.

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"God almighty, the ..... whom heaven and earth [and things under] the earth[1] [do worship], who hast called everyone [into being] in Thine image and likeness[2] ....., who art ....."

(F.E.B.)

[1] Cf. Phil. ii 10.
[2] Gen. i. 26. Cf. Philo, De creat. princ. 7 τὰ γὰρ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι; [Clem. Rom.] 2 Ep. 1 ἐκάλεσεν γὰρ ἡμᾶς οὐκ ὄντας καὶ ἠθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς; Orig. in Eph. i. 1 (Cramer, Catena in loc.) καλούμενοι οἱονεὶ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι.

516. (*C.* 8193*b*) P. Ro. is **68.**

The opening of a priest's Apologia or possibly of an Absolution.

Ὁ θ̅ς̅ ὁ αἰώνιος, ὁ τῶν κρύπτων γνώστης, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως,[1] ὁ μὴ θέλων τὸν θάνατον τῶν ἁμαρτωλῶν ἀλλ' ἵνα μετανοήσωσιν καὶ σωθησῶσιν·[2] ἐπίβλεψον ἐπὶ τὴν ταπείνωσιν τοῦ ἐλεεινοῦ σου καὶ ἁμαρτωλοῦ δούλου.[3] (F.E.B.)

[1] = Susanna 42. [2] Cf. Ezek. xviii. 23. xxxiii. 11.
[3] S. Luke i. 48.

517. (*E.* 116) L. Hand of **518.**

Verses to be sung in the service, like the Psalm and Alleluia before the Gospel and the Aspasmos at the Kiss of Peace. Cf. Litt. E. and W. 118, 156. (F.E.B.)

℟ Αἰνέσει .....
... ἡμῶν αἰνοῦμεν.
Σαλπίσατε λαοὶ ὅτι Χριστὸς
γεννᾶται σαρκωθεὶς ἐκ παρ-
θένου τοῦ σῶσαι ἡμᾶς καὶ τ[οῦ δοξ-
άσαι τὸ ὄνομά σου Κύριε

Vo.

Εὐλογημένος[1]
εἶ ἐπὶ θρόνου τῆς βα-
σιλείας σου καὶ ὑπερυ[μ
νητὸς καὶ ὑπερυψούμε-
νος εἰς τοὺς αἰῶνας.

[1] Dan. iii. 54 (Three Child. 32).

518. (*E.* 105) L. Hand of **517.**

Verses as in **517**; apparently for a feast of the BVM., perhaps the Purification, since Symeon is regarded as a priest in the Coptic ritual.

Χαῖρε Μαρία κεχαριτω
μένη· ὁ Κύριος μετά σου[1] καὶ τὸ
Πνεῦμα τὸ ἅγιον.

Οἱ] ἱερεῖς σου ἐνδύσονται δικαιο-
σύνην καὶ οἱ ὅσιοί σου ἀγαλλιά-
σει ἀγαλλιάσονται : ἕνεκεν Δαυ-
εὶδ τοῦ δούλου σου Κύριε.[2]

Σῶ]σον Κύριε τὸν λαόν[σου
καὶ] εὐλόγησον τὴν
κληρονομίαν σου.[3]

Vo.

Ἐν]δόξῳ παρθέν[ῳ.
Χαῖρε[4] κεχαριτωμέ-
νη Μαρία· ὁ Κύριος μετά σου· εὐλο-
γημένη σὺ ἐν γυναιξὶ
καὶ εὐλογημένος ὁ καρ-
πὸς τῆς κοιλίας σου ὅτι
Χριστὸν συνέλαβες
τὸν Υἱὸν τοῦ Θεοῦ τὸν
λυτρώτην τῶν ψυ-
χῶν ἡμῶν. (F.E.B.)

[1] S. Luke i. 28.
[2] Ps. cxxxi. 9, 10. ἀγαλλιάσει is read in A (from v. 16). ἕνεκεν Δαυεὶδ κτλ. is attached to v. 10, not to 11, in the Sa'idic as here.
[3] Ps. xxvii. 9.
[4] 12—20 approximately the Eastern form of the 'Ave Maria.' 12—14 S. Luke i. 28. 15 sq. ib. 42.

519. (*E.* 101 *ro.*) L. Vo. is **474.**

Post-communion Anthems. Cf. Litt. E. and W. 64, 139 sq.

℟ Ἄρτον ἐπουράν[ιον ἔδωκεν αὐτοῖς καὶ ἄρ-
τον ἀγγέλων ἔφ[αγεν ἄνθρωπος.[1]

Ἄρτον οὐρανοῦ ἔδω[κεν αὐτοῖς.

Ἄρτον εὐλογημένον [ἐλάβομεν (or *ἐφάγομεν*)
σῶμα Κυρίου καὶ αἷμα [τίμιον.

Ἄρτον μετέβαλεν (?) ὁ Κύριος ὁ .....

Ποτήριον σωτήριον, ἔμψ[υχον πόσιν

Ἅγιον ἄρτον δεξάμε[νοι εὐλογήσωμεν τῷ Θεῷ τῷ
ἐπὶ πᾶσαν τὴν γῆν μέγαλα [ποιοῦντι[2]

Αἰνεῖτε τὸν Θεὸν πάντες οἱ [λαοί[3]

[1] Ps. lxxvii. 24 sq. Cf. civ. 40, Neh. ix. 15. Or ? ἄρτον ἀπ' οὐρανοῦ ἔπεμψας ἀκοπιάτως Sap. xvi. 20.
[2] Ecclus. l. 22; Ps. lvi. 5, 11. [3] Cf. Ps. cxvi. 1.

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Ἀγαλλιᾶσθε δίκαιοι [ἐν τῷ Κυρίῳ[4] *λαβόντες*
σῶμα καὶ αἷμα τοῦ [Χριστοῦ.

Εὐχαριστοῦμέν[5] *σοι Χριστὲ ὁ Θεὸς [ἡμῶν ὅτι ἠξίω-*
(*σας ἡμᾶς*
ὁ σω]τὴρ καὶ τὸ μετασ[χεῖν τοῦ σώματος καὶ αἵματός
σου] καὶ εὐφρανθ[ῆναι ἐνώπιον
] ἐν τῇ παρούσῃ
ἡμέ]ρᾳ λαβόι[τες
ἀπὸ] Θεοῦ τρ[απέζης (or *τροφῆ*.)
]ον γὰρ [(F.E.B.)

[4] Ps. xxxii. 1.
[5] Cf. Litt. E. and W. 64.

520. (*E.* 216) P.
Liturgical text or merely pen-trials. (W.E.C.)
⳨ *Δόξα Κυρίῳ Κυρίῳ . . . . .*
δότε ἅγιον . . . .
ὑμῶν . Κύριον ᾐνέσαμεν . ἡ ζωὴ
. . . καρδία πάντες οἱ . . . . . (F.E.B.)
Below this, the alphabet.

521. (*C.* 8156) L.
Troparion.
[Ὁ πότε πρὸς] τὸν Μωύσην
λαλήσας ἐν τῷ ὄρει Σινᾶ, νῦν ἐκ
παρθένου ἀσπιλώτου ἐδέξω σάρκα
δίχα πάσης ἁμαρτιας. Ὁ πότε τὸν
Ἰσραὴλ τροφοφορήσας,[1] *νῦν ἐγα-*
λακτοτροφήθης ἐξ ἀπειρογάμου
μητρὸς, ἀξιοθαύμαστε. Ὁ πότε
τοὺς βασιλεῖς πατάξας,[2] *νῦν βα-*
σιλέα ἔφευγες ἐν Αἰγύπτῳ. Ὁ ἐ-
πὶ θρόνου ὑψηλοῦ καὶ ἐπηρμέ-
νου καθήμενος,[3] *ἐν φάτνῃ κα-*
τεκλίθης[4] *εἰ καὶ ὑψηλοφανὴς ἔτι ὑπ-*
ῆρχες.[5] *Νῦν ἐν πίστει τὴν τεκοῦσαν μα-*
καρίσωμεν,[6] *τὸν τεχθέντα*
ἀνυμνήσωμεν.
Ἄνω θεὸς ὢν ἄνευ μη-
τρὸς κάτω ἦν καὶ ὡς ἄνευ μη-
τρός. Δόξα σοι. + (F.E.B.)
A similar text on an ostr., CIG. 9060.

[1] Deut. i. 31, Ac. xiii. 18.
[2] Ps. cxxxv. 17.
[3] Is. vi. 1.
[4] S. Luke ii 7.
[5] Uncertain and *εἰ καὶ* improbable in a troparion.
[6] S. Luke i. 48.

Ad. 39. (*B.* 10952) P.
Troparion. On vo. Ps. cix. 1—5 in Greek.
Ἀ]ληθῶς δικαιο-
σύνην λαλεῖτε υἱοὶ τῶν ἀ[νθρώπων;
εὐθεῖα κρίνετε οἱ ἐν τῇ γῇ[1]*; καὶ [τ-*
ὸν τεχθέντα ἐκ παρθένου Θεόν,
ἀτρέπτως ἐνανθρωπήσαντα ὁμολογοῦμ[εν,
πρὸ αἰώνων μὲν γεννηθέντα
ἐξ ἀκαταλήπτου (?) *Πατρὸς, ἐπ' ἐσχά-*
του δὲ σαρκωθέντα ἐκ τῆς ἀνυμ-
φεύτου μητρὸς, καὶ πάντα πληρώ-
σαντα . . . . ἀδιαίρετον
καὶ ἀσύγχυτον προσκυνοῦ[μεν]. Διὸ βοήσωμεν
λέγοντες Μετά σου τὸ ἔλεος, Κύριε. Δόξα σοι. ⳨
(*ΑΓΙΟC*
Ο ΘΕΟC ὁ καταδεξάμενος βρέφος ἐκ παρθένου τε-
χθῆναι· ΑΓΙΟC ICXΥΡΟC ὁ ἐπ' ἀγκάλων Μα-
(*ρίας τε-*
θῆναι θελήσας· ΑΓΙΟC ΑΘΑΝΑΤΟC ὁ ἐλθὼν
(*ἀνάξα-*[2]
σθαι τὸν Ἀδὰμ ἐκ τοῦ ᾄδου, Χριστὲ ὁ Θεὸς ἡμῶν,
(*ΕΛΕΗC[ΟΝ*
ΗΜΑC. + *Κεχαριτωμένη ἀμίαντε θεοτόκε παι-*
(*θε[νε.*
ἁγία ἡ κοιλία σου ἡ βαστάσασα τὸν Ἐμμαν[ουήλ,
οἱ μαστοί σου ἐθήλασαν τὸν τροφέα πάντων·
ὑπερυμνητὸς γὰρ εἶ καὶ ὑπερένδοξος εἶ·
ΧΑΙΡΕ Θεοτόκε ἀγαλλίαμα τῶν ἀγγέλ[ων, ΚΕ-
ΧΑΡΙΤΩΜΕΝΗ[3] *τῶν προφητῶν τῷ κηρύγματι*
(*κεκ-*
ηρυγμένη, Ο ΚΥΡΙΟC ΜΕΤΑ COΥ . . . . .
σωτηρί]αν τοῦ κόσμου
] εἶ ἡ τέκουσα τ[
? ? (F.E.B.)

[1] Ps. lvii. 1—3.
[2] Or *ἀνάγεσθαι*.
[3] S. Luke 1. 28.

522. (*Hilton Price*) P. From Eshmunein.
5 ? *ατρω*. 6 beg., corr. *οτι σε*. 11 corr. *μητε*.
12 ? *μιαν*.
Apparently a charm.
Κρόνος ὁ κατέχων τὸν θῦμον
ὅλων τῶν ἀνθρώπων, κάτε-
χε τὸν θῦμον Ὥρι. Ὃν ἔτεκεν
Μαρία, Κύριε, μὴ ἐάσῃς αὐτὸν λαλῆ-
σαι αὐτῷ ὃν ἔτεκεν Ταῖσης

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ὅτι σε ὁρκίζω κατὰ τοῦ δακτύλου τοῦ Θεοῦ ἵνα μὴ ἀναχώνη αὐτῷ, ὅτι Κρινουπελικη Κρόνῳ ὑποκεῖται. μὴ ἐάσης αὐτὸν λαλῆσαι αὐτῷ μήτε νύκτα μήτε ἡμέραν μήτε . . . ⳩ (F.E.B.)

26. (*E.* 171) L. 1 after *Iakôb* ? nothing.

From a Calendar of saints' days, differing much from the known Sa'id. and Boh. The chronological sequence too is peculiar. Arsenius and Lucius, 16th Koiahk, belong to the Sa'id. lists[1] (v. Leyd. no. 33, BM. Cat. no. 337); Theognosta, 17th Thoth, belongs to the Boh. (cf. Lemm, Kl. Kopt. Stud., no. ix). The others are foreign to all available Copt., Arab. and Ethiop. lists.

[1] Consequently they are in Amélineau's Synaxarium (Les Actes 36, where he reads 'Eulogius'). They there appear as Syrian soldiers, martyred at Akhmîm.

27. (*C.* 8258) P. From Medinet Habu. For vo. v. Addenda. 5 ? *θεωτοκος*. 6, 7 *mpbôl ebol.* 8 beg *n̄ṡae.* 9 *·te ou.* 11 ? *nhêten.* 15 *neneréu.*

Text mentioning certain festivals[1] but of obscure purport. It seems to give the duration of each, e.g. "The feast of the end of the Fast (?), 3 feast-days; the 7th day of Parmoute, 1 day." The festivals named are that of the Lord,[2] that in Tybi,[3] that of the Virgin (?),[4] that of the end of the Fast (?),[5] that on (?) the 7th of Parmoute and on (?) the 7th of Paopi. 10 "He among us (?) whose month is short of days, it shall be completed at the end of the Fast . . . . . in our midst one with another." Vo. relates to money and declares that any "among us who shall not declare it (?) to the rest shall be estranged from the holy mysteries."

[1] The form *šae* in **69**, ÄZ. '84. 147.

[2] ? the Nativity, 28th Koiahk, since the sequence appears chronological.

[3] Presumably Epiphany, on the 11th.

[4] The Assumption, on Tybi 21; v. Z. cclviii, Leyd. MSS. 189.

[5] Scarcely here *etouônh ebol* = *ἐπιφάνεια* (cf. Revillout, Conc. Nic. i. 38 and Syntag. Doctr. in Batiffol's Studia 123). The 2 remaining dates correspond with no important festivals.

HOMILIES &c.

8. (*E.* 1) L. Hand A. One side, prob. vo., illegible. 2 end, ? *r* for *h.* 4 beg., ? *tiso.* 4 end, prob. *λαος.* 6, 7 prob. *ehoun hen-*, cf. Stern § 572. 8 beg., prob. [*n*]*eu-* for *ou*. 15 from *auô*, different scribe or pen. 16 corr. *mpnaιαθανε.* 16, 17 prob. *mpnνηφε.*

Homily or Epistle illustrating God's vengeance on sinners at the last day by stories of David (2 Sam. xxiv), Elijah (2 K. i) and Pharaoh (Ex. xii, xiv). 15—17 ? not from same work.

9. (*E.* 8) L. Hand A. ? above 1 a line. 1 end, ? [*las*]. 2 end, *hmoos.* 5 end, *ntof.* 10 ? for *fi.* 15 ? *nlas snau.*

Homily or Epistle, perhaps from a bishop (14—16), warning against the mischief maker who elicits confidences (*μυστήριον*) only to repeat them to an enemy. "'I am thine,' he says, and then, if he go to him (the enemy), he says, 'I pity thee that thou art thus silent while thine enemy doth so by thee.' Afterwards he will (?) carry[1] thy words to the other and bring thee his till he hath made division and strife. Yet while he talks with thee he adjures thee saying, 'Tell no man what I have said to thee'; for he knows . . . . . Wherefore every man that is double-tongued is estranged from Father, Son and Holy Ghost until he repent. And all the people say 'So be it.'[2]"

[1] If *fi* is imperat., the construction is obscure.

[2] Deut. xxvii. 15, which cf. in Z. 507, 540.

10. (*E.* 155) L. Vo. illegible. Text mostly uncertain or corrupt. 3 ? *sautu nnef.* 6 end, *bal.*

Epistle ? directed against "this evil-doer" (*ἄδικος*), apparently a cleric. "It shames me to speak of a man as monk and deacon who stretches forth (?) his hand without asking leave and who . . . . ." 6—8 Mat. v. 29 or xviii. 8 inexactly.

11. (*E.* 18) L. 7 beg., *šlêl.* Vo. 2 end, ? *pai.* 6 *sah.*

Homily or Epistle on humility. The opening formula very unusual except in legal documents.

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After it, "[I] must needs remind you [? beloved,] of these two . . . . ., the time for prayer (?) and the [time for doing] charity one to another . . . ." [Some boast of] prayers and fastings and great asceticisms . . . . . "thy neighbour" . . . . . Then Lu. xviii. 14 (cf. Woide 67, Rec. v. 128), ending, "Moreover it is written that Jesus spared not to visit the teachers that were in the temple and to learn; for the end of all this is humility."

12. (*C.* 8109) L. Ro. effaced, **400** written there afterwards. 4 ψυχη not last word. 6 end, *joos je.*

Hortatory Homily or Epistle.

. . . . . God treats us as His children. Our present troubles do but lightly requite all our misdeeds . . . . . . [Let us] keep the ordinances (*κανών*) he[1] has set us, that he may boast of us before God, 'Behold I &c.,' Heb. ii. 13, 'Of those whom &c.,' Joh. xviii. 9 (cf. Woide).

[1] Either Christ or some monastic legislator; neither seems to fit the context.

13. (*C.* 8113) L. 14 *nnkotk.* 17 *htor.* Vo. 11 *ket.* 14 *αγαθον.* 16 ? *nhētf.*

From the *Διδασκαλία* of Shenoute,[1] regarding idolatry. Considerable parts of most lines seem lost.

"For like as there are many (dwelling-) places in the house of Christ's Father . . . . . Let us not then judge one another, saying that one[2] . . . . . keeping himself from . . . . . on fast-days, another . . . . . every day; one (*μέν*) being . . . . . perfect in all purity, another . . . [his] wife, guarding his bed in (?) all temperance, another (*δέ*) not . . . [cast ?] out his wife, saying . . . . . separates himself of necessity, (Vo.) but that he rejoiced . . . . . to be careful of himself (?) or to be a monk, while (*δέ*) another has vowed not to drink wine nor eat flesh, another eats but is not caught (*ἀπατᾶν*) in . . ., another having taken his cross, has followed [? Christ], another tills the earth and sells what is brought in by his labour . . . . . (*μέν*) meanwhile, and (*δέ*) another doing thus . . . . . another not acting beyond the scriptures . . . . . for (? *γάρ*) as we thus say, let each be content with such good works as he is able to perform . . . in which there is not evil." Then the number 121, perhaps the page or section of the MS. copied.

[1] 'The Διδασκαλία' recurs as a work of S. in Leyd. MSS., p. 162 and treats there of the sacraments (*μυστήριον*). In the present case it might be a discourse based on Didascalia vi. § 10 Lagarde = Hauler, ed. 1900, p. 62. The final phrase too in that section, referring to things offered to idols, might perhaps give a clue to the apparently irrelevant title of our extract.

[2] Perhaps 'that one loves his wife (but) keeps himself from (approaching her) on fast-days while another is continent every day.'

14. (*C.* 8114) L. Text covers sides and edges of the stone, leaving doubt as to where it begins. Division of printed lines not that of the original. 8 prob. *tinajoos.*

Homily or Epistle here relating to the present anarchy in the Church.[1]

"Being troubled hereat in my thoughts[2] a long while and seeking, as I have said, in my desire to know the cause of this evil, I called to mind the words written in the Book of Judges (xvii. 6), Every man &c. Moreover he gives the reason why these things are so in what he first says, In those days &c. And as I remembered these things, I thought thereon regarding the present state of things; and although it be terrible and wonderful to say, yet will I say it, for I see that it is true, namely whether this great division and heavy strife in the affairs of the Church be not because that we have spurned God, the great and only true King, and have done as if there were no King over us, each one departing from the teaching of our Lord Jesus Christ and making for himself plans (*λογισμός*) and ordinances of his own authority, willing not that . . . rule, but rather against the will of the Lord . . . . ."

[1] Though the ostr. may belong to the beginning of the 7th cent. (v. Introduction), the text may be a mere literary extract, the original of which could not be dated. Hence the disturbances referred to, whether from local heresies or persecuting governments, cannot be identified. Theological quarrels seem to be mentioned in C. 8211 (= ÄZ. '85. 68).

[2] *λογισμός*, not *γογγυσμός*.

15. (*C.* 8116) L. Hand of **227** &c. (v. Cairo Invent., Copt. Mons. 8116).

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Homily or Epistle, in which a monastic superior addresses a novice.

"Gird[1] thy body and become a son of the τόπος with thy whole heart, for like me thou hast been vowed[2] to this (?) τόπος and it is thy duty to serve, that the angel of the τόπος[3] may be favourable to thee. (vo.) If (?) thou hast often leisure,[4] bring in (lit. enter with) the προσφορά which thou art offering (lit. sending) and thou shalt find rest with me (?), not having converse[5] with evil men, and my heart shall be satisfied with thee."

[1] Prob. here as generally "subject thy body by fasts." A peculiar use of *mour choun*, referring? to habiting at a widow's ordination (Kraus, RE. ii. 950), in Lagarde, Aeg. 251 (in Arab. and Ethiop. literally, *rabaṭa* and *qanata*, Greek om., v. Achelis, Can. Hippol. 73) cf. Guidi, Fet. Nag. transl. 128. With this cf. Z. 567, where all inmates (of the monastery) are bound *eumêr choun* by the κανών of all the brethren. Also Miss. iv. 541.

[2] Cf. the frequent dedications of children to monasteries in the Jême papyri; also Miss. iv. 682.

[3] Cf. **383** and BP. 1018 ραγγ. nprotos etouaab; BM. pap. lxxxiii. 19 ραγγ. nρθυσιαστηριον etouaab. Angels as guardians of μαρτύρια, e.g. BM. Copt. Cat. no. 330.

[4] Sense obscure. *Sroft* may be 'perform (divine) service'; cf. σχολάζω, e.g. Leontios 89. Cf. Z. 568, Revillout, Nicée (1873) 53. Lagarde, Aeg. 223, 283.

[5] For *etm-* thus used cf. Z. 556, 564.

16. (*C.* 8123) L. 1, 2 in a literary hand. 10 for *etioueit*. 11 *moste*. 12 for *shouort*. Vo. 9 prob. *iorpk*.

A selection of sentences from the so-called "Gnomes" attached to Sa'id. MSS. of the Nicene canons.[1] The text is not identical with, nor the sequence that of the MSS. and some other maxims, not found there, intervene. 1, 2 an unfinished phrase. 3—10 = Rossi i, 2. 47, l. 8; 10—12 = ib. 38, l. 6. 12 "Cursed is the man that shareth in wrong and right together, [as] the Saviour hath said (Mt. vi. 24), No man &c." Vo. 2 "He who shall sin and distress of death overtake him, he is worthy of the death that hath overtaken him." 6—9 = ib. 38, l. 29. 9—15 = ib. 36, l. 19.

[1] V. Achelis in Journ. Theol. Stud. ii. 121.

17. (*C.* 8221) P. 4 prob. *hapsôi*.

Homily or Epistle teaching the forgiveness of injuries.

"For it is no sin to continue being insulted, but it is wholly sinful if thou requite an insult with insult. For is it a sin to bear insult in silence? Does not Christ say (Mt. v. 39), Whosoever &c. . . . . . that are not . . . merciful (?) . . . . ."

18. (*E.* 66) P.

The title of "The κηρύγματα of Apa Damianus, the archbishop of Alexandria."

Damianus 35th patriarch, 578—605.[1] For works, v. Assemani BO. ii. 79, Renaudot 145.[2] The κηρύγματα are not elsewhere mentioned (except in **249**, **Ad. 59**). They may here however = the Paschal letters.[3]

[1] D. was a Syrian (Joh. Eph. ed. P. Smith, 78), some time a monk at Mt. Tabor (Severus) and also in the Nitrian monastery of S. John (? Kolobos), whence after 16 years he migrated to بياناطون (= بيانانطون) دير طور (= طون) ثاباروني (= باناروني) أي دير الآباء. This reading, τῶν πατέρων, is confirmed by the Arab.-Ethiop. Synaxarium which adds that the mon. lay to the W. of Alexandria; so? one of the numerous monasteries at the Ἔννατον. The patriarch Alexander had also come thence (Synax., 7th Mechir).

[2] R.'s list inadequately represents that of Severus who says D. wrote "اللوعس 'the λόγος,' a philosophical work, معلومات μυσταγωγία (cf. Ren. 153), الرسطكات ? ἑορταστικαί and الفليكسات ?? καθηγήσεις." Of these the Paschal letters are in A.'s Syriac list. Severus elsewhere says (BO. ii. 70) that D. addressed to Peter of Antioch a discourse which treated of all heresies and of the doctrine of Severus (of Antioch). It may be that this is preserved, in an almost contemporary copy, from Dêr el Bahri (Miss. i. 36 ff.), where the text at any rate would fit S.'s description. Moreover among the unpublished fragments from the same source (Cairo Museum), one shows the title of a ["Discourse] of our holy father D., archbp. of Alex., which he published in support of the holy catholic church and concerning all heresies . . . . ." This may be the missing title of the above-named text, but it is not certain.

[3] In a Sa'id. litany (προστάξεσι), Paris 129^{20}, 143, one petition is; ὑπὲρ τοῦ . . . . . ἀρχιεπισκόπου τοῦ πέμψαντος ὑμῖν (? ἡμῖν) εἰς τὴν ἀθλίαν αὐτοῦ χώραν τὸ θεῖον καὶ ἅγιον αὐτοῦ κήρυγμα εἰς ὠφέλειαν τῶν ψυχῶν ὑμῶν (? ἡμῶν) ἵνα κτλ. Again in a directory of lessons, Rec. vii. 144, '3 or 4 weeks before the 40 days (fast); likewise Saturday, if the κήρυγμα is read,' with lessons Phil. i. 1, Ps. xxxix. 7 or ex. 9, Mt. ix. 35. Clearly the Paschal letter is here intended. Cf. **Ad. 59**. One such (ἐγκύκλιον), issued by D. shortly before Lent (cf. A. Robertson's Athanas. 544 n., as against Cassian, Coll. x. 2) is mentioned in the encomium on Pesynthius, Inst. ég. ii. 381. It may be noted that in the list Rec. xi. 134 are the κήρυγμα (plur.) of Athanasius, i.e. prob. his Festal Letters; also that in MS. Clar. Press 58 (patriarchal history) κηρύσσειν is to proclaim or order a fast; further, that τὸ εὐαγγελικὸν κήρυγμα is constantly given by Cyril as authority for the Paschal arrangements (Hom. Pasch., passim). Generally κήρυγμα is a doctrinal or ethical as opposed to an esoteric dogmatical composition; v. Dobschütz in Texte u. Unt. xi. 16 and Suicer, s.v.

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85. (*E.* 54) L. Hand A. 3 *mpeXC hnoume.* 5 *nthe nD.* 6 end ? *nn.*

Title of the Canons of Ananias, bishop of Hermonthis,[1] "who truly bears Christ and the Spirit, the son of the Apostles, the much beloved[2]; which he gave to the (? or his) churches to be observed."

Copied presumably from a MS., as the vo. here is blank.

[1] The script shows him to have been prob. a predecessor of Abraham.
[2] Cf. Dan. x. 11.

ACTS &c.

20. (*E.* 185) L. Script unskilled.

Possibly a narrative relating to the Apostles' preaching after the Ascension. But little is legible.

21. (*E.* 243) P. 6 prob. *αιτησις.* 7 prob. *pemnt.* 11 ? *gônt.*

Presumably but not certainly a literary text, written in 1st sing. 9 refers to the words of a deceased person (*μακάριος*). 12 "... urges us to ...."

22. (*C.* 8138) L. By an oversight vo. was omitted; *IC· ΠΕΧC ΪЧΪΘ*[1] + *nnelaau nδεναμις mπνα nακαθαρτων nte ραντικιμενος eihôn ehoun epma etmmau ieneh oujai hnoueιωηνε hαμην* + +

The letter of Christ to Abgar.

Several copies of this Sa'id. version are known; Leyd. MSS. 467, Rec. de Trav. xx. 174, St. Petersburg Acad. Bull. '99. 436 (likewise from an ostr.), BM. Copt. Cat. nos. 316, 317; also Mid. Eg. in Rainer Mitth. v. 116, 117.

[1] Presumably = the usual *γθ*.

23. (*C.* 8117) L. Prob. hand of **227** &c. 1 prob. beg. *auô.* 2 *iôpe mμαθητης.* 3 *αποστολος.* 4 ? *hah n.* 5 *la n.* 7 *δοκιμαζε.*

From the account of Polycarp in Irenaeus, Haeres. iii. 3.

"But P. was not merely a disciple of the Apostles; he also lived with many (?) that had seen the Lord. And the Apostles themselves proved him and entrusted him with the church of Smyrna and Asia, having made him bishop. (vo.) . . . much . . . the world, for he taught what he had learned from the Apostles, himself giving (their precepts) to the churches, whose witness is in all the churches."

24. (*C.* 8144) L. Prob. hand of **227** &c. Ro. and 5 ll. after 8 illegible. 1, 2 prob. imperfect on right. 4 *hoibs*, end ? *ai.*

From a Vision or Apocalypse, relating to Cyril. "[I saw] two thrones in heaven whereon sat [two] kings and . . . man's . . . of light (*or* moving) was spread out, shading Cyril. I heard a voice in heaven saying, There shall no evil man die (?)[1] and Cyril shall be bishop. Those things which I saw . . . . ."

[1] Either verb or negative is clearly wrong.

25. (*C.* 8135) L. Covered with scribbling; among it the name of Pesynthius, "the bishop of our bodies and our souls," which prob. recurs in **286.**

This, it may almost certainly be assumed, is the well-known bishop of Koptos.[1] Our ostraca do not generally come from his diocese but he was doubtless well known in the neighbourhood of Thebes; for he took refuge, during part of the Persian occupation (619—629), in the hill of Jême.[2] He dwelt at Tsente, between Koptos and Kûs,[3] and was buried either there, at Kûs or at Kamûlah.[4] Monasteries or churches named after him occur frequently.[5] The Louvre possesses a number of autograph (?) letters to and from him[6]; another is reproduced by his panegyrist.[7] A letter in pro-

[1] His panegyric by Moses, ? his successor, ed. Amélineau, Méms. inst. ég. ii. On the name and variants v. Spiegelberg, Dem. Stud. i. 28*; but *s* not *š* and *e* not *o*, in the frequent native form Pesente, may invalidate S.'s etymology.
[2] l.c. 395.
[3] l.c. 344.
[4] l.c. 421, Abû Sâliḥ, f. 81b, 104b.
[5] Stelae C. 8449, 8472, 8655, Alexandria 239 (all from Erment), RAC. 63.
[6] Ed. Revillout, Rev. ég. ix. 133; cf. ÄZ. '79. 36, Acad. Inscr. CR. '70. 322.
[7] Panegyric 378.

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phetic style is attributed to him in Paris, MS. arabe 150, while a MS. in the patriarchate, Cairo, contains several. The Synaxarium commemorates him on the 13th Epêp.

ECCLESIASTICAL DOCUMENTS.

29. (*E.* 9) L. Hand of **40, 65** vo., **212.** Vo. 8 from *anok*, different hand.

Undertaking by Samuel, Jacob and Aaron,[1] who have applied to bishop Abraham to be ordained deacons. "Seeing we have requested thy paternity that thou wouldest ordain (χειροτονεῖν[2]) us deacons, we are ready (ἑτοῖμος) to observe the commands (ἐντολή) and canons and to obey those above us and be obedient to (ὑποτάσσειν) the superiors and to watch our beds on the days of communion (συνάγειν[3]) and to master (?)[4] the Gospel according to John and learn it by heart (ἀποστηθίζειν) by the end of Pentecost[5]; and if we do not so but keep it by us (?) and recite (μελετᾶν[6]) it, we shall not have ordination (?). And we will not trade nor take usury nor will we go abroad without asking (leave)." They all produce guarantors[7]; Samuel and Jacob each 2, Aaron 3 (1 being a priest). Patermoute, the priest, is scribe at their request and a witness.

[1] Rarely thus, except in Bible; usually in these texts Harôn (cf. Arabic).

[2] Translated Z. 568, *talegij eju-*. On the following conditions cf. the 6th canon of Theophil. Alex. (PG. 65. 40), that candidates must first accept and assent to πᾶν τὸ ἱερατεῖον and afterwards be proved by the bishop.

[3] Cf. **34** 'days of feast' and **73.** Continence is enjoined however in the Copt. of Timothy's 'Responsum' (Paris 129[14], 94), 'every Saturd. and Sund., Wednesd. and Frid., the 40 days and the rest of the days of συνάγειν,' though the Greek (PG. 33, 1305) has merely Saturd. and Sund. The Egyptian Can. Basil. 17 and 30 (Riedel) make this rule for Lent. But Leipzig Univers. Bibl., Copt. xxiv. 50 'on catholic days, that is, those on which is communicated (συνάγεσθαι), specially τὰ ἐπιφάνεια, the blessed day of S. Mary and Easter (ἁγία κυριακή).' Cf. 'gnomes' of Nicaea (Rossi I, ii. 46 = Revillout, Nicée 1881. 70) 'him that keeps the days of συνάγειν pure shall his children revere.' Further, Hyvernat, Actes 182 (on continence before communion; cf. Vansleb, Hist. 97).

[4] *fôr* here and **31**, *ji* **30** and T. 6.

[5] Aphou bp. of Oxyrhinchus is said (Rossi I. iii. 21, cf. PG. 65. 133) to have required of a deacon at ordination 25 Psalms, 2 Ep. Paul and a μέρος of a Gospel by heart, and of a priest, μέρη of Deuteron., Prov. and Isaiah. He is represented as contemp. with Theophilus. Cf. also the requirements of the Pachomian Rule (Latin) nos. 139, 140.

[6] Cf. phrases like λόγον ἀπὸ στήθους μελετᾶν Vit. Pachom. p. 23*. Cf. Mus. Guim. 25. 21. The next words, 'there is no hand on us,' seem in **40** and RP. 11 the due consequence of disobedience. If rightly translated here, they show that the passages were to be learnt before ordination, as elsewhere the 'canons of the priesthood' (O. Braun, De S. Nic. Syn. c. 28).

[7] Cf. Can. Basil. 47 (Riedel), Fetha Nag. (transl.) 74, that a deacon requires 3, a priest 5 witnesses to conduct.

30. (*E.* 50) L. Vo. 5 for *tauof.*

Undertaking by Papas, son of Abraham, who has applied to bishop Abraham to be ordained (χειροτονεῖν) deacon for the τόπος of S Victor. He is prepared to observe the ἐντολαί, κανόνες and ἐπιστῆμαι[1]; to learn the gospel of John by heart within 2 months and then to repeat and retain (?) it; to fast and to watch his bed during the 40 days, also on the appointed days of communion (συνάγειν) and not to go elsewhere without asking leave. Papas himself assents (στοιχεῖν) and no guarantors are mentioned. This text closely resembles **35, Ad. 7** and T. 6.

[1] 'Rules' or something of the sort, as Reg. Pachom. (Bolland.) xvi.

31. (*E.* 23) L. Hand A. 2 end, *ei* 3 corr. *pa.* 7 ? *etrekjiteu.* 9 *ranas* cannot be read. 10 end, ? *ntot.* 11 ? προσhεχε. 13 ? *eroi.* Vo. 3 end, *mnteu.* 4 *p*εναγγελιον. 7 *nnehoou n.* 8 συναγε, end ? μελετα. 9 end, *mn.* 11 end, *nnkotk.* 17 beg. prob. *Abraham.*

Undertaking by Abraham, reader of the church at The,[1] who has applied, through Victor and Sabinus, to bishop Abraham to be ordained deacon for the same church. The bishop having accepted this guarantee (ἀσφάλεια), the applicant now binds himself (χρεωστεῖν) to serve (προσέχειν) the church day and night and to obey the bishop and his superiors according to the canons. He further promises daily and nightly prayer and to learn the Gospel of Matthew by heart; to fast daily till evening in Lent; to be pure (continent) during the days of communion (συνάγειν); to recite (μελετᾶν ?) the Gospel continually; not to go abroad without leave. Guarantors, Sabinus

[1] Ostr. in my possession *Thl.* Presumably = *T*χ*e* in **Ad. 16**, G. 14 (= my copy, cf. RP. 25 ter) and RP. 2, where it has the prefix *pa-* (cf. *Pajême* BM. or. 4668, *Pakeht* ib. pap. xcv).

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and Panau, who use the phrase "his blood shall [be upon us if he keep not these undertakings."[2]]

[2] C. **36, 38**.

32. (*E.* 33) L. The last l. in different hand.

Undertaking by George son of Josephius, whose father has applied on his behalf to bishop Abraham for his ordination as deacon for the *τόπος* of S. George. He is prepared to observe the *ἐντολαί* imposed by the bishop to the best of his power and to attend to (*προσέχειν*) the altar (*θυσιαστήριον*) in accordance with the *ἐντολαί* of God. George assents to (*στοιχεῖν*) the document and the deacon John is his guarantor, subscribing with his own hand.

33. (*E.* 41 *and* 209) L. Hand A. 12 for *θbbio*.

Undertaking by Basil, son of ——, who has applied to bishop Abraham to be ordained deacon for the Small Church. He now guarantees (sic) to act according to the *ἐντολαί* of the priesthood and the canons, in fear of God, humility and knowledge (*ἐπιστήμη*[1]); not to go elsewhere without leave, to watch his bed during the days of communion (*συνάγειν*) and to perform daily a hundred 'times'[2] of prayers. Basil assents to (*στοιχεῖν*) the document.

[1] Cf. **30** and **34**.

[2] *Sop nôt* or *nšlêl*, frequent in Shenoute's writings (Z. 528, 554, Miss. iv. 282; cf. ib. 9), also Instit. ég. ii. 395.

34. (*E.* 51) L. 9 *šlêl*, prob. *ctoot*. 10 *tmnt-*. 12 *jecneirat-*.

Undertaking by Jacob, son of Kallinicus who has applied to bishop Abraham to be ordained deacon. He [is prepared] to keep the *ἐντολαί* imposed by the bishop, namely to watch his bed on the days of festival (sic); [to learn by heart ?] a Gospel, such prayers as the bishop shall appoint and the rules (*ἐπιστήμη*[1]) of the clergy; to be in nothing disobedient; not to go elsewhere without leave. Jacob assents to (*στοιχεῖν*) these *ἐντολαί* and all the church's canons. Written for him by the priest Abraham; 2d Pashons, 8th [Indiction.]

[1] V. **30**.

35. (*E.* 164) L. Vo. 7 should be *auô ennibôk ema*.

Undertaking by Philotheus, the deacon, who has applied to bishop Abraham to be ordained [priest]. The conditions to which he subscribes appear identical with those in **30**. He assents to (*στοιχεῖν*) this document, as does the deacon Pheu, who witnesses in his own hand (vo. 9, 10).

Ad. 7. (*Sf.* 12) L. Hand A.

Undertaking by Elias, the deacon, son of ——, who has applied to bishop Abraham to be ordained priest. The text of the conditions is identical with that of **30**. The Gospel here to be learnt is S. Mark's. Elias assents (*στοιχεῖν*) with his own hand, which is clumsy and different from that of the text.

36. (*E.* 39) L. 13, 14 ? *nte*. Vo. 2 ? *mmeou* or *nlaau*.

Request by John the priest, David the *saχô*[1] and Simeon the reader, of the village of Piôhe,[2] that the bishop will ordain Isaac priest for S. Mary's church[3] in their village, "for the place has need of him." They guarantee his observance of all clerical conditions without negligence (*καταφρονεῖν*) and promise that he shall attend (*προσέχειν*) to the altar (*θυσιαστήριον*) in every clerical duty. They are responsible for his performance (lit "his *κρίμα* is on us") and they assent to (*στοιχεῖν*) this document.

[1] V. PSBA. xxi. 249.

[2] Cf. **184** 'the hill of P.'

[3] S. Mary's occurs often (v. Index, RAC. 52, 66, BM. pap. lxxvi &c.), but is exactly localized only here. The others may be assumed to be at Jême.

37. (*E.* 208) L. Hand C. 9, 10 *pευαγγέλιον nκατα*. Vo. illegible.

Hemai appears to request bishop Abraham to ordain some one for him and offers to guarantee that this person (?) shall write out S. John's Gospel. But little is certainly legible.

39. (*E.* 118) L.

From Mênas, son of Ananias, priest, to bishop

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Abraham. Unless he learns a (the) whole Gospel by heart before the month of Thoth and repeats it,[1] he shall be *ἀπόκληρος*. Cf. **29** &c.

[1] Cf. **30**, **Ad. 7**.

45. (*E.* 326) L. 5, 6 prob. *ntγνωμη n-*. vo. 1 ? *ntaf.*

Guarantee (? *ἐγγύα*[1]) by Zacharias, son of —— and Athanasius, son of ——, to bishop Abraham on behalf of Ezekiel, the deacon. They guarantee his resolution[2] (*γνώμη*) to serve (*προσέχειν*) the church of S. Mena without neglect. If they see neglect on his part, whether as to the lamp[3] or at the sacrifice[4] (*θυσία*), and do not tell the bishop, the responsibility (*κρῖμα*) shall be on them.[5]

[1] V. **297**. [2] V. **81**. [3] V. **41**.
[4] ? The Communion. [5] V. **57** &c.

Ad. 9. (*Sf.* 8) L.

Request and undertaking by Psate of Jême to [bishop] Abraham. He goes surety to the bishop for his sons, Pappa[1] and Ananias and asks indulgence for them, taking their fault upon himself. If he or they shall neglect the *τόπος* of Apa Leontius,[2] they are prepared to quit it without any objection (*ἀντιλογία*); "for the *τόπος* is thine and thou art its master."[3] Psate assents.

[1] Only in RAC. 79, Papa. Possibly a variant of Papas.
[2] Either the martyr of Tripolis or, if a monastery, merely its founder. The former is more likely as this is probably a church. A Copt. version of his martyrdom, Z. cxlvii.
[3] = Κύριος ὤν. Frequent in legal texts; rarely *κυριεύεσθαι* is added, RAC. 67. Cf. **291**.

38. (*E* 111) L. Hand A. 4 prob. *nnašire*. 6, 7 prob. *peuκριμα*. 7, 8 *eušantmsôtm* or *eušanrat-*. vo. 2 ? *nteu-*, ? *erof*. 3 end, *στοιχει*.

Guarantee addressed to bishop [Abraham] by Apa Dios, a priest. His sons shall do the *λειτουργία* of the altar and serve it, he being responsible for their disobedience and ready to inform the bishop thereof, when the latter shall assign (*ἀποτάσσειν*) their property to it[1] (?). Dios assents (vo. 3) in his own hand.

[1] ? The altar.

87. (*E.* 277) P. Written on the edge of a vessel. 3 *πιστευε*. 7 *κατα*. 9 *φιλοκαλει*.[1] 10 *φιλοκαλια*. 12 *οικονομος*. 15 *nhoun*.

Document in which the writer seems to promise to fulfil some office connected with the *τόπος* and not to neglect the duties of the priesthood. For *παραγε nhoun* cf. BM. pap. lxxviii. 86 f.

[1] V. Amélineau, Patr. Isaac 57 (relates to restoration of a church), ÄZ. '84. 157 (to land) and Amherst Copt. pap., l. 25 (to a person). Cf. also Kenyon's Cat. ii 326.

41. (*E.* 27) L. Hand of **303**. 3 end ? *jeeinan*. 7 ? *nes*. 8, 9 ? *kô stoi*. Vo. 3, 4, 5 *ne-* ? for *en-*. 5 beg. ? *mn*.

From Hello to bishop Abraham. "I or my father will sleep in the church[1] and . . . its lamp[2] from morning till evening and perform its services (?)[3] and prepare incense (?)[4]." If they neglect (*καταφρονεῖν*) these duties, they are to be excluded from the feast.[5] The writer is probably a deacon; cf. **45**.

[1] The 57th Athanasian canon directs that during Holy Week (اسبوع الالام) all the clergy are to sleep in the church. The treasurer of a church, a deacon, sleeps there, Pleroph. of John of Maiuma, transl. Nau, no. lxxiv.
[2] "The care of the altar lamp" among the duties of children dedicated to the monastery whose earnings by work go to provide its oil (BM. pap. lxxix R. 38, 42, cf. RAC. 91) or of a deacon, v. **45**; the special care of the abbot, BM. pap. lxxviii; its oil used for exorcism Miss. iv. 712; cf. Lumbroso, L'Egitto[2], 149. Cf. 'the service of the holy oil,' Tuki, Rit. 138 ff., Vansleb 212. The only other instance of *sljk* (Peyron) leaves the meaning doubtful.
[3] *R-sôouh* perhaps = *r-συνάξει*. The congregation gathered at morning or evening is *sôouh* BM. Copt. Cat. no. 168 (Shenoute).
[4] "Offer incense" would be *ta-o ehrai*. Or *kô=gô* 'I continue to . . .'
[5] This expression occurs 18 times in these texts, also in T. 14; 8 emanate from the bishop, 5 probably from him. 2 may imply his action (**41**, **Ad. 12**) and one that of the archpriest (**83**); 9 are addressed to clerics, 2 to clerics and laymen (**57**, **72**), 6 are doubtful (**62**, **71**, **77**, **83**, **287**, **Ad. 1**). In **83** the expression is joined with ἀφορίζειν. The offences punished or threatened are procuring to vice (**71**), illegal divorce (**72**, **Ad. 1**), neglect of the τόπος (**57**, T. 14) or at the liturgy (**41**, **80**, **83**), unlawful mixture in the sacramental cup (**74**) and minor offences. It corresponds either to the Excommunicatio minor or may be only a variant of ἀπόκληρος (v. **300** but cf. **56**). Cf. **94**. Rarely *fhibol* is used alone in this sense (Can. Apost. 8 = ἀφωρισμένοι ἤτοι ἄδεκτοι and Paris 130[b], 72).

46. (*E.* 163) L. 1 prob. *Iôséφ*. 3 beg. ? *re*.

Request by four readers to bishop Abraham. They profess themselves ready to do something

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relating to the church; but details cannot be ascertained. The name of one, Sansnô, (v. BP. 388) had become rare in Christian times.

298. (*C.* 8160) L. Ro. effaced. 1 ? *cbš.* 8 ? *ὁμολογει.*

From an undertaking to perform something; otherwise "its responsibility (*κρῖμα*) shall be upon me." Forgiveness and punishment are mentioned. 7 "And if he forgive me, that is his affair.[1] I declare . . ."

[1] *Rôše* as in Mt. xxvii. 4, RP. 22 *R* &c. Cf. its use in Miss. franç. iv. 599.

92. (*E.* 47) L. Hand A. Vo., 3 ll., illegible. 2 ? *šine* or *štôre.* 4 beg. *διακ.* 5 ? *Tôbe.*

Document or letter from the priest Her——. He guarantees (?) that the deacons Peter and Abraham shall decorate[1] (?) the *σκήνωμα*[2] of Apa Zael by the festival of Tôbe[3] and he will be answerable[4] for them. Peter (presumably not the above-named) will be answerable for the lamps.[5]

[1] Aorist as future in conditional clauses, Miss. iv. 720, RAC. 59, 95 &c.

[2] Unlikely. Cf. *σκήνωμα* 'corpse' = *kas* (Vita Pachom. §. 95, Mus. Guim. xvii. 286). *Tsano* in **306** (cf. *seno* in **291**) relates to a legal document.

[3] = Epiphany, if the reading is right.

[4] Cf. *κινδυνεύειν* in Mus. Guim. xxv. 189; also Grenfell Pap. i. 99.

[5] V. **41.**

294. (*C.* 8122) L. Unskilled hand. From Dêr el-Bahri. 3 for *Biktôr.* 6 ? *eihi-.*

Undertaking by Ezekiel, a deacon, to "our father" Apa Victor and all the brethren. If he again defile[1] the interior of the monastery, they may expel him and he shall be punished before the whole people, after which he shall daily . . . . . Ezekiel assents and two witnesses, besides the scribe Jacob (?), sign.

[1] Stercore maculare, though *ǵr* = *kr* here is peculiar.

300. (*E.* 5) L. Hand of **79.**

Undertaking or guarantee addressed to a superior (? bishop) by Papas and Photinos, priests. "Apa Victor,[1] our son, has a second time acted foolishly. I, Papas agree (*στοιχεῖν*). Further, if he is (again) disobedient and we report not his doings to thee, we will be *ἀπόκληρος.*[2] I, Photinos agree to this writing."

[1] For *ma* v. **48.**

[2] Not in Kober's Kirchenbann p. 32 nor his Suspension p. 5. Cf. the meaning (*pace* Suicer s.v.) 'remove from the clergy' for *ἀποκληρόω* in certain canons, based perhaps on texts such as Ac. viii. 21. Occurs in 15 of these texts. All the offences appear small; carelessness in liturgy, neglect of instructions, failure to come at summons &c. 6 emanate from the bishop, 4 prob. from him, 5 (**39, 79, 81, Ad. 41, 300**) imply the bishop's action. The punishment is presumably that of suspension. No duration is ever indicated. In **Ad. 40** it is called *καθαίρεσις.* Cf. *ἐκβάλλεσθαι* or *καθαίρεσθαι τοῦ κλήρου*, also the use of *ἀπευλόγιος* in Basil's *ἐπιτίμια.* In **41** &c. is a parallel expression.

81. (*E.* 40) L. Prob. hand C. 3 *choun e-.* Vo. 2 end, nothing.

Undertaking by Abraham, a priest, to the bishop. "As I requested my father the bishop, he has admitted (?)[1] me to the feast. We, Jeremias, Mena, Aaron and Patermoute do guarantee the resolution (*γνώμη*) of A., the priest, that he blaspheme not again and if he do so, he shall be *ἀπόκληρος* and we will come and tell thee of him." They assent (*στοιχεῖν*) and Abraham signs.

[1] *Oušrh* or *oušrh ebol* occurs 18 times. Not in dictionaries, its meaning is hard to fix. Here and **Ad. 41** ? = 'allow, admit'; in **342** 'release, allow,' even 'send,' also BP. 1034 and ? **343**; in **189** 'allow (to go)'; in **481** 'release, dismiss' (cf. *kô ebol* in **94** n.); in Ciasca Pap. 21 'place, direct.' In **79, Ad. 58**, BP. 997, 617, RP. 42 it is still more obscure, so too *ouorh choun* in BP. 9446. In **325** it seems adverbial or interjectional; so in BM. pap. lxxviii. 59 *koušrh* ending a list of property. An idea of limitation or permission may connect it with *ourch*, the limit or extent round (?) a mill, Z. 580. Mr. Griffith compares Demot. *wrh* = *ψιλὸς τόπος* and gives 2 obscure examples of the verb (Leyd. Gnost. vi. 14, Lond. Gnost. vo. v. 3) with determ. implying intention; one followed by *choun* as here (so H. Thompson) could = 'admit.' Prof. Spiegelberg suggested *oušrh* = *oušh* but subsequently withdrew this.

Ad. 41. (*Sg.* 676) L.

Undertaking by Papnoute to the bishop, identical, but for the names, with **81.** They may relate to readmission to communion after expulsion.

40. (*E.* 79) P. Hand of **29, 65** vo., **212.** 8 ? *eθ . . e.*

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Request from John, a priest, to bishop Abraham. He had quitted his diocese contrary to the canons.[1] He begs the bishop to receive him back and declares it to be unlawful that he should go to another diocese except . . .[2] If he quit[3] the diocese of Hermonthis, and remain outside it, he shall be without ordination.[4] John[5] writes his assent (*στοιχεῖν*) with his own hand (10). His scribe is the priest Patermoute (cf. **29**) who acts as witness and gives the date, 23d Mecheir, 3d Indiction.

[1] Can. Apost. xv (Copt. x), Nic. xv, xvi, Ant. iii.
[2] Prob. an exceptional circumstance (e.g. 'except with permission'), rather than a place. I cannot read Θηθη.
[3] *M-* for usual *km-*.
[4] V. **29**; but here this meaning is even less certain.
[5] With the title *psðh* ? = *psah*.

91. (*E.* 276) P. 4, 5 ? *muteiðt κελευε.*

Letter addressed to a superior. It refers to a performance of the service (feast), ordered by the recipient, in the "place"[1] of —— and to an oath sworn.

[1] V. **105**.

511. (*E.* 337) *L.* Hand of **233**. 4 ? *κανων.*

Letter from a superior expressing his wish[1] that —— should perform the service (the feast) at S. Mary's church until Karakos gives the *κανών* (?) . . . . .

[1] Phrases often begin thus with impersonal *ouš* followed by conjunct. (**70**, **83**, **100**, **122**, **166**, **203**, **23** ', **257**, **347**, BP. 712, BM. pap. xci), once with ? fut. iii. (**205**), twice with ? imperat. (**233**, **235**), instead of prepos. *e-* or causat. *etre-*. Before *ouš* would then be a cross, not *ti-*; so in **203**, **205**, **233**, **347**. Cf. *θέλησον*, Grenf. Pap. ii, no. 94.

71. (*E.* 2) L. V. Plate I. Hand A. 1 ? *ere-*.[1] 3 ? *jeefaan* or *efkaan*. Vo. 2, 3 *pref-*.

Letter or circular, presumably from bishop Abraham, to his people generally. "Since I have been informed that[2] Psate ill-uses[3] the poor and they have told me saying, 'He is ill-using us and making (or leaving) us poor and wretched'; he that ill-uses his neighbour is excluded from the feast and he is like Judas who rose from supper with his Lord and betrayed Him, as it is written, 'He that eateth my bread &c.' (Jo. xiii. 18)." The oppressor is then compared, in the same formula, to him for whom 'it were better that he had never been born,' to those who spat upon and struck Jesus, to Gehazi, to Cain, to Zimri slayer of his master, to Jeroboam, to the accusers of Daniel and of Susanna, to those who cried, 'His blood be upon us,' to the soldiers who said, 'Say ye, His disciples came by night, &c.' In each case exclusion from the feast is repeated.

[1] The gap here and in 3 should be longer.
[2] The usual opening formula in such official letters; v. **72**, **Ad. 1**. For this frequent *ἐπειδὴ* cf. its use as in 1 Cor. i. 22.
[3] *Μαυλίζειν* = 'procure to vice,' but here something more general seems required.

72. (*E.* 106) L. Hand A. 3 for *ejn*. 13 corr. *etna-*.

Circular, presumably from bishop Abraham, to his people generally. "Since I have further[1] been informed that some have expelled their wives without reason of adultery, it being written thus (Lu. xvi. 18), Every one &c.; (so) now the man that shall expel his wife without reason of adultery is excluded from the feast; and the woman that shall forsake her husband and marry another is excluded from the feast; and the man that shall communicate[2] them, being aware of their circumstances, is excluded from the feast; and the man that shall write them a deed of divorce[3] and separate them, be he cleric or layman, is excluded from the feast. Not ours are these words but God's. If any desire his soul's salvation, let him observe them." Cf. **Ad. 1**.

[1] Or perhaps 'again, anew.' In **Ad. 1** it connects with a preceding text.
[2] *T* is written above *a*, and may be merely a stroke; if a letter, transl. 'shall separate.'
[3] Abbreviation of *ἀποστάσιον*. Cf. Can. Basil. (Riedel) 71, Can. Athanas. 46.

73. (*E.* 11) L. Hand A. 4 ? *pkavoune*. 6 for *mnouei*. 12 corr. *jingons*. Vo. 1 prob. nothing lost. 3, 4, *auô on*. 4, 5, *hoou*. 7 *nf*, not space for *mpatf*.

Circular, presumably from bishop Abraham, to his people generally. It begins without introduction

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by an edict against any man who marries a brother's [daughter] or a sister's; ["he shall not have communion], be he alive or dead.[1]" Likewise against him who marries either [the daughter] of his mother or two sisters . . . "are contrary to the canon (?). Thus it is written; (Mt. v. 32, Mk. x. 11, Lu. xvi. 18[2]). Not mine are these [words] but God's, who hath spoken them with His mouth and [they are established ?] for ever." Further, those at enmity with their neighbours, those that commit fornication, those that do violence are forbidden to communicate.[3] "Not mine are these words but John the Apostle's, who said; 'All unrighteousness is sin and [there is a] sin unto death.[4]' For thus it is written, '. . . . . and he that speaks not truth is not a Christian'; and again, 'Surely (ὄντως) the truth shall make you free.' Further, on a day of communion[5] whereon all the people know that they use to communicate, let them communicate before they have eaten.[6] Those that shall eat and (then) communicate are excluded from the feast."

[1] Refers presumably to prayers for the dead. Cf. Paris 129[14]. 95, where Cyril permits to συνάγειν for a woman who had died just before baptism.
[2] These are combined, not fully quoted.
[3] V. **93**. Here prohibition to συνάγειν and being *kibol mpša* are clearly synonymous.
[4] Cf 1 Jo. v. 16, 17.
[5] V. **29**.
[6] Cf. Can. eccl. (Lagarde) no. 58, Can. Hippol. (Riedel) nos. 19, 28. Damianus, the contemporary patriarch, enforced this rule in reference to Meletians, still found in Scete (Severus and Synax. 18th Payni).

74. (*E.* 82) L. 1 beg. ? cross. 2 ? *pôrk.* 9 *pefei.* 13 ?? *pentaftauoou.* Vo. in larger hand.

Edict, presumably from the bishop. "If the clergy . . . . .[1] or what I shall determine, in the proportion of (πρός) three (parts) of wine and one of water,[2] and another venture to put[3] thereto more water than what[4] our fathers have ordered us, he is excluded from the feast with [his] whole house. It is not I who speak these words but the Holy Ghost who hath spoken them, as it is written: We have heard &c. (Ps. xliv. 1)."

[1] 1, 2 all but illegible. Κρατήρ scarcely possible and mistake in gender improbable. It rarely = ποτήριον (Du Cange, Sophocles); v. Mus. Guim. xvii. 254.
[2] Can. Basil. no. 98 prescribes $\frac{1}{10}$ to $\frac{1}{8}$ of water, but the Arabic is obscure; cf. Farag Allâh in Renaudot (1847) i. 178.
[3] *Bôk* as transitive (v. Index and RAC. 52, BGU. Kopt. 27, BP. 628, 9420, 9422, prob. RP. 3[36]) is unknown to the literary idiom. Preserved? in the rare *bakône, bakmatou*; but *bakšar* can hardly be explained thus.
[4] Lit., 'according (πρός) as our fathers . . .'

75 (*E.* 35) L. Clumsy, unskilled hand. Vo. 3 ? for *tahetôutn.*

Ro., a begging-letter from John to Apa Victor; of a type frequent on limestone ostraca (cf. **66**, **258** &c.) "First I greet thee, devout and pious man. May the Lord bless thee and all that thou hast, men and beasts. Be kind and have pity upon this poor man."

Vo., apparently in the same hand, should be from the bishop; ". . . . . when this ostr. reaches you, ye are ἀπόκληρος, because ye have celebrated the communion[1] on the evening of Sunday.[2]"

[1] Less likely, 'have performed service.'
[2] I.e. on Saturday evening.

76. (*E.* 152) L. Hand A. 4 end κυριακη. 6 end κληρος. 7 *petna-*. 10 for διοικησις. 11 ? *pônh.* Vo. 9 επισκοπος.

Letter prob. from the bishop to ——. 1—6 may contain a prohibition to the oeconomus to quit[1] his τόπος during Saturday and Sunday without inspecting it,[2] under pain of being ἀπόκληρος. 7 might forbid the holding of service in the said τόπος. 8—13 "I do not . . . . ., but I seek the good-government of the τόποι and the life (?) of your souls. And [whoso ?] has my rules [and ?] observes them . . . . ." Vo. unintelligible.

[1] Reading *bô ebol.*
[2] Reading *natğmpefšine.*

Ad. 1. (*E.*) L. Hand A. Ro. effaced.

Circular, presumably from bishop Abraham to his people generally. 1—3 end of an edict excluding certain sinners from the feast, "be they alive or be they dead.[1] It is not I that put forth

[1] Cf. **73**.

this text[2] but the holy Apostle is it who puts it forth." 4 ff. relate to prohibited divorce, as in **72.**

[2] Λέξις here 'verse, short passage,' so Rossi I. iii. 20, Hyvernat Actes 179, Miss. iv. 683; but often with an obscure, liturgical meaning relating to singing or recitation, so Erman Volkslitt. 42, Lagarde Orient. 4, Tuki Euch. ii. 262 (= [illegible]) and specially Hyvernat l.c. 100, Mus. Guim. xxv. 296, Crawford MS. 45 (such was the cold that the martyrs' words came only κατὰ λέξιν). V. Brightman Liturg. 599.

84. (*S.* 12) L. Hand A. 4 *nftmti.* Vo. 4 *rpôbi.* 5 *hôb.* Published by Sayce, PSBA. '86. 187, 3.

Conclusion prob. of an episcopal circular. "And the man, whether priest or deacon, that counts these words as nothing and gives not heed thereto, their responsibility shall be upon him. But he that hears and keeps them, him will[1] God keep from all evil and will increase him in all good and give him the . . . of his peace, as it is written; Being not &c. (Ep. James i. 25)."

This text appears complete; the document must therefore have occupied more than one ostracon.

[1] This fut., *e . . . na-* for *ere . . . na*, recurs in **57, 63,** both by this writer.

54. (*E.* 30) L. Hand A.

Letter from bishop Abraham to the archpriest Psai.[1] He announces that the priest Papnoute and John, son of Tsauô, are excluded from the feast.[2]

[1] Alexandria Mus. stele 251 Απα Ψαιε αρχιπρεσβ, εκοιμηθη Τωβι κζ ινδικ, + ετων . . . is possibly his tombstone. It is of sandstone, so probably from Hermonthis. The name in its Coptic form is rare; cf. Psaiô ÄZ. '84. 152, Ps in BM. pap. xl.

[2] V. **41.**

55. (*E.* 129) L. Hand B. 4, 5 ? *hap mn-Iôhanes.*

Letter from Bishop Abraham to the priest, Apa John. He announces that Patermoute is excluded from the feast till he shall go to law (?) with[1] John and ——.

[1] As in **86, 297, 315** &c.

56. (*E.* 293) L. ? Hand A. 2 πλαξ. 3 *nêon-.* Vo 1 -κληρος. 2 *petna-.* 3 *f.* 6, 7 mere scribbling.

Letter from bishop Abraham beginning, "But thou, An . . ." and . . ., bidding him [submit to? this] πλιξ without delay. Apparently he is declared suspended or threatened with suspension (ἀπόκληρος), as also are any who shall join him in communion.[1]

[1] Cf. Αὐτῷ κοινωνεῖν.

Ad. 8. (*Sf.* 8) L. V. Plate II.

Letter from bishop Abraham to the priest Papnoute. "Lo, Moses, son of Paul, is ἀπόκληρος until he come to me."[1]

[1] Cf. this phrase in **57.**

484. (*E.* 194) L. Hand A. 1 end, *mntêere.* Vo. 2 *shime.*

Letter from [bishop] Abraham to Apa Patermoute. Vo. 4—6 threaten with exclusion from the feast.

53. (*E.* 110) L. Prob. Hand A.

Letter from bishop Abraham to the priest Athanasius. "I greet thy sonship. May the Lord bless thee.[1] Be so kind as take the trouble to[2] come to the *mnke*[3] and perform the service (lit. the feast[4]). If thou come not, thou art excluded from the feast."

[1] 9 letters opening with this phrase are from Abraham; 6 more probably so. Cf. **282.** It is often found in (? imitated) begging letters; v. **259.**

[2] *Ti-kise*, also in **325**, appears to add urgency to a request.

[3] Uncertain here and in **207** whether a real place-name. *Tmanke* ÄZ. '85. 75 seems different.

[4] Here *ša* ? = communion service; so at any rate **104**, prob. **61**; perhaps also Synt. Doctr. JA. '75. 235 (Turin). Often it appears to = divine service generally, e.g. **53, 56, 75, 76, 96, 97, 105, 290, 511, Ad. 10,** BP. 8696 (of doing *ša* without Gospel-lesson). Again it may = a recurrent festival, e.g. **103, 221, 319,** Z. 291, 537, ÄZ. '84. 146, 147, particularly Easter week, Lagarde Aeg. 283, Chwolson Festschr. 191, ? **236**, cf. the rubrics, "the 3d, 5th day of the feast"; or simply opposite of νηστεία, e.g. Can. Ap (Lagarde) 41 = ἑορτῶν ἡμέραι. Cf. **60.**

485. (*E.* 290) L. Hand A. 2, 3 *ele-.* 5 *er-ša.* Vo. 2 prob. *rpkeouôm.*

Letter or circular from bishop Abraham to his "son, the archpriest." "The cleric who goes not

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forth to the 'place' of Apa John[1] (either) to keep a vigil or to perform the service (feast), (but) goes in order that he may take the canon,[2] he is *ἀπόκληρος*. For it is written; If any &c. (2 Thess. iii. 10) . . . . ."

[1] Cf. ? **310, 482.** [2] Probably as in **105.**

80. (*E.* 139) L. Hand A. 11 apparently last line.

First part of a letter, prob. from the bishop. "Lo, Peter's son has come and told me saying, 'Psan[1] has expelled me from the feast and they gave me over to the magistrates[2] saying, Thou doest not the service (*λειτουργία*) of the altar.' Now I desire . . . . ."

[1] Possibly the *μαθητής* of Apa Epiphanius and subsequent head of his monastery (v. RAC. 36 ff., RP. 11). RP. 15 is from a priest of the same name, possibly identical. With the name cf. 'Αδέλφιος PG. 65. 396.

[2] Two *lašanes* are more usual in the Jême MSS. than one.

77. (*E.* 183) L. Prob. ro. should be vo. They are by different hands. Ro. repeated by error as **442.**

Apparently ro. gives the signatures to the official letter or circular on vo. which threatens with exclusion from the feast any who shall pervert[1] . . . . .

[1] Perhaps, who shall fail to perform what he has agreed to (? *στοιχεῖν*). For *πλανᾶν* v. **281** and Rev. ég. v. 94, ÄZ. xxix. 14.

78. (*C.* 8255) P. V. Plate II. 1 not 1st line. 4 beg. *μιον*. 8 ? for *ouonhf*. 9 corr. *erpnoute*.

From a document of excommunication, relating perhaps to the Zacharias in 1. ". . . . . his house and blot him out and the curse of Deuteronomy[1] (shall) enter in to his house and blot him out and all the curses of Scripture (shall) come upon him and blot him out. He that fears this *ἀφορισμός*[2] and publishes (?)[3] it, him will God bless and forgive."

[1] As in RAC. 68, cf. ib. 16, 65. Cf. Springer in ÄZ. '85. 143.

[2] Cf. Just. Nov. cxxiii. 11 *ἀφορίζειν τῆς ἁγ. κοινωνίας*. This ban is imposed in RP. 3 by a bishop, in 18 ter for a stated time, prob. by a priest. In **83** an archpriest is to use it. The extent of its action is nowhere stated.

[3] Cf. *ἐμφανίζειν*.

Ad. 40. (*Sg.*) L.

Document hardly from the bishop.[1] "Lo, Patermoute, the priest, is *ἀπόκληρος* until he present himself to-morrow before me and produce (*ἐμφανίζειν*) the accusations (*κατηγορία*) which he has made against Zael, Matthew, the priest, and . . . And I am told[2] thou (sic) hast neglected (*καταφρονεῖν*) a rule (*ἐντολή*) and . . .[3] it yesterday. And lo, we have set thy excommunication (*καθαίρεσις*) in writing until thou pay (or give) the 5 jars of wine; for thou didst leave . . . *kori* for the bishop's sons. If thou bring them not when thou comest, we will carry out (*πράσσειν*) thy excommunication in the town (*πόλις*)." Kamê, the priest Papnoute, and . . . are witnesses (*μαρτυρεῖν*).

[1] 'The bp.'s children' makes it doubtful. *Šêre* does not mean 'servant' like *παῖς*.

[2] V. **71.**

[3] ? From *sôk*; if so, I cannot find a suitable meaning.

61. (*E.* 15) L. Hand A. 4 ? for *mpatetn-* or *matetn-*[1] . . . *nnrôme*.

Letter from "the humble" Abraham, no doubt the bishop, to Pesynthius the magistrate (*lašane*), his "devout[2] son." "I wonder thou art not ashamed before men, for the man has hastened[3] to come to me for charity (or pity) saying that he was to be detained and that thou hadst seized him. Lo, now is the feast forbidden[4] to the whole village[5] and he who shall baptize during this feast is excluded from the feast and (likewise) the man who gives the communion (feast) in the town at all, until they give the man's . . . . . to him. If thou

[1] As in Mk. vii. 12 (von Lemm, Brüchst.). Cf. prefix in **Ad. 38, Ad. 60.**

[2] = *εὐλαβής*; a very general epithet of respect for clerics and laymen.

[3] Or 'has been at the trouble (*σκυλμός* to)'; cf. Leontios, 188. In Leyd. MSS. 486. 5 *ρσκυλμος* (sic) seems adverbial, 'quickly.' V. also Rossi, II. i. 28.

[4] *Šôšt ebol* is rare. In BM. or. 3581 B (1) (Act. Barthol. et Andr.) it = 'expel, exclude' (a rabble). BP. 8716 *tnšôšt pla mntkalêla nApa Ananias šantfti &c.* is likewise a punishment. Cf. also BP. 8713 'if I obey you not, *eisôšt mmôtn*' and 8699 (to bishop) 'if we do not . . ., we will be *nšoit nak*.' It seems to imply some form of interdict; here from the sacraments. For the usual sense, 'be under restraint, be detained,' v. RP. 18, 18b, 35, BP. 1024. What is the meaning of *šašt* in ÄZ. '78. 25 n.?

[5] *Time* Z. 90 = *κτῆμα* Rev. or. chr. 1900. 254, and Z. 294, = 'possessio' PL. 73. 951. Cf. *κτῆμα* in PG. 87. 2873, 2944, 3052 &c.

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hast not respect for men, we will send to the city and no man (shall) mislead[6] (?) us another time, if things are thus; for the fear of other men misleads us. But thou thyself wilt have need of men." The latter part very obscure. I have rendered 2d plur. by 2d sing. throughout.

[6] Παράγειν in **110, 112, 113** varies with παρελθεῖν **111** and *tako* **108**, so should = 'come upon,' 'befall.' It frequently = 'be passing by,' 'chance to be present' (BM. pap. lxxviii) or 'be past, over,' of time (BM. or. 1061, Rev. ég. i. 105, var. *oueine* ÄZ. '84. 154).

62. (*E.* 128) L. Hand A. 3 *aitnn.* 4 ? *pto.* 6 *ouôš.* 8 *k.* 9, 10 ? *eletnnouh.*

Letter from bishop Abraham to the priest Ananias and Isaac. "As I have sent to you saying, 'Make a division according to law[1] for Pkale and Psôsh'; I desire now that ye go, thou Ananias the priest and Isaac, and make such division for them according to the justice (δίκαιον) of God, not showing favour to either one of them, and not allowing them to distract[2] (?) you before ye have made the division. And if ye go not, ye are excluded from the feast."

[1] Assuming *toš* to = 'rule, order, διάταξις' (Z. 577) and the names to = persons (cf. Kalê ÄZ. '84. 147, T. 7, BM. pap. lxxviii. 94). But it may be 'divide the nome or district' and the names may = places (cf. Kalê mpeko **462**, BM. pap. xc. 5). In either case Psôsh is difficult.
[2] V. **61.**

70. (*E.* 266) L. Hand A.

Letter from bishop Abraham to the priest Misael. "I desire that thou examine into the matter of the men (as to) who first was careless.[1] Send (and tell) me who it is. If thou examine (it) not, thou art thyself excluded from the feast."

[1] Presumably *sôš* here = καταφρονεῖν, to neglect liturgical duties.

65. (*E.* 312) L. ? Hand of **Ad. 8.** Vo. in hand of **29.** 13 prob. αποκληρος.

Letter from bishop Abraham to Apa John, "his son." Pesynthius, Menas, perhaps the κῦρος Kouloul[1] are named. 7 may refer to judgment to be given on litigants by the bishop. In 13 he places or has placed some one ἀπόκληρος.

[1] Possibly Koulouj; cf. Koulôje BM. or. 4875, Kelôje Cairo 8726.

47. (*E.* 322) L. 7 ? *tootk.* 8 end prob. *ai.* 10 prob. *nak.*

Ἔγγραφον in which David, a priest, addresses bishop Abraham who had expelled him. The imperfection of the text prevents our learning the facts of the case. Possibly the accusation was (6) of making boys drunk.[1]

[1] But *tike* may = *teike* 'thus.'

57. (*E.* 172) L. Hand A.

Letter from bishop Abraham to the priest Jacob (?),[1] identical with T. 14, his letter to the deacon Paul. From the latter, **58** and **63**, our text can be corrected and completed, except in 1, 2, which consist of proper names. "Lo, [I place thee over] . . . . .[2] the church of Pkôh (?). Now be so good as take heed of neglect there and prevent (κωλύειν) it from happening [but] rather [have a care (?)] that they walk in the fear of God. [He that] shall disobey thee, whether cleric or layman, is excluded from the feast until [he come to me. For the rest (πλήν), do thy best to] teach [them]; and lo, the whole care of them is upon thee. If thou shouldest see neglect in that place and shouldest forget, their responsibility (κρῖμα) shall be upon thee before the judgment-seat of God."

[1] Perhaps Victor, v. **58, 63.**
[2] Perhaps, as in T., a personal name or 'the clergy of.' Yet in T. the following pronouns are plur.; so ? 'Apa Patapé' is the name of the church itself.

58. (*E.* 180) L. Hand A. Ro. effaced.

Letter from bishop Abraham to the deacon Victor. Identical with Vo. of **57, 63** and T. 14.

63. (*E.* 159) L. Hand A. Ro. effaced.

Letter from bishop Abraham to "his son" Victor. What remains is identical with Vo. of **57, 58** and T. 14.

60. (*E.* 88) L. Hand A. 1 ? επειδη *ai-* or *nterei-.*

Letter from Abraham, "this humble bishop," to all the clergy. Its meaning is obscure; "[Since

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I] wrote to Shai[1] and Joseph saying, 'Celebrate the feast in —— in (or at) the great feast,[2] just as ye did celebrate it in —— in (or at) the little feast, and they have not obeyed me; now lo, they are *ἀπόκληροι*." *Tooue*, if correct, would be "shoes." It might be for plur. of *toou* "hill," or for *htooue* "morning."

[1] Shoi, BM. or. 4884, may be the same name. Cf. Pshai, BP. 911 and Pahoi.

[2] On *ô* = great v. PSBA. xxi. 247; but Stern p. 92 had noticed *ša'o* (Peyr. Gr. 188). In **95** perhaps 'the great feast' occurs, and in ÄZ. '84. 147 in plur.; in BP. 9446 'the great fast.' Similarly, RP. 18[3] 'the little fast.' Which these feasts and fasts are I do not know. In Rossi I. v. 10 = Revillout, Nicée I. 39 and Z. 90 Easter is called 'the great feast'; elsewhere 'the feast of feasts,' Méms. inst. ég. ii. 381.

105. (*E.* 85) L. 5 beg., ? *bios p.* 6 ? *etreu.* Between 8 and Vo. 1 something lost. Vo. 1 ? *ouotl-.* 4 *n ocik* (sic). 5 ? *ntetn.*

Letter probably from a bishop to Apa John, a priest. He has appointed John and Konarios (?)[1] to perform the service (feast) at the "place"[2] of Apa Shenetôm[3] and to receive the canon,[4] apparently from Apa Shenetôm, who shall give it in double measure. The canon consists perhaps of bread and is to be investigated (*κρίνειν* ? weighed) in S. Theodore's church.[5]

[1] Cf. the name Konnare, stele C. 8442, Κόνναρος BGU. 558.

[2] Whether this = *ma nšôpe*, dwelling, as often, or = τόπος, monastery or church (v. **32, 106**), is doubtful. BP. 9443 seems to refer to a community under Shenetôm.

[3] The feast of Apa Sh., ÄZ. xxx. 41. Perhaps the martyr given by Amélineau, Actes 42, as Shanazoum (? شنفوم ,شانانوم), and not found in the ordinary Synaxarium.

[4] Κανών, a contribution due to the clergy (v. Suicer, s.v. 6 and Grenfell Pap. ii. no. 95). So too BM. pap. xci where a bishop, in forwarding the ἑορταστική, enjoins the payment of the patriarch's canon 'without a single loaf missing.' In Z. 567 'the place in which the canon is' seems to designate the church of the monastery.

[5] Cf. **481** and BM. or. 4884 *nhoun . . . mphagios abba Biktôros*, where an oath is sworn.

Ad. 59. (*S.* 26) L. From Dêr el-Bahri. Sayce's copy. "Distinctly written." 13 ? *τιογμος.*

Letter, prob. from the bishop[1] to his clergy or people. "Seeing that our holy father, Apa Damianus has sent us the *κήρυγμα*[2] southward, confirming us in God's faith, and we have received it; ye do then know that it is not our wish we should depart from our place; but, through the solicitude of our holy father and the hardships (?) which they received before reaching us."[3]

[1] V. the form of greeting in **53.** This formula and the provenance make it very probable that Bp. Abraham is the writer.

[2] V. **18.**

[3] Text must be incomplete; ? effaced or continued on another ostr.

283. (*E.* 153) L. Vo. effaced.

Letter. The opening formula shows it to be ? a bishop's. It refers to the altar and to the clergy; but no consecutive sense can be made.

Ad. 10. (*Sf.* 12) L. Hand A. 8 read *ehraf.*

Document by the priest Victor, relating a statement by the priest Isaac. "Isaac the priest told me saying, 'When I went to perform the service (lit. feast) for Papnoute, on the evening of the Saturday of the *Bôl ebol*,[1] I came in to him and found him eating and drinking. I said to him,[2] Is this the condition in which I see thee?[3] He answered me saying, If thou wish to perform the service, do so; if thou wish it not, do not do so.[4] I, Isaac the priest am witness that Papnoute the priest said these words to me.'"

[1] V. **99.** Leyd. MS. 32 (p. 141) shows that this is Easter Eve. Isaac had presumably gone to celebrate the liturgy in place of Papnoute and had found him breaking his fast before the canonical time (ἑσπέρᾳ βαθείᾳ σαββάτου, Cyril, Hom. Pasch., passim). This Saturday only was a fast (Syntag. Doctrinae, Can. Apostol. lxvi).

[2] *Ehoun ehraf* implies emphasis or anger, Z. 556, Miss. iv. 539, Rossi Nuov. Cod. 89.

[3] Lit. 'Art thou, while I see, in this state?,' reading *nteihe.*

[4] Alternatives thus in **174, 198** (?), **507, 508.**

481. (*E.* 6) L. Hand A.

Declaration by Daniel the priest, son of Jakoul.[1] "I declare (*ὁμολογεῖν*) thus before God Almighty: Jacob, son of Pesynthius, (son of) Panau[2] said as follows in my presence, in the sanctuary,[3] after

[1] 'Sparrow' recurs BP. 742 and as Jakour, stele C. 8546. Cf. such names as Pahôm, Phib, Πβηκις, Grompe.

[2] Cf. pap. Rhind iii, Pano. The grandfather is given here as in **215.**

[3] Recurs BP. 8697. In Paris 44. f. 60 *tabir* الطفر = *keshe.* Can. Athanas. 32 has '*el-tafir*, which is the place of the *korbân*.' Cf. Vansleb, Hist. 288.

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they had dismissed[4] the congregation at S. Mary's church, Jordanes and Victor, the deacons, being there too; he declared before us three thus: 'I never (or will never) . . .[5] my father Paham.'" Daniel repeats his affirmation.

[4] V. **81**.
[5] 'Read to (or for)' seems the only possible translation; but the meaning is obscure.

284. (*C.* 8182) P. Dêr el-Bahri. 2 for *κοινωνια*. 4, 8 *καταστασις*. 6 *krmrm*.

Document of obscure purport, perhaps by "the brethren[1] of the mount (? agreeing together) in one community," as to some mutual arrangement. They desire a condition of filial[2] obedience . . . so that there be no murmuring. 9—12 appear to prescribe the duties of an official[3]: "He shall feed the brethren . . . . . jar of wine . . . . . according to this rule and shall . . . . ."

[1] 'The brethren' as writers or recipients, **220, 292, 324, 368.**
[2] Lit. 'paternal.'
[3] For pref. *nsou-* v. **467**, BP. 5182, 8716, T. 7, RAC. 69.

82. (*E.* 109) L. 6 beg., not *me*. 8 ? *sôtm enei*. 9 *eishéëte*.

Declaration by Menas. "I bear witness that Pesynthius said, We asked him regarding the . . .[1] and he said, I am not a deacon and do never act (?)." 8 may speak of "obeying these words." 9 apparently announces that he (? Pesynthius) has been made *ἀπόκληρος*.

[1] ? Greek, but scarcely *ἡμέρα*.

135. (*S.* 6) P. 4 end ? *Apa*. 5 end ? *Apa Ména*. 12, 13 ? *petnaτολμα*.

Document addressed by Philotheus, son of Zabed (?),[1] either a magistrate or an official of a *τόπος*. It relates to an offering (*προσφορά*[2]) made to the *τόπος*. The writer undertakes, for himself and successors, to respect the gift; he who ventures to misuse it "shall be *ἀνάθεμα* to the Father, Son and Holy Ghost, and to the Christian community,[3] and his house shall be *ἀνάθεμα*." Apa Abraham in 10 is possibly the bishop.

[1] ? *Ζεβεδαῖος*, BM. pap. cv, or. 4882.
[2] In Theban texts *προσφ.*, offered during life or at death (v. **352**), is applied to the author's person (BM. pap. lxxx), his child (RAC. 57, BM. pap. lxxix *R*, lxxxii, &c.), money (Pap. Amherst), house (RAC. 6), cattle (BM. pap. lxxxviii.).
[3] Cf. RAC. 35.

LEGAL AND COMMERCIAL DOCUMENTS.

44. (*C.* 8149) L. 5 ? *iomt* or *šomnt*.

Agreement (? *σύμφωνον*) by Ezekias, deacon, son of John, to bishop Abraham. The bishop had expelled E.'s brother Ebônχ (*'Εφώνυχος*) from the church of the Three Oeconomi (?). Ezekias now undertakes to make no further claim[1] on the bishop regarding his brother, with whom he agrees not to litigate under pain of a fine of an ounce of gold.

[1] The phrase *mntai hôb nmmak ka-*, "I have nothing (to do) with thee about . . . ," is well illustrated by **157**. Cf. BP. 8641, "I have now nothing with thee about ——, for I have received their price of thee." In RAC. 22 it renounces responsibility for an ill-behaved son. In ÄZ. '84. 147 it declares the testatrix's daughters to be under no legal obligation to certain cousins. Cf. phrases like *μηδένα λόγον ἔχειν πρὸς* . . . ; v. **167**, also Z. 296 (= PG. 65. 260 *οὐκ ἔχει πρᾶγμα*).

79. (*E.* 195) L. Hand of **300.** Ends of all ll. on ro. effaced. 13 ? *απαιτητης*. Vo. 1 ? *αναγκη*.

Undertaking addressed to the bishop. **300** shows it to be written by Papas the priest (v. 7). Seems to relate to legal matters[1] (12, 13); in 11 Peter the *ἀκτουάριος* is mentioned. The writer acknowledges (vo.) his liability to be *ἀπόκληρος* if he disregard (?) the bishop's *γνώμη*.

[1] *Λογογράφος* occurs as the scribe in BM. pap. lxxxviii.

42. (*E.* 323) L. 5 end, prob. not *p*. 6 ? *eitm*. 7 ? for *hôn*. 8 ? *ti* instead of cross. Vo. 8 prob. *eina-*.

Undertaking by Abraham, the deacon, to bishop Abraham. He will submit to a judgment about to be given. If he fail to do so, the fine on his part (?) shall be doubled. The further punishment to which he shall be liable (vo. 6) is obscure;

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"there shall be[1] no cross in my hand in any place whither I go."

[1] For *mn-* v. **29, 40.** ? A reference to a liturgical (processional) cross? The cross was placed symbolically in the hands of the monastic novice; Goar, Euchol. 479.

43. (*E.* 316) L. 1 *Ména.* 4 for *bôk* or *hôn*?

Undertaking addressed to bishop Abraham by Mena, son of Elias. He will submit to a judgment about to be given. Should he fail to do so, he shall pay 6 solidi to the magistrate (ἄρχων)[1] and shall then submit. He himself assents (στοιχεῖν); Daniel writes for him or is witness.

[1] In Theban texts apparently vaguely = civil magistrate to whom fines are payable (v. **295**). Cf. RAC. 45 'ἄρ. or judge,' BM. pap. lxxxv. 10 'ἄρ. and διοικητής of the monastery and castrum,' ib. lxxviii. 76 'ἄρ. or *lašane*.' Perhaps the more general sense, 'magnate,' is in **282**, as e.g. Mss. iv. 709. Cf. Steindorff in ÄZ. xxix. 5.

295. (*E.* 37) L. Hand B. 1 corr. *Iôha-*. Vo. 1 *neu.*

Undertaking by John addressed to Papas. (Cf. **43**.) "I assent to the judgment[1] concerning (?)[2] Zacharia and will not go to law regarding it. Everything that shall result therefrom I will give (or pay) to the ἄρχων[3] and I will submit to this deed."[4]

[1] *Hop* = *hap*; cf. **293** with BP. 628 *ngbôk nirôme aphop nemai.*
[2] V. **48. 117.**
[3] V. **43.** The 'results' are presumably possible fines.
[4] Lit. 'ostracon' (ⲡⲗⲁⲝ).

297. (*E.* 97) L. Hand D. 4 prob. *nteihe.* 9, 10 *eišanaυτηλεγε.* Vo. 4 for *nta-*.

Guarantee (ἐγγύα[1]) by Phoebammon addressed to his 'pious father,' the priest Apa Victor. Apa V. having decided that Ph. should go to law with Paham, Ph. is ready to submit to that judgment which God shall cause to result. If he oppose it, he shall pay a fine (καταδίκη) of 2 tremis.

[1] So in BM. pap. ci V; cf. **45.** In RP. 29 ἐγγύη.

Ad. 12. (*Sf.* 13) L. ? Hand C. 3 ? *phap.*

Undertaking by Victor, a priest. "I, Victor, the priest, do write thus; the judgment[1] which may result, if I do not act thereby,[2] I shall be excluded from the feast and shall pay a solidus as fine (καταδίκη[3])."

[1] Cf. **42.**
[2] Cf. **86** for these terms.
[3] V. **94.**

86. (*E.* 218) L. Hand C. 6 *eiôt.* 9 end, prob. *ha.* 12 ? *petneu.* 17 end, ? *holok.* 18 ? καταδικη.

Guarantee addressed by Jacob (?) to the bishop. John shall submit to the law between him and his paternal uncle, Hatre, relative to the συμπόδιον[1] inside the στοά (?). Jacob is prepared to act according to the judgment, for whichever party it may be given. He assents and seems to state (16—20) his liability to a fine if he fail to obey. This is very similar to **155**; cf. also **Ad. 12.**

[1] Presumably συμπόσιον, as in RAC. 98b, Ciasca Pap. 20, Rev. ég. V. 93 &c. 'Dining room' seems unlikely here; Stern, ÄZ. '84. 147 'room.'

155. (*E.* 174) L. Hand C. 7 corr. *he* (cf. **86**). 7 end, prob. *eide efr.* 8 end, *pôi.* Vo. 1 *eiŝantm-*.

Undertaking or guarantee by —— addressed to the bishop, probably regarding the same John as **86.** The author acknowledges his eventual liability to a fine of 1 solidus.

315. (*C.* 8166) P. 4 ? for *mpatcuire*, cf. 15. 6 or *keu, hetootk* can be read.

Document by Anastasius the goldsmith to (?)[1] Andreas, son of Enoch. An incomplete text and incorrect idiom make the meaning obscure. The subject is a previous law-suit at Jême. 10—15 "For God knows, as to the things that he is said to have taken northwards, the matter . . . that it is true. So now, if any one proceed against thee or if anything (be brought against thee), I will

[1] But *an-* in 4 may mean that Anastasius and Andreas are joint writers and Patousir[e] (scarcely = Πετόσιρις) or Patouire (cf. the goddess Θοῦρις) may be a man's name.

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be responsible for my third in the suit . . . . ." Anastasius assents and Sophonias a deacon, son of Manne,[2] is witness.

[2] Cf. fem. Tmanna BM. or. 4883.

107. (*E.* 215) P.

Document from Souai, the *laiane*,[1] to Mena. "Lo, (here is) the word of God to thee,[2] Mena, that thou come and I speak with thee. If the thing please thee, it is well; but if not, thou mayest depart undisturbed."[3] Souai engaged Niharau[4] the deacon to write "this λόγος" and also to subscribe for him.

[1] A *laiane*, Souai, in BM. or. 4879, contemp. with or. 4868, dated A.D. 756.

[2] Though this formula is modelled on a biblical phrase, *ntootk* (Stern § 535, 1) distinguishes it. It appears often in Theban documents; generally beginning the text (**107–113, 123**, BP. 657, 674, 8706, Alexandria Mus. pap.), sometimes later on (**206**, BP. 1772). It implies an authorization; cf. G. 73 *taeπιτρeπe nak aud eis pλογοs mpnoute ntpe* and **206**, or a contract; cf. a frag. recently acquired by BM. in which a woman employs a labourer: *pλογοs mpnoute ntootk tkr-hôf* (NB. prob. from Shmûn). Seldom 3d sing., instead of 2d, is used (BP. 674, 1772). Usually the writer is a civil (*laiane* **107, 108, 111, 112**, προνοητής G. 73, σκριν[ιάριος] and διοικητής pap. Alex.) or military official (**113**) or an ecclesiastical superior (ἡγούμενος BP. 8706, cf. **206**).

[3] Μετὰ καλοῦ, v. ÄZ. '84. 147, RAC. 25. Occurs in Leontios 54 'happily, prosperously' (Anastasius, 'cum bono').

[4] Recurs ÄZ. '78. 17. Presumably a variant of Nahroou, Nahrau, Νααραυς which does not itself appear in Theban texts. Cf. Synaxarium 7th Hathor.

108. (*E.* 222) P. Hand of **156**, ? **364**, ? **440**, **461** and Edinburgh Antiqu. Mus. 917. 5 *laue.* 6 *ha-*.

Document from ——[1] the *laiane* to Marcus and his wife and children. "Lo, (here is) the word of God to thee, Marcus . . ., that thou enter into thy house and go northward (or) southward[2] and we will not permit any evil to reach[3] thee; for on no account this year . . . . . tremis. For thy security I have set forth this trustworthy λόγος;" date illegible. "And if I forsake this λόγος, God shall forsake me." The writer assents and the scribe signs.

[1] In 13 Papnoute cannot be read.

[2] So in G. 73.

[3] *Tako* thus in BP. 8706 (as in BM. Cat. no. 326); elsewhere (v. **107**) παράγειν, once παρελθεῖν (**111**). For 'evil,' some have 'man.'

109. (*E.* 296) P. 4 *jnou kelaau.*[1]

Document similar to **107, 108** &c. No names preserved. It was dated and included the writer's oath by the Almighty that he would abide by "this λόγος."

[1] Cf. BM. or. 4885*R*, where, after acknowledging a debt, the writer says, *nneiinouk ekelaau karoou etbeje-akπληρου mmoi* &c. Also BP. 8706 *nneijnouk elaau iapkera-somnt*, G. 73 *enejnouk elaau*, and Pap. Alexandria *einajenik alaau nrôme e παραγε mmok.* Cf. also **129, 172, 306.** In the present texts it seems to vary with συγχωρεῖν.

110. (*E.* 229) P. 1, 2 *npnoute.* 8 scarcely πρωτη.

Document from —— to Patermoute, similar to **107** &c. "Lo, (here is) the word of God to thee, Patermoute, that thou (?) . . . . . and go forth to thy house and remain (there); for no evil shall come nigh thee this year . . . . ." Dated 9th Tobe, —th Indiction. The last ll. are prob. a witness's signature.

111. (*C.* 8188) P.

Document from Pekôsh, the *laiane*,[1] to Peter, similar to **107** &c. "Lo, (here is) the word of God to thee, Peter, that thou go in to thy house and do thy business;[2] for we will not permit any man to deceive (?) thee on any account nor in regard to any other affair; for thou wilt not dispute (it)."[3] Dated 23d Epep, 10th Indiction and subscribed by Pekôsh.

[1] Recurs in **114**. Pekôsh son of Psamô is *laiane* in BM. pap. lxxviii. 89. The name = Πεκύσιος (cf. Mus. Guim. xvii. 45 and Vit. Pachom. § 25).

[2] Διακονεῖν usually of domestic (provisioning &c., cf. Leontios 87) or charitable service (Z. 296, 326, Miss. iv. 755).

[3] BP. 8706 'hast not (*npek-*) disputed.'

112. (*E.* 306) P. 3 end, εμφανιζε. 4 for ὡς προκ[ειται].

Document from ——, son of Paham, the *laiane*, similar to **107** &c. Dated in the 11th Indiction.

113. (*C.* 8292) P.

Document from Colluthus the soldier[1] to Mathios (Matthaios), similar to **107** &c. "Lo, (here is) the

[1] Cf. **416**.

word of God to thee, Mathios, that thou appear (openly)[2] and go about (?) and take thy portion of money; for I will not come nigh thee."

[2] As in BP. 8706.

123. (*E.* 331) P.

Document from —— to Jacob, similar to **107** &c.

Ad. 43. (*Sg.* 1322) P. From the Ramesseum.

Document similar to **107** &c., from Pbela—[1] to . . . . ., Theophilus . . . . . and all their brethren. After "Lo, (here is) God's word to thee," an unintelligible gap; then, ". . . any other thing (acquired) from father or mother or from Theodosius or by buying or selling, except one gold solidus, which thou (? or I[2]) hast given . . . ."

[1] Or Pbelle, v. **215**. Cf. ? BM. or. 4833(2) Tbelake.

[2] 'Not *ntak-* or *ntai-*' (Spiegelberg).

138. (*E.* 36) L. Hand of **362, 482, Ad. 3.** 11 ? *anó.* 12 *sóše.*[1] Vo. 6 ? *ntai.*

Document from Victor to Abraham and Anatolius; dated 6th Paope. "I authorize you[2] to sow the field of Roumau.[3] According as God's blessing shall be given us, the half (shall be) for me, the half for you. As to the matter of the tax, thou shalt pay half a solidus and the seed-corn[4] [? and expenses[5]] shall be fully paid in common."[6] The plough[7] is to be similarly treated.

[1] 12, 13 restored from **482** and ÄZ. '78. 19.

[2] As in **206, 307.**

[3] Recurs BM. pap. lxxxvi. 30 (and referred to as 'the said village'), ib. lxxxvii. 20, xc. 6. 10 ('the field of R.'), xl. 4. RAC. 89. ÄZ. '78. 19, T. 4. Vars. Ramaou, Rimoou, Roumoou, Romoou, Rómoou. It was evidently near Jême.

[4] V. **219.**

[5] So in **303** and ÄZ. '78 19.

[6] In **303** = *képoue* (? *hipoua*).

[7] 'Plough-carriage' (*agolte*).

307. (*E.* 60) P. 6 ? *nteteln-.* 9 ? *εἰπαραγε m-.*[1] 11 ? *anshai ti-.*

Authorization (ἐπιτροπή) from Victor the priest and Matthew to Germanus and Isaac, similar to **138, 206** &c. Dated in the 4th Indiction. "We authorize you to sow our share, namely the 3d. at (?) *Tmnke* *nnχος*,[2] from —— southwards.[3] And ye shall pay a full gold trimesion and 8 artabas of wheat. And there shall no man . . . you."

[1] V. **110.**

[2] For *Tmnke* v. **53.** The other word recurs ÄZ. '78. 19 but is unintelligible.

[3] *Pkah ìmeut* in a BM. ostr. G. 14 (though Goodwin did not so read it) of which RP. 25 ter is another copy, with vo. omitted.

206. (*C.* 8177) P. From Dêr el-Bahri. 3 for *επιτρεπε, stóhe.* 5 *iomt.* 7 ? *ngr-*; ? *ntajitou* or *fitou.*

Order from Apa Victor to Jacob, son of Ko—. "I authorize thee to sow for me the ploughed-field[1] in the property[2] of Eponychus and hand to me the value of its taxation[3] in (the month of) Paone, namely, 3½ artabas of corn." 6—8 are obscure. *Pseke* ? a name; probably ill-read. 7 ". . . and that I deliver them at thy house, while I[4] . . ." Then the formula, "Lo, (here is God's) word to thee . . . ," (cf. **107** &c.), perhaps giving a promise that no demands shall be made before Paone; but my copy is not clear. Wilcken's no. 1224 is a text of the same class.

[1] Cf. BM. pap. xl. *testóhe*, **139** *sdišhe*, **Ad. 20** *steohe.* In the LXX it = ἄρουρα and here it may be that measure, as in BM. or. 4885. In Paris 44 (Scala) p. 65 = ζευγάριον الفدان.

[2] *Hoi* clearly 'pasture land' in Miss. iv. 718, Z. 547; cf. Stern in ÄZ. '84, 146. Contrasted with *eióhe* 'arable land,' BM. pap. lxxviii. 58. Palms might grow on it, BM. pap. xcvi.

[3] Taking *hôte* to = Boh. *hôti* κῆνσος. Cf. **140.**

[4] ? Read *hôt.* But δέ seems to indicate a new sentence.

482. (*E.* 264) L. Scribe of **138, 362.** Ro. effaced. 3 *kenôn* (κοινον). 8 *tio.*

End of a document by Victor of the [τόπος of] S. John,[1] apparently similar to **138, 206, 307.** "and the . . . s[2] and the *hourit.*[3] I will give

[1] V. **485.** A εὐκτήριον of S. John, RP. 8.

[2] *Ja-* doubtful. ? incorrect for *jaibsh, jaishs.*

[3] So spelt BP. 5183. In Pap. Rhind ii (Edinburgh) *houret*, an official to whom money is paid; pl. *hourate* Z. 344 (What was the Greek rendered PL. 73. 1005 'custodes ecclesiae'?). Cf. 'the *pape nhourit* of Jême,' BM. pap. xl., pap. ci *V*, which Goodwin supposed an official connected with commerce (ÄZ. '69. 130). This recurs Ciasca, Pap. 20 and the Samuel, there so called, is in BM. or. 4659 the διοικητής; but it is uncertain which of these two texts is the earlier (the former is of a 9th Indict., the latter of a 3d). Probably διοικητής was the higher office. In Gen. iv. 9 *ourit* = φύλαξ, so ? *pape nh.* = ἀρχιφύλαξ, Corp. Rain. ii. 181.

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thee a quarter of the straw. The seed-corn shall be fully paid in common." Victor assents. The deed was written in presence of Apa Victor, priest of [the *τόπος* of] S. Phoebammon.

Ad. 26. (*OA.* 527) P.

Letter from Paul, the *laśane*, to Paul. He authorizes (*ἐπιτρέπειν*) him to sow a certain field and to pay its tax according to what a *nouh* shall produce, at the rate of 5 (?) . . . . . Cf. **139.**

139. (*E.* 78) P. 6 ? *ιιδ, προς.*[1] 9 corr. $\overset{o}{n}$.

Authorization from Zacharia, the *laśane*,[2] to Apa Victor, the priest. Scribe, Pisrael.[3] "I give (or sell) thee my share in the field of Ouba for the 5th year[4] in return for its product by the *noh*,[5] at the rate of 6 arouras to one solidus." The date in 10 is 20th Paope, 10th Indiction. Cf. **Ad. 26.**

[1] Doubtful but possible.

[2] He recurs in **118**.

[3] Merely = Israel; always thus, with article, in Bible.

[4] The date of writing being given in 10, can this be the 5th year of tenancy?

[5] 'Per *noh*,' assuming this to be an amount of land. Cf. RAC. 86 *nŏh nkah*, also Z. 525 *nouh nši-eiŏhe*. In Corp. Rain. ii. 178 *nouh* is obscure. The *še-nnoh σχοίνισμα* presumably shows the same word. Cf. also **324**.

308. (*E.* 238) P. 1 end, *p* or *i*. 3 for *Αθανάσιος*. Vo. 2 *γεωμετρης*.

Authorization (*ἐπιτροπή*) by the 10 headmen[1] (of a village) with (?) the most honorable Zacharias (the *laśane*),[2] to Apa Victor . . .[3] of the monastery of S. Phoebammon. Dated in the 3d Indiction (?) It relates to land[4] adjoining (?) the river. The scribe is Pisrael, the geometer.[5]

[1] The 'headman' signs the tax-receipts **409** &c. In Corp. Rain. ii. no. 7 the 'head' of the village occurs; in plur. as its responsible elders, Miss. iv. 706. The *κεφαλαιωτής* BGU. 367, Rev. éts. grs. iii. 138 is the head of a particular guild, but in Denkschr. Wien. Acad. xxxvii. 223, 252 he signs a receipt like the *ape*. The *ape* also = head of a monastery, Z. 302 (= Mus. Guim. xxv. 222 *papa*), 578; cf. *κεφαλή* Vit. Pachom. §. 76, Reg. Pachom. xxix. *Tape* 'abbess,' Miss. i. 383. In stele C. 8492 a monk and ib. 8521 an *ehŏt* are called also *pape*. Cf. *pape nkhourit* **482**. In Rossi, Pap. I. v. 37 *ape ntime* simply = important citizens. So *κεφαλαιωτής* Paris Copt. 130[5]. 128.

[2] V. **118**. [3] Prob. oeconomus or *προεστώς*.

[4] For *noh* v. **139**.

[5] Recurs in **245**. V. Wilcken's Ostr. i. 174.

48. (*E.* 20) L. v. Pl. II. 5 corr. *mmoeï*. 7 prob. *šasou*. 9 ? *nmuou* for *nmmau*. 10 end, cross. Vo. 2 *lign*[*a*]. 3 ostr. has *tiore*. 3, 4 corr. *pnoute παντ.*, ? for *nneiko*.

Undertaking by Pesynthius, son of Komes, to bishop Abraham. "Since I requested thee thou didst go surety for me to Jacob and his heirs, till the 12th Epêp, that I should (?) go south about[1] making an agreement with[2] them (?). If (I do) not, I am ready to pay thee a solidus and five baskets[3] of bronze money. And I swear to thee by God Almighty, that I will not let the appointed time (*προθεσμία*) pass without going." The author assents and Pjoui is witness in his own hand.

[1] *Ma* is peculiarly used in these texts. In **196**, BP. 899 with following *n-* it appears prepositional, like *kama n-* in **117** (?), **119**, **296**, **359**, T. 4 which = 'as regards, concerning,' or something of the sort. In **452** both forms occur; v. also **456** though without *n-*. Cf. **Ad. 38** *kapma n-*. In **173** *ama n-* is similar, though the absence of *k* is prob. a mistake, while **174** *ethema n-* appears a synonym. In **48, 295, 300** some analogous meaning is possible. In **114, 127** it is doubtful.

[2] On *pšŏ* v. Stern, ÄZ. '78, 16.

[3] Recurs with *homnt* BP. 84, 628, **186**, **Ad. 30**, BM. or. 5895 either as *likna*, *likne*, *likně*, or *ligne*. It presumably = *λίκνον*. Cf. Z. 436, 'small coins (*νουμμι*) of full weight in (?) the *λίγνον*.' It is, it seems, used of large numbers of a low coin. Cf primary meanings of *φόλλις* and Arab. *kîs*.

Ad. 15. (*Sf.* 2) P. Ligatured script. 3 prob. *ak*[*ti*], *šŏpe*. 9 read *ntas-*.

Agreement addressed by the *κύρα* Judith to Kometos.[1] "Since I have spoken with thee and thou hast given (or let) me the house that I might dwell a year therein from the 24th Mechir to the 24th Mechir, (so am I now ready) to pay thee its rent as we arranged together, namely 1 dirham[2] of barley less 2 . . ." Judith (by mistake here only *κύρα*) assents. Severus Mena is scribe.

[1] Prob. also in **161**. Cf. RAC. 74, Crum Copt. MSS. no. 52, Miss. iv. 702.

[2] An approximate terminus a quo for dating. The fraction ($\frac{1}{16}$) of the dirham or *κεράτιον* is the *φόλλις* (v. Leontios xxxviii) which does not occur in these texts though twice in Corp. Rain. ii.

140. (*E.* 80) L. Hand of **178.** 8 *τικευτευευε*. 15 ? *šŏlh*.

Document from Pegôsh, Plaeine, Anatolius, Mercurius and Abraham jointly to "the pious

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priest Victor." Dated 20th Thóth, 15th Indiction. "Since we requested thee and thou hast . . . . .[1] [and hast given] the meadow to us with all its belongings, so now we are responsible for it and its tax.[2] If God give us means to pay all that concerns us, we are responsible for it and for all . . . and will deliver it to its owner without neglect. If any . . . . ., we will fulfil it among us without (?) . . . . . And we have assented hereto and signed with our hands."[3]

[1] 'Hast walked with us' (*hahêtn*) ? = hast agreed with us; but the phrase would be unusual. Cf. ? BP. 5178 *mooše ebol mn-* apparently 'agree with,' and **Ad. 64**.
[2] V. **206**.
[3] Cf. RAC. 52, 53 facsim.; also Corp. Rain. ii. pp. 55, 95 &c.

153. (*S.* 16) P. 6 ? *haγιος*.

Letter from ——êm, son of ——los, to Papas. It seems to refer to a wall of [the τόπος of] S. (?) John. The writer promises without fail to put something in its place. He gives his agreement in legal form.

296. (*E.* 58) L. Hand D. 2 ? *ntoot f.* 3 ? Βικτωρ. 5, 6 ? *eušan-*. 8 *etau-*. Vo. 4 *taas*.

Undertaking by John, the physician and monk, to "our father," the priest, Apa Victor (?). Dated 24th Hathor. "As to[1] the matter of thy . . .[2] which thou gavest me when I needed it, if I am robbed and it is taken (and) if (?) I find anything in all my house which they have taken in exchange[3] . . . gold tremision, I am prepared to pay thee thy . . . ." If this undertaking is neglected, the . . . is to be repaid double.

[1] V. **119**.
[2] Neither 'knife, sickle' nor 'chain' seems suitable, especially as the *eine* is spoken of as repaid double, *kôb* being otherwise used of tax-money &c.
[3] Ἀλλαγή. Gaps make the sense obscure.

311. (*E.* 99) L. 7 instead of : an illegible letter. 8 or *koou* or *koof*. 13 στωχε. Vo. 7 for *-sôi*.

Agreement by Moses, son of David, a priest, addressed to the bishop and (?) Victor.[1] Dated Mesore, 7th Indiction. It relates to the repayment of something in return for a loan or other benefit previously received by the writer. "I have written it by my (own) hand and am ready to bring it to the τόπος, while (= ἔτι) I am alive or, after my death, μὴ γένοιτο, my successor shall bring it to its place."

[1] Reading *mn* at end of 4, where something is certainly lost, though there seems not space (cf. 5) for a name and *mn*.

404. (*E.* 112) L. 8 beg. *-ak*. 10 *nmos*. Vo. 4 ? *nan aktaark*[*os*].

Document by Jacob, son of Hasios (?)[1] to Apa Victor, the deacon (?). "Seeing that I have deposited with thee . . . . ., that is 100 solidi, so now I beg thy paternity to [pay] the contribution[2] for the 2 . . . on the 15th Paone. [And I beg] you to pay it . . . . . 1 solidus to Touarios (?); for I shall not have power to . . . it of thee, neither I nor the men of Jême . . . . . Whoso shall . . ., shall pay the contribution doubled. And I am prepared to return thee the letter which thou didst draw up for us in thy name having sworn to it (?)." Jacob agrees and the scribe, Damianus, signs.

[1] Hag'os could be read but, without the article, is improbable. I cannot read Rasios.
[2] Though καταβολή may be used, e.g. of payment of a fine (Rev. ég. i. 102, Ciasca, Pap. 21), it here prob. is the instalment of a tax. Cf. the use of κανών, Wilcken, Ostr. i. 378.

157. (*E.* 61) P. 4 *ntaii nak*. 11 *mntai*. 15 ? for ἀξιωθεις.

Agreement between Jonas and David as to a debt. "I, Jonas, write to David saying, I am ready to pay thee a tremision in Paone of this, the 4th year. I, David, write to Jonas saying, I am ready to write, with my brethren, to thee saying, I have nothing more to do with thee concerning any affair."[1] They both assent. Pisrael, son of Psate,[2] is the scribe who dates in Greek; Μεχίρ μηνὸς ἀπὸ ἡμέρα[ς] γ̄.

[1] V. **44**.
[2] Possibly the witness in BM. pap. lxxviii.

158. (*E.* 166) L. Hand D, v. pl. 1. 3 ροικονομος. 5 επειδη *ak-*. 7 *ebri*. 13 ασφαλεια (cf. vo. 6). Vo. 1 end, add *ti*. 2 ? *Kalapésios*.[1] 3 *Plein*.

[1] Cf. RP. 25 ter.

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Deed of security (ἀσφάλεια) from ——ros to "the most pious monk and oeconomus" of the τόπος of S. Phoebammon. Dated in the 12th Indiction. The author undertakes to repay the solidus lent him and to deliver (?) some seed-corn without objection (ἀντιλογία). 12—14 are in the author's hand; vo. 1—3 apparently witnesses.[2] The scribe is David, "this humble monk" of the above τόπος.

[2] For πιστός v. **248**. For Pleiu son of Dios v. **313**.

160. (*E.* 8169) P. 4 corr. *Têus.* 8 ? *ntêou.* 10 *ntatalaou.* 18 complete. 20 for *mef-*.

From Severus, son of Solomon in Tourês[1] of the nome of Hermonthis, to Shenetôm, son of Têus[2] at Jême. Dated 7th Epêp, — Indiction. "Since at my request thou hast . . .[3] and hast given[4] (?) me a gold tremision in my need, I am now ready to repay thee 5 baskets[5] of wine at the coming vintage into which thou mayest put thy jars and I will pay the cost of carriage[6] and deliver them at thy house without any objection. As an assurance for thee &c." The author assents and John a deacon, Gennadius, and Jacob a priest are witnesses, the latter also writing for Gennadius.

[1] Or Tour-êse (cf. Tour-oubesti, Corp. Rain. ii, no. 72; v. Spiegelberg, Dem. Stud. i. 49*). Or perhaps connected with *tourês* 'south wind.' Scarcely here 'in the S. of the nome of H.'; nor can RP. 11 Patoure (? Πάθυρις) be compared.

[2] Recurs as Teus BM. Cat., no. 485. Scarcely = Τεῶς or Δῖος. Cf. Ψενθηοῦς ÄZ. xxxii. 38.

[3] Obscure if correct. ? Cf. *ake* 'to need.'

[4] Reading *ti* for *ji*.

[5] In Z. 344 *jnof* 'a basket of bread' = ib. 123 *sok* = sporta PL. 73. 1004 = ἀνοβολίδιον, pera PG 65. 276. In Z. 547 it holds bread; in Corp. Rain. ii. 134 wood; in **464** probably wine as here.

[6] V. Corp. Rain. ii. 116 &c.

156. (*E.* 272) P. Hand of **108** &c.

Acknowledgment from Jacob, son of Phoebammon, the husbandman of Jême,[1] to ——, son of John, of a debt of 20 διπλαί (?) [of wine to be paid] at the [coming] harvest.[2]

[1] With *ta-* cf. ? *tarês* &c. **148**. Many place-names begin thus, as Tabennêsi, Takinaš, Tašê; or with *ta n-*, Tambôk, Tampeti. But in these latter *-a-* presumably represents an independent word.

[2] V. **163**.

161. (C. 8206) P. 5 χρεωστε.

Acknowledgment by Mark of a debt. It consists in or is to be repaid in *orax*. His creditor lives perhaps in the monastery of Pesynthius.[1]

[1] V. **25**.

162. (*C.* 8218) P. 4 *homnt.*

Acknowledgment by Pous,[1] son of ——, the glass-worker, to ——, son of Paam, of a debt of a bronze keration,[2] which he will repay with its interest.

[1] ÄZ. '78. 18, but cf. Παῦσις rather than Παῦησις.

[2] V. **154**.

163. (*C.* 8243) P. From Dêr el-Bahri. 2 *ebol.*

Acknowledgment by —— of a debt (? or a legal fine[1]) of 6 solidi. Mousaios (Moses), priest of Tarau[2] is scribe and witness.

[1] *Ei ebol* points perhaps to this.

[2] Otherwise unknown.

164. (*E.* 108) L. 7 or *helé.* Below vo. 3, χμγ.[1]

Document (?) relating to money matters. Dated, in Greek, 21st Paone, 2d Indiction. 4 seems to refer to an acknowledgment of debt. In 1, 3 'this τόπος' and 'our fathers' are mentioned.

[1] Rare on ostraca. Edinburgh Antiq. Mus. 914 has χμγ + γθ.

165. (*S.* 4) P. 3 end, complete. 6 ? *taau.* 7 prob. *tei-*, not *ntei-*. 13 or ελυτ-.

Acknowledgment by Joseph, son of Jacob, of a debt to his "father," the monk Hello. He owes[1] half a tremision and will repay it (?) in —— measures[2] of corn. Paul, son of Elias, happening to be (?)[3] in Jême, is witness. The scribe is Jordannes[4] who likewise witnesses.

[1] ? For χρεωστε. Elsewhere χρῶ is used correctly, RAC. 19. BM. or. 4659. 44.

[2] *Maaje* is doubtless demot. *md't* (Revillout, Méls. 34, 85, Brugsch, Thes. 1031), Greek μάϊα, μάϊον (Wilcken O. tr. i. 751, 752). In these ostraca it measures grain or salt; v. Index and BP. 402, T. 6. Recurs in Cairo MS. 8006 (Shenoute).

[3] ? Παραγε as in BM. pap. lxxviii.

[4] Recurs **481** and Corp. Rain. ii, nos. 54, 98. An abbot of the name, Joh. Mosch. cliv.

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173. (*E.* 81) L.

Acknowledgment by George, son of Para——, of a debt to Matthew. The latter had guaranteed a solidus for ——, for whom George appears to be responsible. 6 ff. relate to another matter,[1] ending in the promise to supply an ox. The witnesses are Jeremiah, the *laśane*, John, son of Pebô, and Psmô, son of Joseph.

[1] For *ama* v. **119**.

175. (*E.* 228) P. 1 *holokottinos.* 2 *κιντηνευε.*

Acknowledgment by Shenetôm of the debt of a solidus, due in Tôbe. Vinegar is obscurely mentioned. Elias, deacon of S. Mary's church,[1] was the scribe.

[1] V. **36**.

202. (*C.* 8238) P. 7, 8 *αμφιβολια.* 8, 9 ? *Patapé.* 10 ? the same.

Acknowledgment by Paul, son of Patapê (?), to Pelish[1] of Jême, of a debt consisting of ——[2] and (?) 3 artabas of corn.

[1] Recurs as Plish in **365**, Pilish Pap. Turin (Atti xxiii). ? Cf. Pelis BM. pap. ci *П*. Peleis, Rec. xv. 3.

[2] *Krampe* seems a measure; scarcely *κράμβη*, v. Corp. Rain. ii. 189.

Ad. 16. (*Sf.* 3) P. 8 or *e. nêšu.* 12 complete.

Acknowledgment of debt by Pesynthius, son of Solomon, a husbandman of Teche,[1] to Daniel of Jême. Dated the 15th Mesore. He owes 4 artabas of wheat and a measure[2] of barley, (to be paid) in Paone without charge[3] *καθάρως καὶ ἀποκρίτως* and without any objection, in return for the securities (*ἀσφάλεια*) which Daniel had given him. He signs his assent. Soua, son of Apa Ezekiel, is scribe and witness.

[1] V. **31**. [2] V. **309**.

[3] Reading *emn-* (or even *ejn-*) and assuming *šôm* to be 'rent, tax,' though neither seems quite applicable, and not 'summer,' which seems superfluous. Or *mnp-* 'with the rent'; cf. **230**, **Ad. 18**.

Ad. 17. (*Sf.* 6) P. Hand like that of **413, 420** &c. 3 corr. *urm-.* 15 or *jôle.*

Acknowledgment of debt by Isaac and Peter, sons of Plou, son of Tloulou,[1] husbandmen (in the employ) of the Illustrious,[2] most honorable Theodore, the *διοικητής*,[3] residing at Psenantonius[4] in the nome of Coptos. Dated the 8th Tobe, 5th year. They owe to Andreas, son of —— (sic), at Jême in the nome of Hermonthis, 2 tremis and 2 *διδιπλâ*[5] of wine. Of these they are ready to pay each a tremis and a *διπλâ*; the money without interest in Pashons of the current year,[6] the wine at the vintage in the beginning of the following, 6th year. Sarapion is scribe, Psate and Cyriacus witnesses.

[1] This is the grandmother. On the name cf. **145**. For Plou cf. **312**.

[2] On the title or rank *ἰλλούστριος* v. Du Cange, also Reiske in Const. Porphyrog. ii. 86. In Grenfell Pap. i. no. 63 it applies to a bishop. In BM. pap. lxxxvi it occurs, but in ib. lxxvi, or. 4882, BP. 6139 Piloustre, Pelostre is a name.

[3] Not *διακων* because of the epithets; cf. BM. pap. lxxxv. 10, civ. 14; also Ciasca, Pap. 20 (an amlr).

[4] Occurs RAC. 35, again in the Coptite nome (cf. ib. 21).

[5] *Διδιπλâ* occurs ÄZ. '85, 74. Cf. Wilcken, Ostr. i. 760

[6] We see by 15 and 21 that this is the 5th year; but the letters in 14 before *e* are quite uncertain (? *tê n-*).

Ad. 18. (*Sf.* 7) P. 3 end, or *am.* 4 ? *nik.* 5, 6 ? *mnneuiôm.* 10 corr. *tenotη.*

Acknowledgment by Komos (Comes) and David, husbandmen on the land of Apa Leontius,[1] of a debt to Andreas. The debt is of 2 artabas of corn which shall be paid as seed (?) in Paone, "according as thou shalt give them us." The authors assent, Epiphanius is scribe and witness with George and Kajau.

[1] Perhaps the *τόπος* in **Ad. 9**.

351. (*C.* 8248) P. 2 for *χρεωστε.* 3 ? *μακαιστωρ.*

Document relating to a debt. Jacob the magister[1] is apparently the scribe; there are 3 or 4 witnesses besides.

[1] As in BM. or. 4833(1).

319. (*C.* 8225) P. From Kôm Ombo. 7 ? *noute.* 9 ? *αναγκαζε.*

Letter or Document from Apa Dios, son of ——, to Isaac, the ——. 6 shows ? the name

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Psanagapê.[1] 7 may refer to a term for repayment: "till the feast of . . ."

[1] Cf. Sanagape (Σαναγάπη) masc. ÄZ. xxix. 15, RAC. 99b &c. Or ? read *psanabageine* 'the glass-worker.'

215. (*E.* 3) L. Hand A. 1 *pšêre.* 2 end, ? *mpat-.* 11 ? *mrôše.* 12 ? *aimouh.*

Declaration by Papnoute, son of George son of (?) Paul of Patouhoor (?), Patermoute, son of Pbelle from (?) Hôp and Psês son of Papnoute, son of Shai.[1] "We declare thus by God Almighty, that Kyrikus has declared as follows in our presence, saying, 'I have been fully paid (?) for the *sakia*[2] of Apa Ananias and the selected (or purified) . . .[3]'" The 3 writers again testify to the truth of their statement.

[1] Probably Paul is Papnoute's grandfather and the next word his home (v. T 5; cf. RAC., no. 1 *Paulos mpkolol*). But if Wilcken's obscure Ostr. 1224 mentions the same person, we may here read Pcuhoor. Pbelle is a man's name in RAC. 28, so Hôp should be a place. Shai, however, is known as a personal, but not as a place-name.

[2] Recurs **214, 473**, BP. 1104, always as fem. sing., whence hardly = σακκίον or σαγίον. But cf. **473.**

[3] Perhaps also in **454**; cf. in a TB. ostr. *mroše*, named among metal implements.

305. (*E.* 182) L. Hand A. 6 for *gopt.* 8 Βικτωρ. 9 εκκλησια.

Document in which —— and Kyrikus and —— relate certain facts and make a solemn statement as to what Matthew had said in their presence. In 2 the town of Ape[1] may occur; in 11 perhaps the bishop[2]; in 16 the name Mase.[3]

[1] V. **491.**

[2] Cf. κανόνιον of the patriarch, Leontios 64.

[3] Recurs BM. or. 4869.

310. (*E.* 31) L. All in Hand A. 2 Ιωαννης. 3 ? *engo.* 5 for ? *hmoos.* 6, 7 ? αναγκαζε. 10 ? *ro.* Vo. 1 end, ? *rt-.* 7 complete.

Declaration (ὁμολογία) by Isaac, son of Enoch, monk of the τόπος of Apa John. He states that Phoebammon had frequently taken him in to the house of . . . and that they had eaten and drunk together.[1] But after he had departed northward to the monastery, Ph. had constrained him to speak with (?) the monk Joseph . . . . . Continuing (9—vo. 2), he refers to the tower[2] outside the gate (?) of the monastery. Vo. 1, 2 perhaps "they will not be at rest whilst thou art in this monastery." Isaac affirms before God that these things had happened before his narration of them, while bishop Abraham states that the declaration was made before him, Apa John and Apa Isaac, monks of the hill of Jême.[3] The author signs his assent.

[1] V. **312.**

[2] A tower in the monastery of S. Phoebammon was built under the abbots Epiphanius and Psan, about 600 (cf. RAC. 42 with RP. 11). It lay apparently on the hill (Βουνός) above the caves and was reckoned part of the monastery. This or another is mentioned in BM. pap. lxxviii. 55. The tower (جوسق) is constantly noted by Abû Sâlih in describing monasteries (v. transl. p. 185). The monastery of Kalamon had 4 (p. 207); some were large enough to contain the monks' cells (p. 248); indeed Joh. Mosch. (PG. 87. 2860) seems to use πυργίον and κελλίον as synonyms. They are used for refuge (v. Synax. 26th Tobe, Miss. iv. 748, 755). The library might be kept there (Horner, Gosp. I. lx.). The Coptic tower at Dêr el-Bahri was conspicuous till the recent explorations (v. Eg. Expl. F., Deir el-B., Introduct. Mem., pl. iv, v or Mariette, Voyage ii, pl. 60).

[3] Presumably these are dignitaries and Isaac not identical with the above writer.

312. (*E.* 100) L. Hand A.

Declaration; cf. **310.** Apparently the text began on another ostr., since this is unbroken and vo. seems blank. Pelou, a priest, witnesses to the preceding facts which he had related before the bishop and Jacob of Jême.[1]

[1] Spelt as here BP. 721.

125. (*E.* 298) P.

Letter from Horbin (Reuben), son of D——, to ——. At his correspondent's request he makes a formal declaration as to a deed of sale in the former's hands. Neither he nor his children shall (?) ever . . . . . 6 refers to a possible fine.

217. (*E.* 329) L. 1 ? *šentaêse.* 2 beg., blank. 3 *maje.*

Document signed by Paham in his own hand (9), the rest being prob. by Victor. A list comprising wine, oil, salt, vinegar, an earthen incense-

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vessel, &c.[1] "This," says P., "is all the . . . of Victor which has come to me;" to which V. adds "I have not . . . anything to (?) my father P. beyond what is written here."

[1] The measures mentioned are: for wine, *šentaše*, v. **212**; for oil, *lok* κοτύλη as in **352**, in BP. 877 measuring honey; for salt, *maaje*, v. **165**; for vinegar, 'a small *kaeis*,' cf. Corp. Rain. ii. 171, though 'basket' seems unlikely here. In 4 the vessel is prob. θήκη.

131. (*S.* 10) P. Ligatured script.

Oath sworn by Susanna. "By this holy τόπος and by its power,[1] I have given nothing to Psês, my son, nor has his father given anything, beyond a full[2] solidus only, for the marriage-portion. Written on the 21st Phamenôth, 14th Indiction. This is the oath which Susanna swore to[3] Peter, her son, before Zacharia, son of Samuelius, the most honorable πρωτοκωμήτης."[4]

[1] An oath in these terms at the end of a διάλυσις BM. or. 4884 and ib., earlier, an oath by the altar. An oath by the τόπος, BP. 7934; by the Gospels, RP. 11. In BM. pap. Gr. lxxvii the bishop swears by the Trinity and his σχῆμα.

[2] Ὀρθός rare in Copt.; cf. Crawford MS. 45 *tsalecre etouoj*.

[3] *N'sa-*; elsewhere *n-* or *na-* (**Ad. 42**, BM. or. 4884, BP. 7934).

[4] Rare in Copt. texts. In RAC. 53 (facsim.) it is stated that Papnoute πρωτοκ., unable to write, has signed with 3 crosses. These appear after the name Papnoute p. 51 (sic); but there he is the *lašane*; hence the 2 titles seem synonymous. It occurs also Rec. xvi. 103, where τιμιώτατος is used, as generally of the *lašane*. Cf. Pap. Oxyrh. i, no. 133.

Ad. 42. (*Sg.* 1186) P.

Oath sworn by Kalê (?). "By this τόπος and by its power, I know for certain that Kyriakos sent his hired-servant to Joseph's father and paid him the ½ solidus, sending him[1] as to the lentils. This is the oath that Kalê sware to Joseph as to the ½ solidus of Joseph's father, before Kolluthos the *lašane*." Dated 15th Koiahk, 1 ? Indiction.

[1] ? = 'when sending him,' or 'sending him (to pay) for the lentils.'

304. (*E.* 89) L. Hand D. 2 *ansmn.* 3 *neneřu.* 5 ? *etnar-.* 8 ? *site.* 10 ? κατα *the.* Vo. 4 ? *nturhm-.* 5, 6 ? *toueiotêrou.* 6 *epetn-.*

Agreement (ὁμολογία) between Esdra and Patlôlius[1] in presence of the priest, Apa Victor. Dated in Thoth, 4th Indiction. Gaps make translation uncertain. They undertake that any one working (?) for either (?) shall give half (the product) to E., half to P. The solidus-worth of field(-produce) is to be paid as the tremision had (? previously) been. The division of the straw is fixed (11—vo. 4). An undertaking appears to be given about the mode of work[2] on a meadow (vo. 4—6) and a promise not to neglect any means of benefiting the land (vo. 6, 7). The land is to be . . .[3] by the writer by the feast of S. Michael[4] or by the 15th (vo. 8, 9). The scribe is David.

[1] Patelloli in Epist. Ammon. §. 2, Patrorios in stele C. 8413. Cf. Πατολώλεως, Wilcken Ostr. 1068. In Mus. Guim. xvii. 133 Patloli seems likely in spite of the Arabic, 472.

[2] For *jaci-tourio* cf. *jai-beke*.

[3] *Joeit* (without suff.) as a verb in a TB. ostr., with *thkeit* as object. Unlikely though it be, this seems to = *rjjoeis*, κελεύειν or the like (cf. **148** and Ciasca, Pap. 20). It can hardly be a causative = *tšoueio*. Is the suff. *-s* here impersonal?

[4] V. **218**.

306. (*C.* 8158) L. 3 τριτης. 4 ? *entansmn.* 8 *phôb.* 11 ? *rhôb.* 12 *etavaλογια.* 13 *nebri.* 7 ? *jnouk.*

Agreement (ὁμολογία, σύμφωνον) drawn up[1] in the names of the Trinity between George, a deacon, and Faustus. Dated in the 3d Indiction. They agree to cease partnership. The subject (? or place) of their work seems to be a *sekôt*,[2] which is now to be partitioned between them up to the limit[3] of its contents (?). "Further, except for the tremision which I placed in my *sekôt* for the rent, I will not require[4] of thee anything else, whether jar of wine or measure of seed." Whichever of them shall make further demands (on the other) shall be fined (?)[5] and transgression of this deed shall bring the fine of a solidus.

[1] For *tsano* cf. **92**.

[2] Recurs Z. 505, *patsekôt* among other trades. In BM. or. 4721 (16) *sekôt* apparently a wine-cellar.

[3] Ἀναλογία thus in BM. or. 1062 'to the ἀν. of a tremision' and BP. 7934 where the uttermost, lowest limit is intended.

[4] V. **109**.

[5] Lit. 'Whoever shall require of thee . . ., I am ready to pay . . .'

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Ad. 14. (*Sf.* 17) L. Hand B. 4 for *nten-*. 5 ? *nraše.*[1]

Agreement (ὁμολογία) between Daniel and John. They "have considered and are glad (?) and are both of one mind that in the matter of . . . . ."[2] What the matter agreed on is remains, owing to bad spelling and writing, obscure. 10 "for good (or) for evil. He that transgresses this agreement shall pay 2 solidi . . . . . and shall also submit to it." The priest Victor appears to act as scribe; the deacon Pesynthius and Jeremias, son of Pelo—, are witnesses.

[1] As in Rec. vi. 70.

[2] Cf ? a phrase in **168**.

Ad. 3. (*E*) L. Hand of **138** &c. 8 ? μερος.

Deed of gift by ——as, son of —— and Sanêth, in Jême. He leaves (δωρίζειν) the share (μέρος) of land inherited from his mother to the τόπος of S. Phoebammon.[1] He names its boundaries and 2 or more witnesses sign.

[1] RAC. no. 12, BM. pap. xc are gifts of land to the same.

144. (*C.* 8235) P. From Medinet Habu.[1] Ligatured script, cf. Jême MSS. 7 corr. *jin m-*, ? *nfkots.* 8 *nšop.*[2]

Document relating to a sale or will, referring to a house. The seller or testator describes the limits of the property. The expressions recur, with differences, in **147–151, Ad. 4** and in certain Jême MSS.[3]

[1] Found, with many more (all P.), in a jar in 1st court of Temple.

[2] 7, 8 restored from a TB. ostr.

[3] Rev. ég. i. 103, ib. v. 93 RAC. 98b, BM. pap. civ. 27, ÄZ. '84, 156, ib. xxix. 12, Ciasca Pap. vi. 'Εξέδρα in Paris MS. 44, f. 58b, with συμπόσιον and *ma ntpe*, all = الغرفة العالية العلية. *Šôlh* 'sign,' 'mark,' must have another meaning here; ? the boundary marked.

145. (*C.* 8197) P. A plate,[1] 42 cm. diam., divided into 4 quarters; A 7 ? *paeit* or *pay*[ιος]. B 1 *tefshime.* 5 ? *nPebô.* 6 ? *taaf.* C 4 *šêre.* D 5 ? *Geôrge.*

Document by ——, a woman, in which she enumerates her landed or house property. She states sometimes the source whence she had it, sometimes the heirs to whom she leaves it. What should be the sequence of the 4 sections and whether they indicate divisions in the property or are for the reader's or writer's convenience, is uncertain. In A "the new house," "my father's house," "half of Pebô's house inherited by my husband," besides "the enclosure[2] outside the gate of Victor," "the enclosure of the mill-stone," "the enclosure of the market[3] adjoining the mill-stone and outside the gate of . . . (?)Victor[4]" are mentioned; in B, "4 tremisia . . . . . that my mother gave to Jacob" and something which "my son, Shai" had had? from Plaulau[5]; in C, "the enclosure which . . . . .," shares in something inherited from her father and to be her children's, "my mother's house in the street *Pailakine*, within the street *Hire*[6]"; in D, moneys due to her children from others. In some of the houses or enclosures she has but a share.

[1] Cf. **116**.

[2] *Anh* is land with definite boundaries, BM. or. 4872, 4878, 4881. In ib. 4867 it is synonymous with χόρημα *neiôh·hervôr.t.* Sometimes phrases are used of it (? by mistake) which apply properly to buildings, BM. or. 4881 *jinnefsnte laratîu.* *Onh* Z. 63, 67 is an enclosing wall or the yard enclosed.

[3] ? Πλατήριον, the π- mistaken for the article.

[4] If *pat* can = *pait* = *paeiôt* (v. **186**), 'my father V.' Cf. **463** and a phrase in **233**. *Pay*[ιος] is unlikely.

[5] ? Cf. **Ad. 4**, Plalei and fem. Tloulou; also Λολοῦς, Loulou, Loula, Loule.

[6] These fix the property at Jême. The first recurs BM. or. 4867, 4868, 4875 and is once *Pailakîuê* (? παλαιοκαίνη); the other in RAC. 28, BM. or. 4866, 4867, 4882. The house of Joseph Pebô occurs in ib. 4871.

146. (*C.* 8310) P. Part of a plate.

Document, probably a will, in which the author defines the portions of his heirs.

141. (*E.* 96) L.

Boundaries of a property. "On the east, the desert (lit. the hill); on the west, the High Street[1]; on the south, the Water Street[2]; on the north, Pabasik.[3]"

[1] V. Jême MSS. passim.

[2] 'The street (leading) to the Water.'

[3] Or 'the [street] of Basik'; or possibly 'King's [Street]' (reading Βασιλικ; cf. BM. pap. xc *thiê mpourô* and the frequent ῥύμη βασιλική).

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142. (*E.* 237) P. 4 above *taootn*, in small letters, *ntotn* (?). 6 ? *he eros.* 8 sic, for *shaitf.*

Document relating to the division of land. Its terms (?) were to be written on 3 ostraca.[1]

[1] Possibly referring to texts like **147** &c.

143. (*E.* 239) P. Part of **142**, but not consecutive.

The witnesses to **142**. In 3 perhaps the name Keshen.[1]

[1] Cf. Ġishn **443**.

147. (*C.* 8236) P. V. pl. II.; another fragt. was added subsequently. 3 *tatpe.* 5 *pêše* 9 *šôpe* *nκοινος*.

Document similar to **148**–**151**,[1] relative to inheritance of property. Each of these defines the share inherited by a different heir. The present text concerns the house of Germanus and is clearly by the scribe Aristophanes, son of John, (circ. A.D. 750, cf. **409**) who wrote 14 of the Jême MSS., including BM. pap. civ, RAC. Louvre 1, ÄZ. '84. ii, all likewise concerned with the heirs of Germanus. BM. pap. ciii, civ, Louvre 1 relate to his house, presumably that here in question; while ÄZ. '84. i, ib. '91. ii, BM. pap. ci *V.* record other litigation among his heirs. For several of the terms here used v. **144**.

[1] Numerous small fragts. of such texts, beginning *Petnatahe* . . ., are in the Cairo collection.

148. (*C.* 8189) P. From Medinet Habu. Hand of **149, 150, 151.** 6 end, *nκοινος*.

Document similar to **147**, relating to a threshing-floor or barn. Some rare words occur.[1]

[1] *Tak* ? = *taġ*; or cf. obscure verb *toš ejoe*, BM. pap. lxxviii. 61. *Tarês*, 't'at on the south,' recurs Rev. ég. i. 103 (with *tahêr*), BM. or. 4659. 56, Pap. Nicholson i. For *paji* cf. *pake* (? *paġe*) ÄZ. '88. 132.

149. (*C.* 8195) P. From Medinet Habu. Hand of **148** &c. 2 ? *εξεδρα*. 6 ? *ntetkala*-[1].

[1] Or as in **150** the article omitted; v. Ciasca, Pap. 21, where this word, as *kalašit* (?), doubtless recurs. It is there said to be 'closed' (*tôm*), but this is stated too of a door (BM. or. 4659. 56) and of a *kaeit* (BM. pap. civ, ver.). It is 'in the ἀήρ,' i.e. ? on the roof; cf. ἀήρ in Rev. ég. v. 94, ÄZ. xxix. 13. May it be related to *šoušt*? Cf. also in a TB. ostr. *tkalej-tôrt ethaptôrt.*

Document similar to **147**, relating to an *ἐξέδρα* (?). George, son of Eponychus (?), is presumably the testator or seller. Certain parts are as usual to be held in common.[2]

[2] The same as in RAC. 99, BM. pap. civ. 31, Ciasca Pap. 21, omitting *kaeit* 'court.' With *baimoou* cf. *baienhemt* (?) Pap. Nicholson i; also *baikah* or *bainkah*, Rec. xxi. 225.

150. (*C.* 8214) P. Hand of **148** &c.

Document similar to **147**, indicating the portions to be used in common.

151. (*C.* 8239) P. Hand of **148** &c. 3 ? *on.*

Document similar to **147**. The property in question is an *ἐξέδρα* "in the lower part."[1] The only word to notice is *katf.*[2]

[1] *Tapeitn*; v. PSBA. xxi. 249 and an instance omitted there, ÄZ. '85. 74.

[2] Not *kat*, fem. **465**, ÄZ. '69, 143, '85, 74. *Kôtf*, Lepsius Denkm. vi. 102, 21 is perhaps 'circumference.'

Ad. 4. (Drewitt) P. Hand of **147**. 6 *effi* redundant.

Document similar to **147**. The property in question is 2 shares in a threshing-floor or barn, "up to the middle wall from the . . . of the upper room (?).[1] And he shall take the . . . on the ground-floor, the stair being in common. And the palms shall be divided thus; 2 shares to each man, 1 to each woman.[2] And he shall take a share of the palm enclosure, namely the second (share)."

[1] ? Ἀνώγεον.

[2] These same proportions between male and female heirs, BM. pap. civ. 17.

200. (*E.* 198) L. Hand D. 3 ? *pêre n*-. 5 *tenou.*

Agreement by ——, monk and oeconomus of the monastery of S. Phoebammon, with ——, son of Sourous the . . ., whom having hired to . . . . ., [he is ready to pay with] ?4 artabas wheat and . . . lentils. The document was dated.

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303. (*E.* 7) L. Hand A. 4 *ean-*. 5 ? *ĝo* for *kô*. 8 *tnna-*. Vo. 1 *pavhaλωμα*.[1]

Agreement (*ὁμολογία*) by Hello and Simeon addressed to the priest Victor. Dated the 30th Thoth.[2] "As regards the field of Pajment[3] which we have worked in common and for which we are in thy service, (we undertake) not to neglect it in any thing and, with God's will, we will fully pay the seed-corn and the tax and all the expenses without[4] any objection." The authors assent.

[1] Αλωμα as here in BM. pap. eccexlviii *V.*

[2] *Kke* = *alke*. The scribe uses 1st sing. Prob. the hand is Victor's; v. Introduction.

[3] BP. 405 shows that this is one word. *Tpajs* BM. pap. xc. 6 is the only name resembling it.

[4] ? *Hipoue ntnlaau*, though *ntn-* seems unknown thus.

106. (*E.* 86) L.

Undertaking by Mark, "the humble deacon," to the deacon Victor, his "saintly, paternal and kind patron." "By God's will and the prayers of the saints I am prepared to observe the sacred commands that thou hast laid on me and to do all work of a craftsman[1] and to come to thee to this mount on an agreement[2] for a month of days at one time (?)[3] and to do the service (*λειτουργία*) of the place diligently and gladly and with my . . . . . I may not transgress this declaration." The writer, in his own hand, signs his assent.

[1] On clerics carrying on trades v. Leontius 150. A list of such craftsmen (monks), Mus. Guim. xvii. 377. On the stelae trading clerics are rarely named (C. 8458 διάκονον κεραμεύς); more often the craftsmen here are laymen.

[2] Prob. in Casca Pap. 25 read *mpiaov nouromþe*. An approximate translation. Τὸ ἴσον is the copy of a document given to each of the parties (Mitteis, Corp. Rain. i. 115). On the aspirated form, usual in Copt. texts (Miss. viii. 6, BM. or. 4874. 32, Leipzig Univ. MS. xxvi. 32), cf. Sophocles, s.v.

[3] *Epsof* is rare. It is used obscurely in regulations as to hours of prayer &c., e.g. BM. Cat. no. 168.

88. (*E.* 311) L. Hand D. 2 *οικονομος*. 3 ? *επειδη*. 7 *nsôk*. Vo. 2 *r-hôb*. 6 ? *εμφανιζε*. 8 *μαρτυρος*. 9 ? *Hakeu*.

Contract by a workman to work in the *τόπος* (?), "from to-day [till] the festival of Apa Patermouthius."[1] A witness signs at the end.

[1] His festival similarly mentioned in an ostr., Proc. Amer. Or. Soc. 1890 (W. M. Müller). A saint of this name commemorated on the 7th Koiahk (Z. ccxxv, Paris 129[20]. 166). He may be the martyr (Eusebius), the hermit (Rufinus) or some other—perhaps a local saint, cf. the church at Jême in ÄZ. '84. 146, 154 &c., BM. pap. ci *A*. Periods of work limited by similar dates in **218**, **221**, BP. 707, 9438.

89. (*E.* 317) L. Hand D. 1 ? *Antinoou*.

Contract, similar to **88**, between a workman from Antinoe[1] and the *οἰκονόμος* of a monastery. On vo. was the date, the 9th Parmoute.

[1] Seldom in Theban texts; ÄZ. '84. 154, RP. 22 r.

223. (*E.* 268) L. Hand D. 4 *τόπος tenou*.

Undertaking by Phoebammon to Apa Victor [? oeconomus of the *τόπος* of S. Phoe]bammon, to do some work at the *τόπος* for a fixed period. Dated in the 1+?th Indiction. A witness signs.

159. (*E.* 169) L. Hand D. Vo. blank. 3 *αντιλογια*, *ketoιμος*. 4 end and 5, nothing lost.

Undertaking by Isaac, son of Abraham. The words *pôjĝ* 'breadth,' *smn* 'provide, construct' do not suffice to show the kind of work undertaken. The articles are to be of good quality and delivered by the 15th Koiahk.

218. (*E.* 14) L. 1 prob. *Abraham* (v. vo. 9). 5 *rompe πεντε*. 13 *mn*. 14 *n* ends. Vo. 2 *ĉop*, ? *nklêl*.

Undertaking by Abraham, son of David of Jême to Apa Jacob, about attending to the latter's camel. "Since thou hast hired me to tend thy camel in this, the 5th year (of the Indiction), I am now prepared, by God's will, to look to it and work with it, without any neglect, and not to disobey thee in anything and to provide for it its furniture,[1] namely, a plaited

[1] Ὕλη as in RAC. 39. 45, 'property' BP. 8716; 'ὕλη of wood or pottery' BM. or. 1062.

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basket (?)[2] and a chain-collar and a working collar[3] and a basket of rope, without any misunderstanding; (and I am ready) to work from the feast of Apa Michael till the feast of Apa Michael.[4] For thy security I have provided this deed; and as they ask so I agree."[5] The date is the 12th Hathor, i.e. St. Michael's day, 5th Indiction. The agreement is signed by the author and witnessed by Leontius, son of Phoros, whom he had engaged as scribe, and by Pshêre, son of Pesynthius.

[2] Or 'a vessel of basket-work' (σαργάνη). For *ŝôp* v. Index; also ÄZ '84. 148 = ÄZ. '88. 131, 'a *ŝôp* of silver.' Bodl. pap. c, 8 is a deed of sale of a silver *ŝôp*. Its meaning is obscure in these instances. In Z. 556 'handful' or 'bundle'; cf. measures like δραχμή, or Arab. *kaf*. In the LXX (v. Tattam, Lex. 615 and Ezek. xl. 5) it translates παλαιστή and in Z. 592 and BM. pap. lxxv ii. 61 it may (if the same word) = hierogl. *ŝp* 'a palm's length' (v. Griffith, PSBA. '92. 404 and BM. Copt. Cat. 528); it signifies there at any rate a very small quantity. In **473** and Leps. Denkm. vi. 102 21 it is a measure. Cf. **Ad. 56** for several of these words.

[3] Μανιάκης and *kll* almost synonyms. *klal* 'a dog's chain' in Prov. vii. 22. Can this be the κλάδια of Oxyrh. Pap. i, no. cxiv? The sense of *eire* is doubtful.

[4] Cf. BM. or. 4720(30) *aiel-phôb nta'ampi nhôb*, in a workman's contract.

[5] = 'Επερωτηθεὶς ὡμολογῶ.

219. (*E.* 22) L. Hand D? Ro. and vo. are here printed in wrong order. 6, 7 ? *ŝomte nto.* 7, 8 *snte ha.* 8 not last l. Vo. 2, end *hn*.

Undertaking by —— to the τόπος of S. Phoebammon through its hegumenos, the priest Apa Victor, who had entrusted to him a camel with which to work. "And the τόπος is to receive 3 parts (of the earnings) for the camel and I 2 parts for my trouble." He is further to tend the camel and to take an oath of good faith (πίστις) An artaba of seed corn[1] is mentioned.

[1] *Ebri*, *bri* &c. also = *sim* (v. Krall, Corp. Rain. ii. 28, 189). *Ebri-sôie* **133**, **158**, **303**, **370**, **462**, **482**, **Ad. 18**, BP. 865 (= ÄZ. '78. 19), seems merely a variant of *ebri*.

220. (*E.* 59) L. Hand D. 5 *nekkamoul.* Vo. 2 beg. ? *ua.* 6 ? *snau.*

Undertaking by Elias, son of Solomon, to the brethren of the τόπος of S. Phoebammon. They had engaged him to tend their camels and work them, and he is ready to do so "to their heart's content.[1]" Vo. is unintelligible. Two measures (?) of *orax*[2] are mentioned. Elias assents and one or two witnesses sign.

[1] Cf. **228**.

[2] In the Sa'id. Scala Paris 44. p. 85 this = ὄροβος *orbes*, [illegible] 'clover.' In the Boh. Kircher 183, *orobé* = كرسنة 'vetch'; while Sa'id. Levit. viii. 26 gives *orbe* = λάγανον (Lablb [illegible], [illegible] &c.). *orax* may however be merely ἄραξ, ἄρακος 'peanut,' which, in the seeds named Vit. Pachom. § 69, has no Boh. or Arab. equivalent (v. Mus. Guim. xvii. 163, 581). Cf. Lemm, Stud. xi on the form *arŝ*.

221. (*E.* 282) L. Hand D. Vo. 1 ? ὕλη. 5 σαργάνη.

Undertaking by Joseph, son of Paul, to the priest Apa Victor. He had been engaged to work Victor's camel which he is now prepared to do and to tend it and its foal, "till the time when I shall go . . . . .[1] thy camel." His term of work shall be from the first day of Apa Papnoute's festival[2] till the same day next year.[3] He is to provide the camel's furniture,[4] handing it on leaving to Victor. Joseph assents; two witnesses sign.[5]

[1] *Bôk* prob. intransitive and *hi* a verb; perhaps incorrect.

[2] Difficult to identify as there are several; in the Sa'id. calendar on Paope 8 (Leyd. MSS. p. 214, Crawford MS. 20a) and in Pashons (BM. Cat. no. 146; ? on the 11th, v. Malan's Calendar) and another on Mechir 15th (v. Abû Sâlih f. 66a). The 'first day' seems to indicate a festival of some duration. Does Miss. iv. 719 imply this too?

[3] *Kou-* for *ke-* can be used with either gender or number (v. Index and Pap. Amherst 76 *henkoumnu're*, BP. 373 *ikouσυνοξ s*). Rare except in Theban texts, Rec. vi. 70.

[4] V. **218**.

[5] One began his name himself but the scribe finished it and wrote too for the other.

299. (*E.* 170) L. Hand D. 5 υλη. 8 σαργανη. 11 *eire.*

Undertaking as to tending and working a camel (cf. **218**), dated in Paope of the 5th year (Indiction).

222. (*E.* 177) L. Hand ? A or C. 3 πετοιμος. 8 *hre.* Vo. 3 ? *jip* . . . or *jin* . . .

Undertaking by Hello (vo. 8) to ——. He is prepared to tend the cattle of his employer, without neglect, either as regards their supply (?) of fodder, hay or barley. David was scribe, at

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Hello's request and seems to have also signed for the witness.

Ad. 44. (*Sg.* 675) L. Hand D.[1] 3 Spiegelberg, *θaus térs.*

Undertaking by Ezekiel (?) to . . . (plur.) He agrees to (work ?) during the whole month of Thoth (?) and not to leave till he has finished 24 garments.[2] David, monk of S. Phoebammon, wrote at his request on the 16th Mesore, 5th Indiction, and was witness.

[1] So from Spiegelberg's tracing and scribe's name.
[2] RP. 28 is a letter from two tailors.

309. (*E.* 320) P. Ligatured script. 8 read *eiôt.*

Agreement in which a period "[from] the [2]2d of Pachons till the 2[2]d of Pachons of the 2d Indiction," and a settlement made by the author with another are referred to. A certain measure of corn[1] is also mentioned.

[1] *Hô* or *ho neišt* recurs **Ad. 16**, BP. 707, *naršin* BP. 9420, *nôrr* **170**; v. also **351**. Cf. demot. *hu* (μέδιμνος), Brugsch, Thes. 1051. Perhaps = *ha* in **497**. Presumably not the same as *hot* (Peyron).

230. (*C.* 8181) P. From Dêr el-Bahri. 10 ? for *mute-*.

Guarantee from Paham, son of Papas, to Susanna, daughter of Tachêl. He guarantees to give (or sell) her a camel's load (?)[1] of grain with its hire,[2] in Paone. He desires her then to give it to Kalê and Kyrikus and declares she shall be in no one's debt but his.[3]

[1] Or a camel for carrying grain ?
[2] Cf. **Ad. 16**, **Ad. 18** and Corp. Rain. ii, no. 129.
[3] Or responsible only to him. V. **44**.

301. (*E.* 231) P. 3 beg. *shai.* 5 ? *μοναστηριον*, cf. 12. 9 beg. ? *os ntaniêlios*, cf. 2.

'*Ασφάλια* in which Psan, Psatê and Pathermuthios, son of Daniel (?), go surety for Isaac (?). It relates to a church or monastery of Apa Peter at Pataubasten.[1] What the undertaking implies is obscure. It is addressed to a single person (?) and dated the 25th Hathor, 8th [Indiction]. Scribe, Theodore, priest of the above church, who is also witness.

[1] For this place v. Ä.Z. '78 18 and ? **433**. A monastery ? of S. Peter is in BM. pap. cxvii. 17.

302. (*S.* 15) L. Type, hand A.

Letter from Athanasius to the priest Victor. He undertakes to go surety. The rest obscure. Apa Dios adds his greetings in a post-script.

352. (*E.* 246) P. 5 *taau.* 7 ? *ntrampe*, ? *pehoou.* 8 *auó.*

Undertaking from Jeremias to his "father" Abel. "I write for (thee),[1] my father A., 2 baskets of bread and a *κοτύλη* of oil, that I will give thee them yearly (?) till the day of thy death; and after thy [quitting] the body, [I will provide ?] my share of the funeral expenses and of the offerings[2] (*προσφορά*)."

[1] I.e. 'I undertake for thee.' This seems the only translation, since there is no other indicative verb.
[2] V. **135**.

393. (*S.* 2) P. Published by Sayce, PSBA. '86. 189. 10 end, corr. *tenna-*. 13 or *nna* . . .

Undertaking from Kamoul and Pgôl to Phello.[1] "In the name of the Father &c., the consubstantial Trinity &c. Since we have requested thee to receive us for God's sake, whilst thou hast sought of us a writing (stating) that we would not depart from thee until we died; so now we declare with our mouth and our whole heart that we will not leave thee till we die but will obey thee in all things so far as we can." If they are disobedient, they shall not (?) . . . . .

[1] Recurs RP. 8.

166. (*C.* 8220) P. 4 ? *etai-*. 10 ? *Mechir.*

Undertaking by Aaron, son of Ezekiel to Da—, son of Ananias. "As regards (?) the half-solidus

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which I guaranteed thee on behalf of (?) Paul, son of (?) Kabiou,[1] lo, I have received it and thou hast given it me and I am prepared to watch over thy . . .[2] against any one that assails thee."

[1] This same Paul in Bodleian pap. Copt. e. 8.
[2] This phrase is used in an *ἐπιτροπή* BP. 4976; 'thou mayest sow my fields and pay me the rent and I will guard (*rooïs*) thy *ἀσήμιος* in all things.' *'Ασήμιον* seems to sometimes = *ἄργυρος* (Du Cange).

167. (*C.* 8262) P. Two disconnected fragments. A 7 *ευλογον.* B 3 ? *εvαγε nmmêtn.*

Document by ——, son of Philotheus of the Hermopolite nome, addressed to Marteria, Tarshe and Sena (?). It relates to a past sale or purchase of wine. The author here undertakes not to make further claims.[1] Abraham, son of Theodore (?), of Pê—, is one of 2 witnesses.

[1] V. BM. or. 4660 *mntan laau nevλογον nmmêtn ench* and the same in 4665. *'Ευλογον* apparently for *λόγον*; cf. **44**; also *εὐλόγως*, Rev. ég. i. 105 (suppl. in gap ? ½ ⅓).

168. (*C.* 8231) P. 5 ? *houon-.* 9 *efa-.*

Document by Paul, son of Paul of Jême, addressed to John, son of Paham. He acknowledges the receipt of over (?) 3 . . .[1] for the portion of Phoebammon, John's brother. What follows is the penalty (a solidus) for anyone in future contesting these facts; but 7 is obscure.[2] Peter, a priest, and Moses, son of Katêr, are witnesses.

[1] Can scarcely be right; something like *ra-* should precede *iomnt.*
[2] ? = *mntai- moeit ei* 'I have no way (cause) to contest.'

169. (*S.* 5) P. From Koptos. 7 *αποδιξις.* 10 ? the same.

Receipt (*ἀπόδειξις*) from Aristophanios to the *κῦρις* Kyriakus. He has received in full the rent[1] of the ploughed field (?)[2] of Apa Patapê,[3] in this, the 9th Indiction.

[1] Pactum. Recurs BP. 5180 in the same context, also 1318, 4976. V. Corp. Rain. ii. 79 &c., BM. or. 4885 R., Kenyon's Cat. ii. 327, 328, Wilcken's Ostr. no. 1224.
[2] ? From *eiôhe* and *ouoei*, like *eiehlôn, iahsouo, setiahgôm* (pap. Crawford); v. Stern § 192.
[3] V. T. 14, where a church seems to be thus named. Cf. Παταπῆς, Wilcken, Ostr. The Greek genitive can be paralleled: v. **161**, **406**, **Ad. 15**.

172. (*C.* 8256) P. 3 ? *σκευη.* 5 ? *επειτη.* 8 *mohs* or *moh.* 9 ? *παραγε.*

Undertaking by Hello (?) to Victor, son of Joseph of Jême. He had been (?) paid half a solidus and a tremision for (?) camels and goats and he promises not to make further claims.[1] A promise too seems to be made about giving the animals water. But the whole is obscure.

[1] Apparently the formula of **109**.

207. (8196) P. From Dêr el-Bahri. 1, 9 Araei. 5 for *nta-.* 6 ? *mnté n-.* 7 ? *mouh mmoou.*

From Araei,[1] daughter of Isaac (?), son of Chelô,[2] to Elisaius and David, brothers of her husband, Kyrikus. It relates to 15 artabas of (?) seed-corn given by the recipients to Pebô, from whom the writer here perhaps acknowledges the receipt; but 6—8 are obscure.

[1] ? = Hêrai, Erai, 'Ηραΐς.
[2] ? = Hello. Cf. RP. 1 *Xllo*, but also **186** *Xoulô.*

316. (*C.* 8180) P. From Dêr el-Bahri. 4 ? *απολογιζε.* 5 *nmmêk.*

Agreement by David, son of Paul, with Elisaius. The subject is a waggon[1] of David's . . . . . He declares that he has henceforth no claims[2] on Elisaius.

[1] Occurs in BP. 1067 and G. 44.
[2] Cf. **44**.

318. (*E.* 167) L. 2 *υπερ εργοχειρου.* 3 *ngij.* 4 *γενηματων.* 5 *γενημα* ? *ntirompe.* 6 *γι[νεται]* *ομ[ου]*[1] *χ[ρυσου]* *αρ[ιθμια]* *κε μονα.* 8 ? *λι aukôpe.* 11 *στοιχει μοι.*

Receipt (*ἐνταγίον*), ? from[2] George, the *προνοητής*. Dated the 2d Pashons.[3] A bilingual text, unique among these documents. The lines are Greek and Coptic alternately, except 6, 7 and 12, 13. It relates to payment for work to be made from the results of harvest, apparently amounting to 25 solidi.

[1] Apparently repeated and confirmed by 7.
[2] ? Or only signed by him.
[3] The *r* (sic) in 10 is obscure.

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405. (*D.* 10) P.

Receipt by Kolluthus, an oeconomus, for 1 solidus less a *κεράτιον*, of the Alexandrine standard,[1] paid by Didymus (?), a tenant (*μισθωτής*).

[1] V. **174**.

201. (*E.* 17) L.

Perhaps the end of a text begun on another ostr. The first word should be a verb; ? *ma* imperat., "give to my mother Mary 19 artabas." Jacob, the writer, signs his assent.

483. (*E.* 334) L. Hand D, except vo. 1—3. Vo. 2 or *hυπερ*·.

End of a legal document, to which Athanasius, reader of the church of the *'Tπαρισ* . . . ,[1] who chanced to be present, is witness.

[1] Apparently a Greek word. The genitive *m*- would exclude *ὑπερίστης* 'sacristan' (Du Cange).

392. (*C.* 8251) P.

Witnesses and scribe of a document. Maria of Snê = Esneh may be the authoress.

51. (*E.* 119) L. Hand A. 5 beg., corr. *un* and read *ehoun ha*. 5, 6 ? *hap mndaueid*. 8 αλλα. 10 end, ? *nmmak*. Vo. 3 ? *halôm*. 6 end, *snoous*.

Document from Hello (?) to Bishop Abraham. "As I (?) have come under thy protection (lit. shadow[1]) and have been to law with (?) David thy son[2]; now I . . . . . depart from thee . . . . . nothing of thee; rather [thou] hast fully paid[3] my wage [and I have now] no claim on thee.[4]" Peter, son of Sabinus, and Salôm (or Halôm[5]), oeconomus of the church or monastery of Apa Faustus,[6] are witnesses, the latter being also the scribe.

[1] Cf. **127**; a BM. ostr., 'the girl is safe under thy shadow'; BM. pap. xcvi., palm-trees donated are under the shadow of S. Phoebamon.

[2] ? Spiritual son; but cf. **Ad. 40.**

[3] The object-suff. with *mouh* is rare; v. **296**. It often = πληροῦν or πληροφορεῖν.

[4] V. **44**.

[5] Recurs only in the above BM. ostr.

[6] Not found elsewhere. There were one or more Alexandrian martyrs so named.

313. (*E.* 102) L. Hand A.

Agreement by ——[1] addressed to Plêein the priest, son of Dios the priest.[2] Dated in the 12th Indiction. They had referred a doubtful question to the bishop who had brought them to an agreement. The writer is accordingly to bid his colleagues . . . . . The question seems to be one of wages, perhaps to be paid by the sons of Kanah.[3]

[1] ? attached to S. Michael's church which is named in BM. pap. lxxvi. 47.

[2] Recurs in **158**, T. 6, RP. 25 ter = G. 14 whence his genealogy for 4 generations can be traced.

[3] Recurs BP. 900.

114. (*E.* 70) P. 3 *mere* or *merre*.

Letter from Pekôsh the *lašane* to (his) "brother," Victor. "Give him (i.e. the bearer) Samuel's 140 packets of flax,[1] being the portion he receives (?)[2] for himself."

[1] Cf. **97**, **341**, whence *merre* may be either a specific measure for flax or merely the form in which it is packed. Cf. *δέσμη*, Wilcken, Ostr. i. 757, applied to grass, reeds, palms &c. and *δεσμίτια* of hemp, Grenfell, Pap. ii, no. 87. *Mêr* in **324**, **361**, **365**, **474** seems to have a different use.

[2] Merely guessed from RAC. 27, where *nouhre ebol*, Rev. ég. i. 102 and BM. or. 4884 where *nouhr ebol* (sic lege) occur. It thence appears connected with property settled at marriage.

Ad. 29. (*OA.* 476) P.

Letter (?) without names. "If the wife of this youth[1] will not be at peace with him, let her go to law with him. If she refuse this, let Belisarius compel (? her)."

[1] *Pikoui* as a name is unknown; but cf. *Pkouilêre* Corp. Rain. ii. 18.

Ad. 48. (*Sg.*) P. 8 ? for *nnek*-.

Letter from an ecclesiastical superior. Recipient is asked to go into the sanctuary (*θυσιαστήριον*) and, from the cupboard of the 'oil of prayer,'[1] to send the archdeacon's key[2] to him. "God knows, if thou take not the jar (*ἀγγεῖον*) and do not . . . . . , thou art excluded from the feast."

[1] Cf. Vita Pachom. § 30 ἔλαιοι εὐχῆς, used for healing (cf. Miss. iv. 528). Τὸ εὐχέλαιον is the rite of Extreme Unction.

[2] *K'iour* apparently 'key,' Rossi I. v. 42, also BP. 1139; but it is difficult to apply any ring-like key to the extant Egyptian locks (e.g. Wilkinson, ch. v.).

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406. (*C.* 8293) P.

Receipt to Psamôtos,[1] son of Constantine, for ⅓ solidus, his "share (*μέρος*) of . . . ,[2] besides the tax-payment (*διοίκησις*)." Dated 23d Pachons, 4th Indiction and signed (*στοιχεῖν*) by Komes and (in his own hand) by Pcher, son of Athanasius.

[1] This form as nominative also in BP. 9426. Cf. Kometos.

[2] *Sir ebol* can only mean 'distribution'; cf. the use in **Ad. 60**. But what is distributed? Possibly grain; cf. Lord Crawford's 'Inventum': '70 small baskets (?) for distributing (? sowing) grain.'

407. (*C.* 8209) P. From Kôm Ombo.

Tax-receipt.[1] Cf. **408**. "Thou, Mena son of Dorotheus, hast paid (*ἀπολογίζειν*) to the king a solidus as thy tax (*δημόσιον*[2]). We, the whole community (*κοινότης*) of the hill,[3] do assent (*στοιχεῖν*)."

[1] Cf. the formulae of **409** ff., from Thebes.

[2] V. **422**.

[3] Ombos was a bishopric (Amél., Géogr. 287 and Gelzer's list, Byz. Z. ii), but no monastery is mentioned there. The 'hill' therefore may be merely the village, like the modern 'Kôm.'

408. (*C.* 8187) P. From Kôm Ombo.

Tax-receipt. Presumably another copy of **407**, the texts being identical, except that Mena is here called "the monk."

409. (*E.* 253) P.

Tax-receipt. "Lo, a solidus[1] has come to me through thee, Paul son of Zacharia, in (sic) the 1st instalment (*καταβολή*) of the 2d year[2]; namely (? *γίνεται*) 1 solidus. Written 30th Tybi, 2d Indiction. I, Paul, the headman,[3] assent (*στοιχεῖν*) to this document (*ἐντάγιον*). I, Psan, son of Basil,[4] drew up this document at his request."

This and the following are a typical selection from over 50 similar ostraca, now in several collections.[5] They are always upon relatively small pieces of pottery (v. p. 84 and pl. II), generally glazed. The script is usually ligatured and difficult. Many are by scribes who wrote several of the Jême papyri, and so can be dated in the middle of the 8th cent.: 10 in all by Psate, son of Pisrael (wrote BM. papp. c, cv, or. 4884), 5 by John, son of Lazarus (wrote ÄZ. xxix no. ii, Ciasca Pap. vi, BM. Pap. ci*A* &c.), 4 by Aristophanes, son of John (wrote RAC. 8, BM. or. 4868, 4871 &c.); while in others persons occur who are found again in Jême MSS. The type of hand moreover in all is similar and doubtless of one period. The scheme on which the texts are drawn varies considerably in detail. The majority are signed by the headman[6] and scribe; some also by 2, fewer by 1 witness; some by witnesses only. The receipts mostly refer to sums due for the foregoing year's taxes and varying between 1 solidus and half a tremision. Payments are made in all months of the year. The payers are presumably those actually taxed, not collecting officials.[7] Three of them appear each twice (**418** and C. 8273, **411** and **412**, **Ad. 36** and C. 8284).

[1] 'Αρίθμιον, generally ἀρίθμια or αρθ, here seems = solidus; so often in Mid. Eg. texts, Corp. Rain. ii. 27, 113, Mitth. ii. 48, ÄZ. '85. 35, Crum Copt. MSS. liii. &c. But sometimes ν̊ accompanies it, e.g. Grenf. Pap. ii. 155, Wilcken 1225, and it often goes with fractions of the solidus, v. **413**, **417**, **418**.

[2] All Indictions (excepting by chance 3d, 11th, 12th) occur. There were but 2 καταβολαί in the year.

[3] V. **308**.

[4] Wrote also a similar TB. ostr.

[5] In Oxford (Ashmolean), Cambridge (Fitzwilliam), Florence and Petrie collections, besides those here represented.

[6] But v. **416**.

[7] The prep. 'through' need imply nothing more than the grammatical agent.

410. (*C.* 8266) P.

Tax-receipt. "Lo, a solidus has come to me through thee, Shenetôm, son of Abraham, being thy payment (*διάγραφον*)[1] for the 2d instalment (*καταβολή*) of the 2d year. Dated 4th Koiahk, 3d Indiction." Theodore, the headman, assents; Anastasius is the scribe.[2]

This is the most frequent formula; I have 35 examples. It may be noted that it is employed in all those written by Psate.

[1] Always so; not διαγραφή. The form seems rare; v. Oxyrh. Pap. i. 198.

[2] Wrote also the receipt C. 8267.

411. (*C.* 8275) P. Prob. hand of **412**.

Tax-receipt.[1] Given to Pachôm for a solidus, as 1st instalment (sic). Dated 8th Tybi, 13th

[1] The double *s* in 1 is an error always made by Psate and on other ostr. where the scribe is not named or illegible.

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year. The headman is Souai; scribe not named. The formula is that of **410**, but for the opening verb.

412. (*C.* 8282) P.

Tax-receipt. Given to Pachôm for a solidus, as 1st instalment for the 14th (Indiction). Dated 20th Tybi of the same year. Rest as in 411.

413. (*C.* 8268) P. From Medinet Habu. 7 *δευτερα*.

Tax-receipt (*ἐντάγιον*). Given to Phoebammon, son of Pisês, for a ½ solidus and a tremision, as 1st instalment for the 7th year. Dated 20th Tybi of the 8th Indiction. Peter is the headman and Psate, son of Pisrael, the scribe. Formula as in **410**.

A similar formula in BP. 457, 458, which have merely "as thy *διάγραφον* for the *x* year."

418. (*C.* 8281) P.

Tax-receipt. Given to John, son of Paam, for 2 tremisia. The formula is that of **410**.

420. (*C.* 8286) P.

Tax-receipt (*ἐντάγιον*) in abbreviated terms. Given to Joseph, son of Solomon, for a tremision. The formula is that of **410**.

419. (*S.* 19) P.

Tax-receipt. Given to David, son of Patermouthius[1] (?), for 2 tremisia,[2] being his payment (*διάγραφον*) at the Quadragesima (*σερακοστε*)[3] of the 1st year. Dated 20th Tybi, 2d Indiction. David, the headman, assents (*στοιχεῖν*).

[1] Recurs BM. pap. lxxxii, which is contemp. with ib. or. 1060, A.D. 749.

[2] The *ρ* in 9 recurs in **420** and often (P. 36, C. 8277, 8284, 8288, BP. 85, a TB. ostr. &c.). It may accompany any sum and varies with *ρ̄* or *αρθ*. It is found perhaps in Kenyon's Cat. i. 219 and Denkschr. xxxvii. 240, next after the numeral, with which cf. Denkschr. ib. 202, where *αριθ* holds the same place; it may therefore be a further abbreviation of *ἀρίθμια*.

[3] Cf. ? BP. 8433, a similar receipt with *εκ τις τησερα* or ? *εκτις τη(ς) σερα* after the date.

422. (*C.* 8283) P.

Tax-receipt. Given to Philemon, son of Joseph,[1] for a tremision, being his payment (*διάγραφον*) in the taxes (*δημόσια*[2]) (for the) 11th Indiction. Dated 30th Pachons, 13th (?) Indiction. Two witnesses assent; Aristophanes (son of John) is scribe.

[1] Recurs in BM. or. 4663, contemp. with ib. pap. ci*A*, contemp. with RAC. no. i, A.D. 735.

[2] Though this is here either poll-tax (so Stern, ÄZ. '85. 154) or land-tax (as **Ad. 20, 203**, ÄZ. '85. 32, '78. 19), it can also be a due paid to the monastery (RAC. 91, BM. pap. lxxix *V*). With the former the magistrate is concerned in RP. 5 and the *ζυγοστάτης* in **Ad. 58**.

423. (*C.* 8269) P. 4 *εκτον*.[1]

Tax-receipt. Given to Victor, son of Samuel, for a ½ tremision. Dated 13th Thoth, . . . Peter and Andrew assent (*στοιχεῖν*); Aristophanes, son of John, is scribe. Formula as in **422**, but *δημόσιον* sing. A very similar receipt (same witnesses and scribe) is in the Fitzwilliam, Cambridge. Cf. also BP. 8433.

[1] What precedes must be *γι ῑ* and 5 beg. must read *ιν̄δ* ?.

416. (*C.* 8279) P.

Tax-receipt. Given to John, son of Pesynthius, for a ½ solidus. Dated 20th Thoth, 11th Indiction. Mark *ὁ στρ[ατηγὸς]*[1] assents; Cyriacus is scribe. Formula as in **422**.

[1] Recurs in B. 10954 (also by Mark and Cyriacus) as *στρηγ*, in OA. 532 and the above Cambridge ostr. as *στργ* (or *στρη*); so not *στρατιώτης*, though cf. *matoi* in **113**. Possibly also in **422**.

Ad. 37. (*B.* 10949) P. From the Ramesseum. 2 for *afei*.

Tax-receipt, in abbreviated terms. Given to Daniel, son of John, for a tremision, "for the *διοίκησις*[1] of the 9th year." Dated 3d Epiphi, 11th Indiction. Mark assents (*στοιχεῖν*). John, son of Lazarus,[2] is scribe. On vo. in a different hand, "Andreas *πραγ[ματευτής]*."[3]

[1] Whether this indicates a civil, not an ecclesiastical tax, as in earlier times (v. Wilcken, Ostr. i. 179) I do not know.

[2] Wrote ÄZ. xxix. no. 2, Ciasca Pap. vi, BM. pap. ci*A* &c. (cf. **422**); also receipts **421**, BP. 9423, 9426, B. 10950.

[3] V. Wilcken i. 575.

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415. (*C.* 8272) P. Hand of **414.** 10 ? *π̃η γ* or *π^χ κγ*.

Tax-receipt. Given to Jeremias, son of Athanasius, for a ½ solidus, "being thy *διοίκησις* and the supplements (? *συλλογάριον*)[1] as the 2d instalment of the 4th year." Dated 3d Payni (?),[2] beginning (*ἀρχή*) of the 6th year. Abeia, the headman, and 2 other witnesses assent (*στοιχεῖν*).

[1] Recurs **414**. The form should be for *συλλόγριον*. Not in the dictionaries or published papyri. Cf. *λογαριν*, Corp. Rain. ii. 91.

[2] The *η* seems unlikely if Payni (or even Paêni) is meant and *χ* seems certain. But cf. **414**. With *ρχ* for *ἀρχή* cf. *ριθμια* in **417** and 2 unpublished receipts.

414. (*C.* 8271) P. Hand of **415.**

Tax-receipt. Given to George, son of Anthony, for a ½ solidus, "being the 2d expenditure (*δαπάνη*[1]) with the supplements (? *συλλογάριον*) for the . . . Indiction." Dated 4th Payni (?), beginning (*ἀρχή*) of the 6th Indiction. The same headman and witnesses as in **415.**

[1] I cannot find this elsewhere in reference to taxation.

417. (*C.* 8285) P. 4 ? *διαγραφον*.

Tax-receipt. Given to Apa Kyre, son of Epiphanius, for a ½ solidus, being his payment (?) of the expenditure (*δαπάνη*) of the 1st instalment of the . . . year. Dated in Thoth, . . . Aaron, the headman, assents (*στοιχεῖν*). Apa K.'s name is on vo. in another hand.

An ostr. in the Ashmolean has simply "for the *δαπάνη* of the 5th year."

421. (*C.* 8278) P. 5 *han-*.

Tax-receipt. Given to Senetôm, son of Deos (?), for a tremision, as the *στίχοι* of the 9th year. Dated 23d Phamenoth, 10th Indiction. Severus, the headman, assents (*στοιχεῖν*); John, son of Lazarus, is scribe.

The formula recurs in B. 10950, written in a 9th year, by the same scribe.

424. (*C.* 8295) P.

Tax-receipt (*ἐντάγιον*) in abbreviated terms. Given to Peter, son of Pesynthius, for[1] a ½ solidus as a 2d instalment (*καταβολή*) of the 6th Indiction. Dated 30th Mesore, 5th (sic) Indiction.[2] Stephen (?), the headman, assents (*στοιχεῖν*); Psate is the scribe. Cf. the formula of **409**.

[1] Possibly the cross = *ὑπέρ*.

[2] The years seem erroneously transposed.

425. (*C.* 8297) P. 2 ς *ιδ*.

Tax-receipt in abbreviated terms. Given to Cyril, son of Solomon, for[1] a tremision as supplement (*προσθήκη*) for the 6th (?) Indiction. Dated 24th Phamenoth, 8th Indiction. Pisrael, the headman, assents (*στοιχεῖν*); Psate (? his son) is scribe.

[1] Cross ? = *ὑπέρ*.

426. (*C.* 8296) P.

Tax-receipt (*ἐντάγιον*) in abbreviated terms. Given to Dios, son of Solomon, for a ½ solidus as *μερ[ισμός ?]*[2] of the . . . in the 3d Indiction. Dated 18th Phamenoth, 6th Indiction. Rest as in **425.**

[1] For the formula cf. **427.** [2] V. Wilcken i. 256.

427. (*P.* 37) P. 3 beg. *ιvδ.* 4 ? *ιvδ. τρειτη χ.*

Tax-receipt.[1] Given to John, son of Mena, for a solidus as 2d instalment for the 2d Indiction. Dated 21st Koiahk, 3d Indiction. Two witnesses assent (*στοιχεῖν*), his son signing for the first, his brother for the second. The first recurs in **428.**

[1] The opening word (and in **426, 428**) is doubtful. On the original *εδχθ* could well be read, *χ* being particularly clear (so not *ἐδόθη*). Yet John is presumably the payer, not receiver.

428. (*P.* 38) P. 4 beg. ? *ιvδ.* 5 ? *νομισματα εν γι ρ α φ ζ.*[1] 6 corr. *τρειτης*.

Tax-receipt. Given to Athanasia,[2] daughter of Constantine, for a solidus as the 1st instalment for the 2d Indiction. Dated 7th Phamenoth (or Pharmuthi), 3d Indiction. Two witnesses assent (*στοιχεῖν*), one recurring in **427.**

[1] 4 and 5 are very faint and illegible. For *ρ* v. **419.**

[2] *Αθανασις* (sic) could be read.

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Ad. 21. (*Sf.* 4) P.

Tax-receipt. Given to Abraham, son of Macarius, for a solidus as his payment for the 1st instalment of the 8th Indiction. Dated 29th Payni, 9th Indiction. Elias, the headman, assents. Formula as in **410**.

Ad. 66. (*S.* 21) P.

Tax-receipt, given to Pesate, son of Philotheus[1] for a tremision, as his share of the *ξένιον*[2] and the . . . for the 5th year. Dated 6th Koiahk, 5th Indiction. The 2 witnesses recur in **414, 415** and an *OA*. ostr.

[1] Recurs **429**.
[2] For providing entertainment for the itinerant officials; cf. Wilcken, Ostr. i. 389. The other word is obscure; ? ? *ke* αγαλμα.

429. (*S.* 18) P. 1 ? *haoou-*. 2 *-ôts ebol.* 3 ? *θωθ γ ινδ* ?

Tax-receipt, given to Pisate (sic), son of Philotheus. The sum paid is ⅛ (? of a solidus). The class of tax is obscure.[1] Demetrius the headman and Senouthius the priest assent (*στοιχεῖν*). Psate, son of Pisrael, is the scribe.

[1] Cf. **430**. There *pfôts* is possible, but here *oouôts* quite certain. Both have been collated several times.

430. (*CF.* 506—515) P. From Medinet Habu. 1, 2 corr. *Daueid Psai ha* (or *hn*) *pfôts* (or *oouôts*) *ebol* ṽ ς*ₙ* *θωθ λ ινδ* ?

Tax-receipt to David, son of Psai. Formula of **429.** The sum paid is ⅛. Papnouthius the headman and Senouthius the priest assent (*στοιχεῖν*). Psate, son of Pisrael, is the scribe.

500. (*P.* 9) P.

Order from Thomas, a deacon, to give 2 *σκεύη* (of wine) to Abraham and Piakou.[1]

500—510 and 9 others are by the same hand and in a Mid. Egyptian dialect. All are Petrie's and appear to have come from Thebes. If so, either the writer must be a stranger residing there or the orders must have been delivered in Thebes for payment. But such a significant name as Piakou[2] and the inferences drawn from **505** suggest rather that the series had originally no connection with Thebes. BP. 8705 is from the same series.

[1] Cf. the wine-orders from Oxyrhynchus (Explor. Fund's Report 96-'97. 9).
[2] Stele Alexandria 295 (? Fayyûm) commemorates Apa Aiôn *piakou*, which thus looks like a title.

501. (*P.* 10) P. Hand of **500.** 2 ? *nafi*.

Similar order to give 2 *σκεύη* of wine to Pihla (?) when he comes.

502. (*P.* 12) P. Hand of **500.**

Similar order to give 2 *σκεύη* to Peti[1] and Isaac and a . . .[2] of grapes.

[1] Or = *mpetei* 'to him who comes.'
[2] Cf. ? *hot* or *hôti*.

503. (*P.* 14) P. Hand of **500.**

Similar order for 4 *σκεύη*.

505. (*P.* 17) P. Hand of **500.** 4 ? *niom, niop*, or *nrom*.

Similar order for 6 *σκεύη* (wine) and 4 of vinegar to be sent to Pouaeid.[1]

[1] If correctly read, this is presumably the town near Behnesa (Amél. Géogr. 4, Crum Copt. MSS. 66). What follows should further define the position. *Piom* cannot be read.

504. (*P.* 16) P. Hand of **500.** V. p. 84.

Order, from Thomas, to send him some grapes[1] and to fill and send a *κάδος* of . . .[2]

[1] V. Crum Copt. MSS. 37. [2] V. **496**.

506. (*P.* 27) P. Hand of **500.**

Order from Thomas, for a . . .[1] of grapes.

[1] ? *κάβιον*, dimin. of *κάβος*.

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ACCOUNTS AND LISTS.

320. (*C.* 8247) P. From Medinet Habu.

Account or list in which John the shepherd, a *λίτρα* of wool, the *ἡγούμενος*, the *κῦρις Ἀυγούσταλις*[1] and the *κῦρις* Mannouêl are mentioned.

[1] This official occurs in the life of the patr. Isaac (ed. Amélineau 73, = Z. 110), 685—688, where he is represented as at Alexandria in subservience to 'Abd el-'Aziz b. Merwân. The word following is presumably a verb.

192. (*E.* 294) P.

List or account. It contains the bronze . . .[1] of a vessel, 2 *κοτύλαι* of . . . having 2 knives (?)[2] on them, a blanket worth 1 solidus and 40 . . . . .

[1] *Krou* is new. Cf. ? *glo* or *karou*, apparently a measure, BM. Cat., no. 528.
[2] Kenle; or cf. *κώπη* 'handle.'

437. (*E.* 75) P.

List of names.[1] The father is in each case given; in 6 perhaps the grandfather.

[1] Pjioi, cf. Pjoui. Nase may be abbreviated (? Athanase). Tlöje occurs on an E. fragt.

438. (*E.* 95) L.

List of moneys (?)[1] paid to various persons.[2]

[1] In each case apparently '25 hundred'; cf. **174**. Vo. 2 looks like ['x] 100 solidi.'
[2] Herbait recalls Ἀρβαῖθος (Rec. xxii. 163), Ἀρβαιθίων (BGU. 649). Katote = Καθῦτος (ÄZ. xxxii. 49); cf. the intermediate demot. form, ÄZ. xxviii. 1. Hône seems new.

439. (*E.* 156) L. Vo. illegible.

List or account, giving men's names, place-names,[1] and figures (? money).

[1] For 1 cf. ? **301**. 'Apa Paul' may be a monastery (cf. RAC. 2, 4. 17). ϕ may abbreviate the father's name. *Taut* is unintelligible.

440. (*E.* 173) L. ? Hand of **108** &c. Vo. mostly illegible. 7 ? *Paχôm.* 8 ? *Mêna.*

List of names, apparently with those of the fathers,[1] joined with or without *n*-.

[1] In 3 *Thouklê*, if a name, should be the mother's.

441. (*E.* 176) L. 1 or *ka.*

List of three names: "Megas,[1] the . . ., Dorotheus his brother, Gennadius."

[1] With Μέγας cf. Nog, Corp. Rain. ii. 83.

443. (*E.* 219) P. Two disconnected fragts. V. p. 84.

List of men's and women's names.

444. (*E.* 251) P.

List of men's names,[1] two being given "with their brethren."

[1] With Pliu cf. RAC. 66 Pleu, BP. 9424 Paleu.

445. (*C.* 8163) P. From Medinet Habu. 2 ? for *Psmô.*

List of men's names, that of the father being given. 8 seems to be a statement by Elias, ? the writer. 5, 7 = Asarias, Iezekiel. For Gishn v. **143**.

446. (*C.* 8200) P. From 12 in different hand.

List of names,[1] those of the fathers being added without *n*-.

[1] 2 Anastasius; 4 with Tanas cf. 12, 13 Tanos, Tanous which recurs Pap. Vienna i; 6 Pastôr is unlikely; 8 Ellô ? recurs as Ellot (abbrev.) in BM. or. 72 *V.*; 11 Palkesh much resembles Palkêêsh and vars., an Arabic title (Crum Copt. MSS. 42) or perhaps place-name (Corp. Rain. ii. 65); 12 Panoros possibly Greek (Pandros) for Panhoure, C. stele 8454.

447. (*C.* 8217) P. 1 *h* altered. 2 or *naβas.* 7 corr. *Annês.*

Account (λόγος) of . . . Names of men and women, with their fathers,[1] have opposite them the obscure abbreviation *pl*[2] and the figure α.

[1] Καβαρον (or -ων) is fem. in BM. or. 4859, 4871; Προστατης, v. **120**; Τησιδαρος, v. **354**; Tsêros ? = Τσευηρος rather than Τσυρος (σαυρος); Sêna masc., cf. martyr 18th Phamenoth. *Pai* in 3 and vo. 1 is puzzling, following, as it once does, a fem. name.
[2] ? Cf. **Ad. 81.**

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448. (*D.* 8) *P.*

Account with names, articles[1] and (presumably) sums of money, the latter perhaps in obols.[2]

[1] Cf. the former, Kôstou may be, like كستو, a form of Constans. In 2 ? the vestment *κασούλα* casula; in 3 *μισθόν*. 6–8 unintelligible.

[2] Must we then regard this as older than most of our ostraca? The symbols are like those for 4 obols (cf. BM. Cat. no. 711) and 2 chalchi, though the *a* is difficult to explain.

449. (*D.* 9) P. 8 for *j* read prob. symbol as before *a*.

List or account with names[1] and (presumably) sums of money. Text complete.

[1] Several are obscure and improbable. With Tagau cf. ? 'Ακαῦς, Akau (Crum, Copt. MSS.; v. BM. Cat. no. 370). *Κωμορίτης* (v. Crum, l.c. 77, Stern, ÄZ. '85. 33) according to Krall (Mitth. Rain. v. 58) is for *κωμαρίτης*; but v. Lemm, Stud. no. xxv. *Tabene*, a place, ? abbreviated for *Tabennêse*, not far N. of Denderah. With Kounte cf. BM. or. 4870 Kounfos, Γοῦνθος.

450. (*E.* 10) L. ? Hand A. 1 *λόγος*. 4, 5 corr. *nte Γεωρ-*. 6 *Ταυριυε*. Vo. 3 end, *n* possible.

Account of moneys "which he has received from various persons." The sums are a solidus, ½ solidus, tremision; *têêbe* is prob. a measure.[1] Among the names are Tsouria, Tsalamanna, Tasia.[2] Vo. 3 "besides the inheritance which he divided with Patlôlios' son."[3]

[1] Unless it = Boh. *tebi*, for which no Sa'id. equivalent is known. After following *ou* something omitted?

[2] Are these women and are the geographical elements accidental? Tasia fem. occurs in BM. pap. xcv; Σαλαμῖνος in Pap. Oxyrh. lxxxv.

[3] *Ekôt* 'builder,' apparently an important official. He fixes the price of land or of a house, Ciasca Pap. 20, Vien. Or. Journ. ii. 274, BM. or. 4878; cf. RAC. 29. On ancient forms of this (?) title v. Spiegelberg ÄZ. xxxvii. 36.

451. (*E.* 327) P.

Account with names[1] and sums of money in solidi.

[1] Salon ? abbreviated from Salomon. Cf. BP. 9424 Sôlon (hardly the Greek name). Kere ? = Cyrus or *κῦρι*.

452. (*C.* 8216) P. 5 prob. not *nnoub*.

Account (*λόγος*) of moneys expended. 1—3 obscure.[1] 3 "To bricks, 11 solidi (?); to the *laiane*, a quarter[2] of . . .; to the wine, other 3 quarters; to seed corn (bought) of the man from Souên (Aswân)."[3]

[1] The repeated *ρ*, though following the sum, prob. = the *ρ* or *ῥ* in the tax-receipts (v. **419**). *Ma* and *kama* I take as synonymous; v. **48**.

[2] Here *τέταρτον*, otherwise a measure (Wilcken, Ostr. i. 750), seems to be money. As a ⅓ solidus is frequent, this may be the ¼ solidus or 6 *κεράτια*; cf. Corp. Rain. ii. 157.

[3] Spelt as here BM. or. 1062.

453. (*C.* 8249) P.

Account with various articles and sums of money (solidi); ? cattle, pigeons, sheep, . . . in the summer of last year,[1] . . . corn, ... of last year . . . , 7, 8 obscure.

[1] Cf. Corp. Rain. ii. 181.

454. (*C.* 8259) P. 6 ? *χρεωστε*.

Account or list with various articles, names and money. Among them, a wheel (?),[1] an *mrôhe*, also money owed to Saneth[2] (daughter) of Memnon and 2 *κεράτια* with the interest for the donkeys (?).

[1] Cf. MS. Crawford 33, saints bound upon a revolving iron wheel (*τροχός*) like the *ǧelǧil mphoi*, so ? a water-wheel (sakia) or a toothed harrow (v. Klunzinger, Oberaegypt.). Prob. same as *ǧalil*, *ǧlil* which in the Acts of S. George (Budge 178) = Boh. *ἀστέριον* (Leipzig Univ. MS. copt. xxvi. 29).

[2] ? 'Ασσενέθ, though that has the usual Greek form in Sa'id. and Boh. Genesis and literary texts, e.g. BM. Cat. no. 271. V. Index and Rec. xvi. 103, BP. 918. Cf. Tanêth.

455. (*C.* 8298) L. 18 corr. *ntaπο-*.

Account (*γνῶσις*[1]) of jars (? of wine),[2] prob. bought or sold on the following dates[3] to the persons named. "To Tpetra[4] 1, for Ascension

[1] Often thus in Corp. Rain. ii; cf. Leontios 166.

[2] Λακκον, λακον, λακων seems a form of λάκκος. The latter appears once as a wine measure = *κνίδιον* (v. Corp. Rain. ii. 132, cf. 35, Wilcken, Ostr. i, 765), but usually as a jar for water (Patr. Isaac, 53, Inst. ég. ii. 397, Mus. Guim. xxv. 418, Miss. iv. 708). In the scalae (Paris 44, p. 23, Labib, Dict. 246) it seems confused with λακάνη, but in BP. 759 a list of vessels gives both.

[3] The series includes Ascension, Pentecost, the fast (? of the Apostles, v. Nilles, Kalend. ii[2]. 456, Vansleb 75), perhaps S. Phoebammon's day, 1st of Payni (v. Ciasca, Pap. 19, Ludolf's Calendar sub die) and others unidentifiable.

[4] ? occurs in BP. 1040. Places so named are in Scete and at Siut (Amélineau, Géogr.).

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day 1, for the next day being the 6th[5] 1, for Sunday 1, for the 3d from (?) Sunday[6] 1, for the 5th 1, for Saturday 1, for Pentecost Sunday in . . . 1, for the Saturday ending the fast 1, for the Sunday in the harvest(?) 1, for the . . . day of S. Phoebammon . . . . . , for . . . . . white, for Saturday being the 6th day 1, on account (λόγος) of George and Chrysostom (?) 2, on account of journeying abroad 2, on account of what I owed (?) 1, on loan . . ."

[5] Presumably the 6th of the month; not Friday, since Saturday is later also called the 6th.

[6] Obscure. Scarcely '3d hour.' Can *κ.* mean 'week'? Cf. **Ad. 38**.

456. (*D.* 12) P. A round plate. Blank spaces between the §§. B 1 *orax.* B 5 ? *καιρατια.* F 5 ? *simsim.*

Accounts regarding money, wine and grain. A. "As regards[1] the account (λόγος) of moneys in the hands of Sarapion before we left Souan[2] (?), they are 15 *κεράτια.*" B mentions 600 of bronze-coin.[3] D mentions ? *kupe=kupê, kêpê.*[4] In E *gôr* may=*χόρ*, the wine measure.[5]

[1] V. **48.**
[2] For *δ* perhaps *n*; so ? *snau*, 'on the 2d of the month.'
[3] V. **174.**
[4] V. Lemm, Stud. xv.
[5] V. Wilcken, Os r. i. 763.

457. (*E.* 273) P.

List of books, the beginning only. "Also S. Matthew's Gospel, on a papyrus book, and others . . . . ."

458. (*E* 241) P. 3 *Ιωἰαννης.*

List of books, including the Gospels of SS. Mark and John, "and a book containing The Daughter of . . .[1]"

[1] No book of the Bible nor any known apocryphal or legendary work seems fitting here. The story of Zeno's daughter would not be so called. There is no place for a name before 'the Daughter.'

459. (*C* 8110) P. 8 ? *mêt.* 15 ? *šmên.* 16 ? *fitou.* Vo. 9 ? *mnn-.*

List of books and other articles. "2 Psalters, the Judges, a *καθήγησις*[1] of Apa Shenoute, the book of Job the Just with the Proverbs and Ecclesiastes added thereto, the life of Apa Chrysaphius the Ethiopian,[2] Jesus (Joshua) son of Nauê, 14 coverlets,[3] 4 sheep-skins, a monk's dress and a blanket (λῶδιξ), a brass (?)[4] . . . (. . . ? *τρίπους*) and a . . . , 6 bronze kettles and two pans (*λοπάς*),[5] a . . . ,[6] a brass (?) crown (? lamp) fitted with six cups,[7] 16 robes (*καμίσιον*), 27 pairs of grave-clothes (*κειρία*), 8 (?) . . . also papyri (*χάρτης*) which have been taken away,[8] 4 bags (? *θάλις*), 3 . . . and a small child's-dress, (Vo) 3 . . . ,[9] 3 . . . , 2 weighing-machines (? *χαριστίων*[10]), 2 . . . for shaving, 2 . . . for melting, a cauldron, 2 plough-shares (?),[11] 8 damaged rings which have been taken away, and 2 . . . , 2 horns (?), 2 candle-sticks[12] with the lights for each (?), a brass (?) *κοτύλη*, the *Πληροφορία* of Apa Peter the Iberian.[13]"

[1] This word is so frequent in Coptic, that it seems needless to alter it to *κατήχησις* (v. works of Shenoute, Paris MSS. 130[3], 45, 130[5], 62, 68, of Cyril Alex. ib. 131[1], 11, Cyril Hieros. 131[3], 66 and verb *καθηγεῖν*, ib. 130[5], 82).

[2] Perhaps the eunuch of Theodosius II, though he was prob. not an Ethiopian. His memory would be dear to Monophysites since he had been a patron of Dioscorus. The story of Sisinius (Miss. iv. 175) is that of another friendly eunuch of the same reign (cf. the general S. in Z. 614).

[3] For this rare form of numeral v. ÄZ. xxxiii. 129.

[4] *Barôt* is difficult to identify. Prob. some form of 'bronze' or 'brass.' In RAC. 23, Rev. ég. i. 102 &c. it occurs, beside gold and silver, in the enumeration of property and thus = *χάλκωμα* in BM. pap. lxxvii. 20; in BM. or. 1062 similarly beside *penipe* 'iron.' In Sa'id. Ezek. xl. 3 *houmt barôt* = Boh. *homt efφôri* = *χαλκὸς στίλβων*, while in Apoc. i. 15, ii. 18, the same = *χαλκολιβάνον*. V. also Steindorff's Elias 50.

[5] Λωπει in a TB. ostr. and ? λοιπας RP. 22.

[6] Cf. ? *hamntôp* or *hame-ntôp* (sic) Rev. ég. i. 105.

[7] Cf. the 'crown' (*aklil*), hung in Shenoute's church; Miss. iv. 354.

[8] Recurs later but is obscure. Cf. **93.**

[9] *Sš* may = *sah*, but *šôb* is obscure.

[10] Cf. the forms Γεροντσε Geroutius, Λεωντσε Leontius.

[11] V. ÄZ. '78. 17. Recurs as χερε BP. 9421.

[12] ? Κηρός properly 'wax-tapers' (Du Cange). In Copt. always thus with -ων, ÄZ. '78. 17, '84. 148, '88. 131, Patr. Isaac 50, Z. 645. Here the exact meaning is doubtful.

[13] Presumably the work of John of Maiuma, written before 518 (transl. Nau, Rev. or. chr. iii.). Peter was well known in Egypt and is commemorated on the 1st Koiahk (as 'P. of Edessa'). In RAC. 34 a priest is named Nabornoukios after him (cf. Leben ed. Raabe p. 14, Plêroph. no. lvi).

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Ad. 23. (*Sf.* 16) L. Hand A.

Ro. Beginning of a letter. For the formula v. **53.**

Vo. A list: "A silver cross; the Acts, new,[1] on papyrus; my father Isaiah, papyrus; the Paradise.[2]"

[1] 'New' and 'old' papyrus often occur in the list Rec. xi. 132. Cf. Dziatzko, Untersuch. (1900) 120.

[2] For Isaiah v. **402**, for Paradise **250**.

460. (*E.* 204) L. ? Hand D.

Part of a list of corn. Apparently perfect though the text is incomplete.

461. (*E.* 269) L. ? Hand of **108** &c.

"List (λόγος) of the ploughs that we sent to Piôhe[1] . . . and seed-corn."

On Hathor[2] 18th—20th, one a day; on 21st, five; on 22d, 23d ?.

[1] Or simply 'to the field.'

[2] The fields are sown this month after the Nile has subsided. Cf. the number of ploughs owned, 500, by a single village in the 8th cent. (Rainer Führer, Arab. no. 539).

462. (*C.* 8150) L. From Dêr el-Bahri. 1 prob. *bakou* or *bakf.*

List (λόγος) of corn "which we sent to Kalê mpeko[1]: 12 (artabas ?) for us, 12 for them."

Vo. begins ? another list, partly of artabas "sent to the place of[2] Kyrikos."

[1] Recurs BM. pap. xc, 'a small piece of land called K., to north of *Tpajs nršmoou*,' given to the monast. of S. Phoebammon by the κοινότης (cf. Corp. Rain. ii. 126) of Jême. Cf. Pakale in the nome of Hermonthis, BM. or. 4667.

[2] *Ma* 'dwelling,' thus in **313, 354, 368** &c.

463. (*E.* 117) L. 5 ? *nšentaese.* 6 after *la* blank.

List (λόγος) of meal deposited with Patsamouêl[1] (?). The end, though distinct, is unintelligible.

[1] Unlikely, though forms like Patlôle, Παταῦσις, Πατσης (cf. Tsei) might justify Tsamouel. *Pa* might be the possessive, ? 'the (house) of T.' or *pat* ? = *pait*; cf. **145.**

464. (*E.* 232) P.

List, presumably of wine, since the measures ἀγγεῖον, διπλᾶ, *jnof* occur repeatedly.

465. (*E.* 94) L. Hand D. 9 corr. *thoeite.* 12 after *ou* blank. Vo. blank.

List of various articles. Apparently the middle only of the list; its beginning and end must be on other ostraca. "[A ?] small . . .,[1] a staff, a basket of wool, 5 λίτραι of . . . incense (?), a basket[2] of dried-fish, the round pan (μαγίς) with its tripod. The property (σκεύη) of Samuel which has been taken away; 2 sheep, a sow, 2 garments, 2 blankets, his wife's dress, her cloak, her . . ., her . . .,[3] a melting-pot,[4] a μάτιον measure, a (sic)."

[1] So BP. 8641, *gnjou* ib. 9421, but BM. or. 1060 *kounjou* which connects it with compounds of *koui* (v. Crum, Copt. MSS. 32). *Jou* made of copper, ÄZ. '84. 148 = '88. 131 (Stern, 'Becher.' Why ?).

[2] Cf. RP. 46 'a small *kat* of dried fish.' *Kat hêm* (*šêm*) Pap. Nicholson, ÄZ. '69. 143 and 'the upper and lower *kat*' ib. '85. 74 seem to be something different. In Berl. königl. Bibl. or. 1611, f. 5 *kot* seems = *kat* basket.

[3] Recurs BP. 4977 in a list of clothes. Prob. Greek, but I cannot identify it. ? from βαθύς 'thick.'

[4] Prob. also in **459** vo. Cf. **Ad. 57.**

466. (*E.* 235) P. Part of a flat dish. Vo. 1 *štên.* 9 ? *skene.*[1]

List of various articles. Above it, "Jesus Christ." Many words are obscure, the readings being often incomplete or uncertain. The colon is sometimes in the middle of a word, as *kelkil.*

[1] Cf. **211.**

467. (*C.* 8210) P. From Dêr el-Bahri. 1 prob. *soeiš.* 2 *taêse.*

List of various articles. "5 suits of clothing, 2 *šentaêse*-measures, a . . .[1] *oipe*-measure, a black (?) staff to[2] the τόπος here. The articles written on this ostr. are destined[3] for thee and thou givest (?) them me."

[1] Grammar forbids 'fixed' or 'standard' for *ntaš.*

[2] A verb wanted; 'sent'? The staff or rod may be of metal; cf. Grenfell, Pap. ii. 162.

[3] Or 'they are in good order.' Conjunct. *ng-* may be for *etrek-*, 'that thou shouldest give.' For *sou-* v. **284.**

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468. (*E.* 313) L.

List of tools. "The saw, the chain, the thread for weaving,[1] the borer, the . . . ,[2] the hammer."

[1] Though *kap* is masc. elsewhere.
[2] Cf. *hôrb* 'break.'

469. (*C.* 8154) L. Vo. 4 *haite.* 5 for φυσις. 6 *pouhar.*

List of animals with observations. The lioness, hyena, dog and fox are mentioned. On vo. their characteristics are given; but only that of the hyena, that it changes its nature,[1] is intelligible.[2]

[1] Cf. the 'Physiologus,' of which part of a Coptic version or derivate is extant; v. Budge 'St. Michael' xxxii, Erman ÄZ. xxxiii. 51.
[2] The fox 'which is John' appears almost certain (*et-* for *ete-*), but is obscure. The predicate of the same in vo. 8, 9 should perhaps be 'cunning'; but what precedes *hêts*?

470. (*E.* 332) P.

List of churches. "S. Mary's, S. Michael's, The New . . . ,[1] Temamê[se],[2] Apa Victor."

[1] ? 'The New Field'; cf. **227**.
[2] RAC. 63 Tememêse (not Tene-, Amél., Géogr. 489). If 'Isis' is contained in the name, final *m* of the preceding word must have absorbed the genitive *n*.

471. (*E.* 187) L. Hand A. 2 *nčanôh* erased.

List of portions of land (?)[1] and men's names connected therewith.

[1] Assuming it = *šennoh*. The latter's gender is unknown; the present word is fem.

472. (*C.* 8170) P. From Medinet Habu. 3, 4 ? Θεοδωρος πρυς *nshai.* 6 *laknt.* 7 ? μαγις. 8 ? for *ġorte.*

"List (γνῶσις) of the things (σκεύη) that we found in the chest (μουζίκιον)[1] which Tsia brought, giving them to Theodore, in accordance with the writings which he brought her this day, the ?th of Thoth, of the 5th (Indiction)." It contains a cauldron, a pan (?), a knife, a . . . ,[2] 2 papyri, a . . . , a melting- . . . , 4 horns, a head-cloth (φακιάλιον), 3 . . . , a spade (?), 3 napkins (σαβακάθιον), a . . . ,[3] 2 . . . , a linen cloth (σεντόνη).

[1] Scarcely a cloth here, as Du Cange in Joh. Mosch.
[2] Not 'sickle'; that is *ohs* (Jer. l. 16, Joel iii. 13). It recurs as *ash* BP. 1067.
[3] *Ršiše* (noun) recurs ÄZ. '84. 148. It can hardly be from *jšiše*.

473. (*E.* 87) L. Hand D. 1 ? *šooge.* Add on side, *nnouh* γ *ntêbe.* Vo. 2 παλιστ γ. 3 beg., β written on γ or γ on β.

"List (or account λόγος) of the sacks[1] that are damaged." Vo. seems a Greek version of the Coptic. It appears to give a series of measurements. "8 hand-breadths torn (or broken), 3 divided and the other 3 on each side, the openings being each 2½ finger-breadths, each σκέπη[2] being 9 hands according to (?) the 3 hands; 2 string-openings[3] of 3 finger-breadths (each)." This translation is very uncertain. Professor Wilcken saw the Greek text, but could make little of it beyond recognizing πῆχυς and παλαιστή.

[1] The Greek shows this = σακκίον; cf. **215**.
[2] Unlikely but nothing else seems possible.
[3] ? Openings to be closed by strings.

474. (*E.* 101 vo.) L. Ro. is **519.**

"List (λόγος) of the ropes (or chains) which we gave . . . . ." They are measured by *mêr*, coils; cf. **97, 114.**

475. (*E.* 132) L. Hand A.

Account consisting of the names Tarshe the Little and Knitse the Little,[1] with figures opposite each.

[1] The first is found elsewhere; the other should = Κνίδιος (-ιον), which does not recur as a personal name. Cf. **459**, n. 10.

476. (*E.* 233) P. 2 *ērp.*

Account of various articles. Wine and salt obtained at (or sent to) Keneh Καινή (πόλις),[1] a vessel *maje* for food[2] at Keneh, . . . and a half for

[1] I can suggest no other meaning for κνη. Cf. Ἀπόλλωνος, Λυκῶν, Κυνῶν &c. with πόλις omitted.
[2] = *ġouj*, an οἶπε of which is mentioned in a pap. Alexandria Mus.

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the 2 baskets, a vessel *maaje* of (food for) charity at Kôs,[3] another at Shenesêt.[4]

[3] The difference here between *hn-* and *hi-* is hard to see. Before Shenesêt, no preposition.
[4] Χηνοβόσκιον. Does not recur in these texts.

477. (*E.* 297) P. 4 λακανη.

List of various articles. Several words are unidentified. "..., a ... of horn,[1] 2 ..., 3 dishes, 3 ... of silver, a ... *hôp*, a ... ring, 20 rings, 19 bronze *κεράτια*, some[2] ....."

[1] *Erkis* ? Greek; hardly ὅρκος.
[2] Cf. **465** *kent*.

478. (*E.* 259) L.

List of the months.

479. (*P.* 30) P.

Two words, written each twice. The 2d is "male"; the 1st might contain *sime* for *shime*, "female."

497. Account (λόγος) of *orax* grain supplied to Shenetôm Taula (?), Tanasta daughter of Kolluthus &c. The measures are artaba and *ha*.[1]

[1] ? = *ho*; v. **309**.

431. (*E.* 12) L. 6 *Εσρωμ*. 10 *Ζωη*.

List of Greek names and a few words; alphabetical only as regards initials. All doubtless from the Bible, though some are obscure.[1]

[1] Δικνου ? for δεικνύναι. Ευha as in Sa'id. 2 Cor. xi. 3. Εχωλ ? for Εκχωχ (1 Chr. xxvii. 4) or Εσχωλ. Εσχα is obscure. For Ζαηλ v. **129**. Sa'id. Num. xxvi. 48 is lost, so Ζαηλ cannot safely be compared. Ζηπφωρ = Σιπφωρ. Ηβραχ is obscure.

432. (*E.* 330) L. Vo. 3 *Αχιλας*. 4 *Ανδρεας*. 5 *Αριωχ*.

Ro. List of verbs, 5 of them in the 1st sing., 1st Pres.[1]

Vo. Alphabetical list of Greek names and a few words.

[1] A similar list BP. 5179.

433. (*E.* 333) P. 1 ? *ienoute*. 2 *icnetôm*. 3 ? *αγαπη*.

List of names and verbs.[1]

[1] In what tense are the latter?

434. (*F.* 4) L. 1 *iau*. 2 *iau*. 6 δουλια.

Greek words in pairs of opposed sense, with Coptic translations.[1]

[1] For *sige* v. Z. 573 n. The repeated *-te* is obscure; cf. BM. Cat. p. 258.

435. (*D.* 18) P.

List of Greek names. 3—7 have initial ζ; presumably the others began with ε and η.

Ad. 30. (*OA.* 575) L. ? Hand D. 1 ? *taaf*. 6 *ομοιως*.

Account (λόγος) "of what I [? spent][1] at the τόπος of S. John and (?) Jacob.[2]" It includes some διπλαῖ of wine, 12 suits of clothes for a tremision, 3½ artabas of sesame, 20 of corn. Further 24 'hundred' of bronze money paid for wine, 10 artabas of corn paid for the camel, 8 baskets (λίκνα) of bronze money paid for camel's fodder.

[1] Or 'sold to.' Another account would then begin with the bronze money. 'On behalf of' would rather be *ha-*.
[2] Or Jacob may be some one concerned in the transaction. The sing. *αγιος* points to this.

Ad. 31. (*OA.* 557) P.

List of names[1] with sums of money and other figures[2] opposite them. There are more on the ostr. but none are remarkable.

[1] For *Pallu* v. **444**.
[2] I cannot complete the abbreviation πλο or πολ.

Ad. 36. (*B.* 10948) P. From Ramesseum.

Account of things bought (or sold) through Shenoute, son of Hello. It contains some pairs of pillows (πλουμάκιον[1]) and one pair of small ones

[1] V. Lemm, Studien xv. (p. 50). Paris scala 43 has πλουμοριε [illegible]. The 98th (99th) Canon of Athanasius forbids nuns to go at night to singing-houses or places of debauch (مواخير), to πλουμαριζειν. Cf. ? πλουμίζειν; but this does not help the meaning. I assume ζυ to = ζεύγη (Wilcken, Ostr. i. 755). This identical sign occurs, followed by a numeral, in the list of names BP. 8709.

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and 4 of towels (*σάβανον*). *Eire* might="makes," "total," as a sum in *νομίσματα* follows it.

509. (*P.* 42) P. 5, 6 λ/.

"Account (λόγος) of what was sent. To the town (πόλις), 200 διπλαῖ (of wine), 9 διπλαῖ expended,[1] 6 λίτραι for the camels and[2] ... λίτραι for the ..., the remainder (?) being 22 (?) διπλαῖ."

[1] Elsewhere *jabol* is masc. (Crum, Copt. MSS. 64, BM. Copt. Cat. no. 691).

[2] Presumably the material is fodder.

510. (*P.* 43) P.

"List (λόγος) of the pitch belonging to the τόπος." The measure used in reckoning is not named.

480. (*D.* 17) P. 4 *των γιβ*. 9 *ρκδ*.

Apparently arithmetical tables; but their system and purpose are to me unintelligible. The figures immediately after *των* appear to run uninterruptedly from 1 to beyond 30. Whether the sign frequent on vo. is for δραχμή, ἀρτάβα or some fraction, I do not know.

Ad. 5. (*E.*) L. ? Hand D.

List or account, consisting of names[1] with figures opposite them.

[1] *Hatape* in 8, not *Patape*. Cf. ? Ἀττῆς (Wilcken, Ostr.)

Ad. 57b. (*Sg.*) P.

List or account, giving names[1] and quantities in λίτραι and "hundreds."

[1] *Paĝêne* and *Paeik*, if indeed names, are unknown. Soulioum (?) hardly = Souliman.

LETTERS.

293. (*E.* 335) L. Hand D. 5 ? *jocu*. Vo. 3 end ? *nantônios*.

Letter from Abraham, presumably the Bishop, to [Seve]rus.[1] "According as you wrote to me, I sent (?) saying, Give us the husbandmen[2] that I may send them to law with one another. (So) now if I come, I will do so; [and if they] disobey [me, I will] put them in the ..... with one another ..... children[3] be satisfied (and) my (?) mind be satisfied."

[1] Or Theodore or Peter.

[2] *Remouaei*, *-ouai* or *-ouae* in these texts.

[3] Or 'the youth' or 'girl.'

64. (*E.* 189) L. After 4 text faded.

Letter from Abraham, presumably the bishop, to *Xista*.[1] Some service is asked, for which the writer promises his thanks.[2]

[1] Presumably for Ξύστος. I find no other instance of the name.

[2] Ευχαριστα in **100, 152, 249** and BP. 5147; more often the correct ευχαριστει.

68. (*C.* 8193*a*) P. Vo. is **516.** 2 end *ti-*. 3 *cho*.

Letter from Bishop Abraham to Constantine. On its receipt he is to go to the place (? house) of John of Shenrôme[1] and get (or buy) 6 'pair'[2] of *κερεα*[3] and for him, Abraham, also 6 'pair' of clothes and send them by the bearer of this letter.

[1] Unknown if a place; if a person (father), cf. ? Shenoute.

[2] *Soeiš* (Berl. kön. Bibl. or. 1607, f. 1 *saeiš*) = ζεῦγος. V. Wilken, *Ostr.* i. 755. Cf. Jud. xvii. 10, where ζεῦγος varies with στολή, the Sa'id. (BM. Ad. 17183, 158) having the latter; also Levit. v. 11.

[3] Κειρία (Joh. xi. 44, Guidi in Rendic. iii, 2 ser. 378). BM. Copt. Cat., no. 168, p. 355 makes it probable that both this and *hbos* = grave-clothes; v. also Z. 539 = Miss. iv. 723.

69. (*E.* 125) L. Hand of **126.** 10 beg. *etbe*. Vo. in artificial uncials.

Letter from Bishop Abraham to the priest Apa John (?). He is requested to hear (? judicially) Pesynthius and Dioscorus regarding the matter of .....

126. (*E.* 84) L. Hand of **69.** 8 *nSne*.

Letter from the Bishop to ——. He is asked to write a letter (ἐπιστολή) to Reuben,[1] the deacon

[1] BP. 8724 *Hrôbên*, **126** *Horbin*. *He-* represents the breathing, as in *Herebekka* (BM. Ad. 14665, f. 19), cf. *Erebekka* (Guidi, Test. di Abramo). Esneh in Theban texts, **391**, RAC. 37, BM. or. 72.

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of Esneh, "under (or to) the name of my father Papas.[2]" A postscript enquires for the recipient's health.

[2] Perhaps the address at which the letter was to be delivered. *Kin*, prob. T. 13 (not *pin*); v. Tattam, Lex. 430.

281. (*E.* 43) L. Hand A. 4 beg. *mmos jea.* 5 ? *telnsmn.*

Letter, ? from the bishop, to ——. "Lo, Pegôsh has come saying that ye have departed from[1] the statement which ye made in my presence . . . . ."

[1] V. **77.**

282. (*E.* 49) L. Hand A. Vo. blank. 1 corr. *aishai nêtn.* 2 ? *nêtn.* 4 end, *smou.* 6 end, *erof.* 10 beg. ? *καν.* 12, 13 prob. *smou.*

Letter without names, ? from the bishop.[1] "I wrote to you saying, Be so kind as come that I may meet you; and I sent God to you, blessing you and your children once and again. (But) ye have not listened to God's blessing nor to me. If a magnate (ἄρχων) had written for you to meet him, ye would have quickly gone. Lo, him that is above the magnate, the God of all, did I send you and ye listened not. Whether (κἄν) . . . . or (κἄν) . . . . ."

[1] Because of the blessing which the writer had sent. Cf. **53.**

Ad. 45. (*Sg.* 671) L. Hand B.

Letter from bishop Abraham to his "Christ-loving son," David, containing a request and the wish that God may prolong D.'s life.

52. (*E.* 220) P.

Letter from "his humble son," ——, who signs with a cruciform monogram, to bishop Abraham. "And I greet my dear brother whom I love with an unceasing love, Apa Victor, the priest." He asks for compassion or bounty for Apa Jacob, "your servant. For it is written,[1] The kings of Israel are merciful kings."

[1] 1 K. xx. 31.

285. (*E.* 74) P. 2 prob. add *ettaeiěu.* 8 ? *joou.* 9 for *ouôš.*

Letter from —— (pl.) to ——, prob. a bishop. He is begged to send them Apa Theôn, the . . .,[1] and to absolve (?) the oath. "He desired," they say, "a word from one of you." 13 refers to the poor.

[1] A title beginning with *aro* or a place-name with *pa-*.

49. (*E.* 4) L. Prob. hand of **50, 90, 249.** For Vo. v. Addenda. 3 end, ? *mn* or *nhouo.* 7 ? *tôš mp* or *nou.*

Letter from John to bishop Abraham. Salutations to the brethren with him and to the priest Victor. The writer asks after the bishop's health and enquires what he had decided with the magistrate (*lašane*); "for else we shall be unhappy till God grant that thou decide (?) the matter. Be so kind as send the answer and inform (?)[1] me what thou hast decided." He is asked to send the ἀσφάλεια if he has received it and a man who may deliver these various —— to the brother. A post-script conveys the salutations of Soua.

[1] I do not know the meaning of *gôle.*

50. (*E.* 154) L. Prob. hand of **49, 90, 249.**

Letter from John of the τόπος of Apa —— to bishop Abraham: "my holy and in truth Christ-bearing[1] father." He also greets the priest Apa Victor, his dear brother. He mentions a visit (παράγειν) from Komes, who said he had met (ἀπαιτᾶν) the bishop [in the τόπος of ?] Apa Moses.[2]

[1] Χριστοφόρος, a regular epithet of a bishop; v. **85** and RP. 3, 4, 6, 28, 41 &c. **279, 290** are not genuine letters, so not adducible here.

[2] V. **191.**

90. (*E.* 21) L. Prob. hand of **49, 50, 249.** 11 *mpnoute* cannot be read.

Letter from John to a bishop, prob. Abraham, with greetings for the priest, Apa Victor. He is

sending some bread for the bishop to bless.[1] He speaks[2] of coming north to salute the bishop; but 11 is obscure.

[1] *Smou* = bread for blessing or blessed bread, BP. 4982, Miss. iv. 522. Cf. gifts blessed by a saint for his visitors, Zach. Rhet. (Ahrens-Krüger) 269. *Smou* = εὐλογία Miss. iv. 721; a gift in charity ib. 636, 648. In BM. pap. lxxviii abbot to provide *smou* at the gate for the poor that pass by. In **66** bishop bids send the *smou*; cf. BP. 877. It is often a noun without further definition, BP. 4916, 5147, RP. 22 rev., G. 111. In ÄZ. '88. 130 it = part of a heritable share in church property.

[2] *Tako* used just as here in ÄZ. '85. 68; prob. = 'manage to,' 'find means to.'

93. (*E.* 53) L. 1 ? *tn-*. 5 *tamô ovv.* 12 ? γιλευε (κελευε).

Letter from "these humble ones" to their "all reverend lord and father" and "patron" (προστάτης), possibly the bishop. They appear to inform him that they have been fasting with the deacon.[1] "He cannot find means to go and salute thy holiness. Indeed (καὶ γάρ) we have again sent to thy holiness concerning his wife's clothes that have been taken away.[2] Be so kind and give orders and take them[3] . . . . ." 9—12 is a salutation from another writer.

[1] For *mour choun* v. **15**. The verb's subject is obscure, the reading being uncertain.

[2] Cf. this verb in **298**, **459**.

[3] 13 ? requests excommunication (v. **41**) for the thief.

94. (*E.* 63) P. 12, 13 ? καταδικη. 13 end, *nsôk*. 14 ? *sog*.

Letter from Ismael prob. to the bishop, with greetings for Victor. "Thy holy fatherhood has written to me saying, 'Thou hast dismissed the (congregation at)[1] church'; yet it befits (?) me not to dismiss the church. But he (?) that came to thee has lied about me. Forgive me, for I am ill and admit me to the feast,[2] since I am ill. If God ordain that I recover (?),[3] I will come to thy fatherhood; if I deceive[4] thee (?) I will pay my fine[5]; for I do not disobey thee. In fact I have done foolishly (?).[6] Forgive me, my holy father; have compassion on me, this poor man." In 19 possibly a date.

[1] *Bôl ebol* can hardly = 'absent self from'; yet the excuse pleaded here makes it more likely that he had quitted church before the end of service. To dismiss liturgically is elsewhere *kô ebol*, Z. 560, Leyd. MSS. 202, 204, Inst. ég. ii. 371.

[2] Recurs in **40**. Cf. *e hibol mpša*, the converse of this.

[3] Cf. Boh. χbob, be cool, refreshed, opposed to *hmom* to have ever.

[4] ? variant of *r-hal*.

[5] Καταδίκη in these texts a fine in money; **297**, **Ad. 12**, BM. pap. lxxviii. 75, ÄZ. xxix. 23, BP. 8641.

[6] All uncertain. *Eiaeire*? future; v. Index, s. *efa-*.

98. (*E.* 250) P. 7 prob. not *i*, ? *n*. 12, 13 prob. nothing lost. 16 ? *peieλaχ*.

Letter from ——, ? to a bishop, asking that the priest Ezekiel may be sent to-day to give him the communion[1]; "for[2] it is the year of my father Apa Phoebammon.[3]" The rest uncertain.

[1] Συνάγειν. Cf. Z. 349, 352 where the priest of the monastery visits an anchorite for this purpose. Other examples of συνάγειν in this sense; Rossi, Pap. I. ii. 48. ('Gnomes of Nicæa') 'What profit has he that communicates without having heard the reading of the scriptures?'; Syn. Gangr. c. 4 (Paris 129[11], 85) on those who refuse to communicate (= προσφορᾶς μεταλαμβάνειν) at the hands of a married priest; Can. Athanas. 72 (BM. pap. xxxvi) penitent sorcerers shall fast 3 years and then communicate = Arab., shall be given of the mysteries; BM. Copt. Cat. no. 203 on those who carry sacraments to private persons and dispense them, 'I will not say they communicate them, for with whom are they gathered together, whom hear they sing psalms, what lesson from Apostle or Gospel do they hear before partaking of the Lord's body and blood?' Cf. also Can. Apost. (Lagarde) nos. 10 (= κοινωνεῖν), 23 (cf. Syn. Anti. c. 5, Can. Apost. 30), Can. Eccl. (do.) no. 65, Z. 365, Mus. Guim. xxv. 416, Paris 129[11]. 93 = PG. 33. 1305 (Timothy) κοινωνῆσαι; further the use in **29** &c. and the liturgical rubric *pnau nsunage*.

[2] V. **83**.

[3] Whether this refers to the patron-saint of the monastery at Jême and whether his year = his annual commemorative festival (cf. Lagarde Aeg. 285) I do not know.

288. (*E.* 286) L. 2 prob. *ntkaγαπη*. Vo. 4 beg. or *ôf* or *ôf*.

Letter from Paham, "his son," to bishop Andreas.[1] 5 may refer to a legal declaration.[2]

[1] Recurs in a TR. ostr. from Luxor, without indication of diocese.

[2] *Hibol n-* generally in these texts 'in presence of' some official tribunal; v. index and BP. 8696, T. 4, Ciasca Pap. 20.

486. (*E.* 124) L. Vo. illegible.

Letter apparently to a bishop (? Abraham) and saluting the priest Victor.

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97. (*E.* 226) P. 3 prob. χαρτης. 4 beg. *nai.* 5 beg. ? *šône.* 6 beg. *nt.* 8. beg. corr. prob. [*pπ*]*ρ lo.*[1]

Letter from "the humble" Ananias to a bishop, (probably Abraham, since Apa Victor is also saluted). 3 was probably an apology for not writing on papyrus.[2] "Since —— has [written] me saying that [? the priest] is ill, be so good as . . . and write to the priest Dios that he perform the service in the τόποι (sic) until he cease from his illness. Either (let it be) Dios or some other; at any rate be so good as send some one for him, for there is need." 11 unintelligible, is followed by the usual salutations, after which; "Lo, I have sent 20 packets for him.[3]"

[1] So my first copy.

[2] As in **49, 97, 129, 212, 332, 374, 388, Ad. 25**, BP. 394, 1032, 1084, of which 8 are addressed to superiors, 3 doubtful. Crum, Copt. MSS. no. xii has an apology for not using clean papyrus. In ÄZ. '84. 147, 151 the meaning is different.

[3] *Nab* (*naf*) in **341, 365** must be 'to him'; so too probably here, *naf* 'of meat' seeming very improbable. The material is not named; cf. **114.**

104. (*A.* 3) L.

Letter to his "holy and in all ways revered father," probably the bishop, from "his humble son," with greetings to Victor. "As thy holy fatherhood said to me, 'send and I will give thee a jar[1] of wine with which to do the service (or celebrate the feast) this Pascha; so now I have sent brother Zygê.[2] Be so good as to give it him. But the chief matter is[3] (that thou) be so good as to have us in remembrance this Pascha in thy holy prayers, that we be saved from affliction.[4]"

[1] *Hnau* does not appear as a definite measure.

[2] Recurs BM. or. 4874.

[3] Κεφάλαιον thus in **368, 396**, ÄZ. '85. 69, BP. 8703, 8730, RP. 20, 21.

[4] Πειρασμός 'bodily illness,' as Z. 496, or any other affliction. Cf. BP. 894, 1035, 1066, RP. 44; also Lagarde, Aeg. 246.

287. (*E.* 227) P. 4 end ? *tefshime.*

Letter; no names visible. "Since thou hast . . . . . thou sayest not . . . . . I will expel thee from the feast. Afterwards he fell ill . . . . . visited him some 3 times and his [wife ?] did not . . . . . me, seeing me each time . . . . small dates, either he or his . . . . . he threw them out and afterwards . . . . . my cattle saying, I will . . . . . ."

286. (*E.* 158?) L. 4, 5 prob. *neiôt etφορει mpeχς hnoume.* 7 prob. *neλαχιστ.*

Letter from —— to Pesynthius,[1] bishop [of Coptos]. The writer speaks on behalf of the brethren that are with him and seems to refer to the clergy of [? the hill of] Jême.[2] On vo., beginning of Ps. i.

[1] Uncertain though probable; v. **25.** *Abba* is apparently more ceremonious in Upper Egypt than *apa*; v. BM. or. 4867, 4884 (saints), RP. 3. 4 (Pesynthius), BP. 9447 (a patriarch), G. 4b (a hegoumenos); also Grenfell-Hunt, Pap i. 104, 107, ii. 143.

[2] Not in the diocese of Coptos but in that of Hermonthis; v. the Jême papyri, passim.

Ad. 11. (*Sf.* 11) P. 9 end, ? *nta.*

Letter from ——, probably to a bishop, ? Abraham, since Apa Victor is mentioned. The recipient had sent the writer to fetch the deacon Sakau and Apa Victor. But now "lo, I arranged the matter but Sakau stood firm (?) saying, I cannot find means[1] to come. But write to me and I will bring them[2] and come in the morning."

[1] The expression *ĝn-τυπος* (v. Index) seems = *ĝn-the.* Cf. *r-the n*, *nthe n* with *r-τυπος n* (Lemm, Cypr. 57, Guidi, Test. Abrah. 8), *mpτυπος n* (Z. 554). It should probably be read in RP. 3^{21}. In Z. 423 an apparently similar phrase has quite different meaning.

[2] Prob. Sakau and Victor, not the letter.

66. (*E.* 324) P.

Letter from bishop Abraham to David and Abraham. He bids them give alms[1] to "this old woman" respectfully (?) and without delay.

[1] Less likely 'give the sacrament,' as in Rossi, Cinque MSS. 96; cf. Hyvernat, Actes 182, 187. V. **90.**

67. (*E.* 46) L. Hand B. For Vo. v. p. 87. Vo. 1 read *nfr.*

Letter from bishop Abraham to the priest Elias. Elias is to read this letter to Patermoute and beg him to show charity to this widow, that the Lord may bless him.

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188. (*C.* 8222) P. 7 ? *kôp.* 8 ? *psnau.*

Letter from Pshêre to the priest John. He writes by order of the bishop, bidding John give a tremision to a certain woman who is then to deliver the receipt to the bishop.[1] What follows is obscure. John is warned of the bishop's displeasure and ordered to remain at Tmounagê[2] till the tremision (?) has been paid.

[1] Reading *nsn nekevtaγιον erof*; but this is quite uncertain.

[2] A place? Cf. Τμουναρηι near Esneh, Grenf. Pap. i. 63, *Tmounakôn* El-Gebrâwi graffiti (copies Newberry-Fraser); cf. also Amélineau, Géogr. 515. Exact meaning of *mêr* obscure.

258. (*C.* 8140) L. Hand of **227** &c. 7 *sêh.* 8 *mmau.* Vo. 1 *mpefson.* 3 *auô.* 6 *auô on je taγαπη.*

Letter from the "humble" Elias[1] to "his dear brethren, all those that love the Lord Jesus Christ (Eph. vi. 24), that ye may be kind and have pity on this poor man for God's sake.[2] For it is written (1 John iii. 17, ending '... let compassion go forth to him'); and again (Prov. xix. 17), He that &c.; and again, (—— ?[3])."

[1] Elias's fondness for quotation is seen in **Ad. 28**, BP. 9443.

[2] Is this a kind of ἐπιστολὴ εἰρηνική (Dict. Chr. Ant. i. 408)? Of the others of the same class none shows the rank of the writer who recommends the poor to charity. **259, 262, 263** &c. might perhaps be in some way used by beggars. Being without names, they can scarcely be intentional forgeries.

[3] *7 ? αγαπη lasioulou* . . .

259. (*C.* 8141) L. From Dêr el-Bahri. Hand of **265.** 6 for *mare-.*

Letter from John, "his son," to his "pious, all reverend" son (sic)[1] ——, asking charity in conventional phrases, for a poor man.

[1] A similar senseless repetition of 'son' in **261**. This text and **261–265** may be mere writing or composition exercises, not real letters. Cf. also **75** ro.

260. (*C.* 8250) P.

Letter from Elias to Elias, the priest, recommending to his charity certain poor who were going to him, and asking him to write . . . . .

261. (*E.* 115) L.

Letter from his "son" to Pheu, asking charity for a poor man.

262. (*E.* 56) L.

Letter without names, asking charity for a poor man. Cf. **259.**

263. (*E.* 67) L. Hand of **264, 269, 327.**

Letter similar to the foregoing. Clearly an exercise. The script is unskilled except in 8, of which 9 seems to be a copy.

264. (*E.* 247) P. Hand of **263** &c.

Letter or exercise, similar to the foregoing.

265. (*C.* 8142) L. From Dêr el-Bahri. Hand of **259.**

Opening phrases of letters or exercises, similar to the foregoing.

266. (*E.* 200) L. Hand B.

Letter asking charity and a (? judicial) settlement for a widow.

267. (S. 3) P. 13, 14 ? *mmon.*

Letter from ——, a widow, to her "dear father," ——. She says that she and her son are dying of hunger[1] and she begs him to ask Abraham to take the bread[2] of her. "Indeed I am a poor and needy widow."

[1] ? *Eiš ha-.*

[2] Perhaps to buy the bread or cakes which she baked. One might expect 'give' instead of 'take,' but the text forbids it. *Jôj*, only known from the Scalae, seems to be 'fried cakes' (though the form ﻟﻰ is not recorded in this sense).

268. (*C.* 8155) L. Hand of **227** &c. 4, 5 *šêre mn-.* Vo. 1 ? *poua.* 2 corr. *hως*, ? *τοπος.* 3 ? *και γαρ.* 6, 7 ? *atšau.* 7 *ene=nne.*

Letter from the "humble" Elias[1] to the κῦρος Mena. He asks his kindness for "this young brother" of whom Sakau, the *lašane*, had already informed him; "and that thou be so good as to bid

[1] In **Ad. 28** the same salutation as here.

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pay him the solidus, as though thou didst give it to the *τόπος*. For our life harms none (?), but they that blame . . . . . Be kind and give him the solidus for the sake of this humble, unprofitable one,[2] lest God find cause to blame me."

[2] Presumably the writer.

269. (*E.* 319) L. Hand of **263** &c.

Letter from the "humble" Paham to "the pious and God-loving" priest, Apa Enoch, asking his charity for Peter, a poor man.

270. (*E.* 131) L. Hand D. Ro. should perhaps be vo. 5—8 prob. *sike neuð οὐδε petchaunout hiððf je-erepaiji nouψυχη neuð.* Vo. 3 *θεοφιλια.*

Letter. ". . . still more of (?) the poor. For the Scripture knoweth that a man's tool for work is all-important and hath commanded not to take the mill-stone in pledge neither that on which they grind; for that man takes a soul in pledge.[1]" On vo. something is referred to which the Persians[2] (?) had taken.

[1] Deut. xxiv. 6. This transl. of *ἐπιμύλιον* corresponds to Boh. 'that which is upon the *ειτή*.' Cf. Lemm, Studien, no. x.
[2] Indicating a date between 619 and 629, or soon after.

Ad. 64. (*S.* 24) P.

Letter from his "humble [? son]" Jacob to the *κύρος* Pous. Some request relative to money matters is made,[1] "that God may bless thee and this poor woman thank thee. For thou knowest thou didst settle the . . . before the altar."

[1] *Mole* here? as in **140**; 'according to what was agreed on.'

95. (*E.* 93) L. Hand A.

Letter without names and of obscure purport. Possibly *še=ša* "the great feast."[1] Instructions are given about sending the camels. Apparently complete, yet 8 (unless it = affirmative *se*) can scarcely end a phrase.

[1] An obscure word *šta*, BM. or. 4879 *nrm-pšta.*

96. (*E.* 130) L. Prob. Hand of **337.** 8 beg. prob. *mn.* 9 ? *petšêh . . . ebol.* Vo. effaced.

Letter, prob. to a superior. "Since I (we) have written to thee once and again, begging thee by (*κατα*) God, in much humility as a son,[1] to go and perform the service (feast) in the *τόπος* and make peace with thy brother, as [it is written,] Forgive[2] . . . . .

[1] This expression might however refer to the recipient, who would thus be the inferior.
[2] Perhaps refers to Mt. xviii. 21 or Lu. xvii. 3.

102. (*C.* 8148) L. Hand of **227** &c. 2 end, *δ.ακ.* 3 beg. *Papnoute.* 6 *τυπος n.* Vo. effaced.

Letter from Elias to the deacon Macarius and Papnoute. He invites them to come and take part in Divine service (feast),[1] since he has not been able to go to . . .

[1] Or in a commemorative festival, as e.g. Z. 291, Mus. Guim. xxv. 150.

103. (*C.* 8257) P.

Letter perhaps from a superior. "As I came in in the evening and requested thee not to perform the service (feast) until we had arranged and finished making agreement with this man[1]; lo, now the people (*λαός*) have persuaded[2] the whole clergy thereto (?) and they have begged me saying, 'Be so good and allow us to do the service (feast)[3] to-day, for it is the day of the men that were slain.[4]' He who shall[5] go in . . . to-morrow and we . . . . .

[1] Reading 6, 7 *šan'nroš[e] ntnto ephrj m[n].*
[2] Reading 9 *aftêt eroš.*
[3] Perhaps a festival is more likely.
[4] A recognized martyrs' commemoration would hardly be thus described.
[5] Or *pe* enclit., 'We will go in.'

290. (*E.* 193) L. v. Addenda. Hand D. 7 *hmp.*

Letter from the deacon Victor to John. The latter is told to take his son, presumably Patapê,[1] and with him to perform the service (feast) at the "place"[2] of Apa Papnoute. "The oeconomi[3]

[1] Though the sequel may make this uncertain.
[2] *Ma* ? simply translates *τόπος.*
[3] Plur. also in T. 7. The "great o." mentioned Acta Daniel., Rev. or. chr. v. 62, Can. Athan. BM. pap. xxxvi. 8. V. Leontios 121.

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have sent saying, 'The people do agree to Patapê, perhaps they wish for him.'[4] (So) now bring him and perform the service with him on Saturday. Do not fail[5] to bring Patapê with thee on Saturday."

[4] This is literal, unless τάχα (cf. Z. 594, 602) has another meaning and assuming *aušs* = *auoušs* (but cf. **481**).

[5] Lit. 'Do not continue being devoid of (?) bringing.' *Nšou-* seems unknown beyond these texts (v. Index and BP. 1076, 8728, T. 18) and has same meaning as *naš-* **367**, *noušs n-* **228**, **328**, **402**. Cf also *nšoulaau nantiλογια* **230**, **Ad. 16**, with the frequent *naš*(or χωρις)*laau*. I suppose it connected with *šooue*, 'to be dry,' then 'to be empty.'

101. (*C.* 8134) L. Hand of **227**, &c. 2 *Perêt.* 3 ? *bôk nai.* 5 ? *mpšorpn.*

Letter from Elias to Perêt,[1] whom he requests to come to him (?) at the earliest opportunity. The approaching fast is referred to; also "the hill."[2]

[1] BP. 9445 also from this Elias to Perêt. Cf. fem. Terêt, BM. pap. cccexlviii vo. and Journ. Philol. xxii. 271.

[2] The next word probably not a name.

99. (*E.* 328) L. Ro. illegible. 2 *ehoun.* 9 for *hmpoušš.*

Letter from John to the priest Apa Victor. He speaks of coming next day to salute him, and adds that the festival of the End of the Fast[1] has passed satisfactorily.[2]

[1] Lit. 'Festa Solutionis.' It ends the quadragesimal fast and immediately precedes Easter (Leyd. MS. no. 32, Paris 129[20], 160). In Z. 423 and Méms. Inst. ég. ii. 352 called *pbôl ebol mpπασχα.* In Paris 131[4], 166 a writer says 'Do not bring to naught the sufferings of the 40 days by one day. . . . Say not, To-day is the *Bôl ebol.*' In Athanasius' Festal Letters 'we will end (*bôl ebol*) the holy fast &c.' (no. 39, Clar. Press 50) corresponds in those of Cyril and in Grenfell Pap. ii. 166 to τὰς νηστείας περιλύειν; and the Copt. of the Syntag. Doctr. has *bôl ebol* for λύειν. Sometimes it is referred to as a season, not a day (Paris 130[3], 47).

[2] Lit 'by God's will.'

100. (*C.* 8111) L. Prob. hand of **227** &c. 4 end, ? *auš.* 5 *emate.* 6 ? *mpef-.* 8 *auš.*

Letter from Elias to Paul. He had (?) sent another Paul regarding 2 blankets (λῶδιξ). He[1] had not neglected his errand and E. had expressed his thanks. He now sends him again asking for the mats (or coverlets) and the black garment.[2] *Panare* is a doubtful word.[3] Vo. 2—4 request P. to spend Easter with E.

[1] If *mpeu-* is right, Paul in 3 must be followed by another name.

[2] For the position here of *kamê* v. Stern § 194.

[3] ? Πανάριον 'basket.' Epiphanius' work (with art. *p*) prob. in RP. 22 rev. So prob. in BM. or. 4834 (from Thebaid).

115. (*E.* 214) P.

Letter from John, the *lašane*, 'and the whole village' to ——, an ecclesiastical superior. Some one, for bad conduct or influence, needs punishment. ". . . . . But let thy holy fatherhood prosecute (διώκειν) him, lest disturbance arise; for indeed he has done much[1] evil. For if thou allow him to enter thy dwelling and the children come in and temptation[2] arise . . . . ."

[1] Cf. BM. or. 1062. 76 *prôle mpetnanouf* and pap. lxxviii 37 *pr. nouocš*; also Hyvernat's Actes 148, 166, ÄZ. '84. 154, RAC. 54.

[2] V. **104**.

116. (*C.* 8228) P. 1 ? *teln-.* 8 for *anko.* 11 ? *mmoue.*

Letter from John, the *lašane* (v. **115**) to Abraham. Apparently an account of a judicial enquiry. "According to thy request we have heard the case of Sourous[1] and Apa Rasios,[2] having made enquiries through Elias, son of Kalapêse. We found that Marinos' acknowledgement is at[3] . . . . ., while Elias is ill and unable to produce it;[4] (but) if the old usage (?) is still valid, he will produce it and we shall have an end of the affair. We left the matter until E. should recover (lit. rise up). Apa R. has raised doubts saying, ... witness (?), Sourous having taken away some . . .

[1] So in some 15 Jême papyri (8th cent.), where an oeconomus thus named occurs. In BM. papp. xcv, xcvi Souros; only in ÄZ. '91. 3 Suros. In Vit. Pachom. and Hist. Laus. Σούρους, in Corp. Rain. ii 24 Sourou, in Z. 366 Soures, in Grenfell, Pap. ii, no. 72 Σουρις. The same name is attributed by Eutychius (PG. 111, 1056) to Timothy Salofaciolus (scarcely ψωρός, Gutschmid, Kl. Schr. ii. 452). Prob. an Egyptian name, not = Σύρος.

[2] Recurs BP. 5184. Prob. one name, like Apakire (ابوكير), Apamênas (Grenfell, l.c. no. 91), Apaviktor, Apnol, Apadios, Apamoun &c., all containing saints' names. An obscure martyr, Rasios, at Rome, A.SS. Maii vii. 751. Cf. Rosios (?) in Sachau's Verz. d. Syr. Hss. ii 556.

[3] 'Is lying at' or 'deposited at.'

[4] Act. and pass. indiscriminately used in Coptic, though latter rare (RP. 3).

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and a . . . sow from the island (?).[5] And further Apa R. trusted to S. swearing an oath as to these . . . and the sow, according as he came before me.[6] As[7] (then) he has relied on S., it is right that S. satisfy him in a holy place,[8] giving an oath, so far as he can do so. If he swear that he did not take them away to the damage of the island, he must know. And if he swear otherwise, as it is he who swears, so (too) it is he who was relied on. Thus were their dealings one with another."

[5] *Soiô* should be 'big beam'; but if *eiô* is 'sow,' this seems unlikely.
[6] *Nahrn-* or *êsl*, the usual prepos. for appearance before a magistrate, v. **131**, ÄZ. '84. 153.
[7] Ἐν ὅσον also in RAC. 25.
[8] I.e. a church; cf. Rev. ég. i. 101.

117. (*C.* 8234) P. 5 *etnm.* 6 *nenran.*

Letter from Joseph, *lašane* of Jême, to Matthew, his "brother," sending information respecting[1] Germanus. Jeremias adds his greetings.

[1] For *kama n-* v. **48**.

382. (*C.* 8264) P. 4 *merit.*

Letter from "this unworthy David, *lašane* [of] . . .,"[1] requesting something of his "dear lord and father," Apa Bartholomew.[2]

[1] ? *Temoue*. It seems a place-name in BP. 4967. Cf. RAC. 79 *Tmuei mPeisenai*. In **116** this is less likely.
[2] Recurs in **133**.

118. (*E.* 126) L. 4 *pna.*

Letter from "this humble one," unnamed, to Zacharias, "the most honorable *lašane*."[1] It relates to the affair of Apa Ananias.

[1] Apparently recurs in **139, 308**. In Vien. Or. Journ. ii. 273 a magistrate of the name is mentioned.

119. (*E.* 181) L. 3 for *epma.* 6 ? *mmnti.*

Letter from Paul, son of Joseph, to Samuel the *lašane*.[1] "We went to the house of the great man[2]; he requested me regarding Athanasius and I have made an arrangement with him. I have no further claim on thee (sic)[3] concerning . . . ."

[1] Magistrate of this name, Ciasca, Pap. 20, BM. or. 4659 (8th cent.)
[2] *Noĝ rôme* or *noĝ nrôme*, primarily 'adult,' Z. 527, or 'great man' (of a famous saint) Rossi I. iv. 16; or 'magnate,' ib. 600, Miss. iv. 743 (*rôme nnoĝ*), BP. 8727; also, as perhaps here, 'head of monastery,' Miss. iv. 739, Leyd. MSS. 162, Z. 340 (= 'abbas'), Méls. d'Arch. i. 109, ? **324** *tnoĝ nshime* 'abbess' Miss. i. 386, cf. Paris 129[14], 125 *nnoĝ mpμοναστηριον*, Vit. Pachom. §§ 81, 94 μεγάλοι, 74 μεγ. ἀδελφοί; or former abbots, RAC. 38; ecclesiastical (?) magnates acting as or with magistrates Rev. ég. i. 105, Ciasca, Pap. 20, BM. or. 4875, 4879, BP. 8728, cf. **121**; or as opposed to clergy, RP. 14. In its civil use it may = πρωτοκωμήτης.
[3] V. **44**.

120. (*E.* 252) P. 1 ? *ntibêlje.*

Letter from Terbounouos,[1] a deacon, to Pĝôl and Paul,[2] the *lašanes*. He requests them to pay without delay the tremis to Mena, son of Pakouje.[3]

[1] Terbounos BM. or. 4875, Tribounos **373**, BP. 8716. There was a well-known instance under Justinian (Suidas s.v.). Cf. the names Komes, Presbyteros, Praepositos (BGU. 672).
[2] Paul, *lašane* of Jême in BP. 8704. Cf. **Ad. 26**.
[3] This man recurs **370**. Perhaps Pakou; cf. Pako, BM. or. 4874.

121. (*C.* 8302) L. Hand of **227** &c.

Letter from "the humble" Elias to Komes, the *lašane*,[1] Samuel (?) and "all the magnates of [the village ?] by name." He request them to hasten and do something without delay in reference apparently to some one who is a monk (μονάζειν). On Vo. 'calf' and 'camel' are legible.

[1] This cannot be the διοικητής in the 2d half of the 8th cent., RAC. 98b, Rev. ég. v. 93 &c.

122. (*OB.* 1) P. 5 ? *efi.* 7 or *kô.* 8 ? *ouaiei.*

Letter from Azarias, "his brother," to Stratige,[1] the *lašane*. "I wish thou wouldst be so brotherly as send Mark, son of Pisrael, to work and relieve (?) Sarapion from work; for indeed his fellow is ill and he is leaving the place to ruin (?).[2]" If God

[1] Recurs BM. pap. xciii, or. 4871. Prob. for Στρατήγιος.
[2] Reading *tako*.

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ordain it he will go[2] and tell of him to his father, and Stratige shall continue the work and buy his blanket (?) for him (Mark) . . . . . The text is often obscure.

[2] Below (13) and in **168, 174, 198** (twice), **234, 244, 327, Ad. 38**, ÄZ. '85. 70, 71, ? BP. 714 this auxiliary verb *ena-* is found. It always has a pronominal suffix and implies future action. It does not seem possible to connect it with Boh. *onh* (Stern § 609), yet like this, it may add an emphasis. V. Breasted on its hierogl. prototype, *na r-*, PSBA. April 1901.

124. (*E.* 135) P.

Letter from Abraham, "his brother," to his "lord and father" Apa Victor. "Here is the deed of sale of (last) evening.[1] I have drawn it up after having combated the folly of Papnoute. And I spoke with the youth, after having arranged the gift as regards the house for thee, and have begun to persuade him. And I greet thee, my master.[2]"

[1] Reading *nhi-*; or 'we being in the evening' i.e. which we arranged last evening.

[2] A rare conclusion in Coptic letters; RP. 17, 18[3], 32. Cf. Rainer Mitth. v. 36.

127. (*E.* 191) L. ? Hand D.

Letter to an ecclesiastical (?) superior. No names visible. A request that a boy may be received into the recipient's service or protection, lit. "under the shadow of thy sanctity." Vo. 4, 8 appear to have a place-name, Pankalê or Pankalêla.[1]

[1] Recurs **Ad. 38** and ? **333.** El-Kaleila, near Denfik, may have Arabic etymology. Several such names with *Pa n-* are known (v. Amél. Géogr., also Pankamê RAC. 84, Pampanê 94). The noun here is perhaps *kalele*, an instrument of some sort, Miss. iv. 632, cf. Paris MS. 43, f. 57 *ka'eele* = ناقوس; possibly also Miss. iv. 5 *keleli* (not *kelebin*) though Arab. has فأس. Recurs ? T. 15 and ? as *ka'llêre*, Z. 506. Cf. also ? *karira* 'an iron hook,' Kircher 127. *Ka'êla* BP. 8716 seems different.

128. (*E.* 210) P. 6 corr. *tennoou*. 7 ? *peit*. 8 ? *tnna-*. 12 ? *joou*. 14 *tnna-*.

Letter to a superior. No names. "After leaving thee last evening, I spoke with Stephen and he agreed to all that thy paternity had said to me. And, while talking with him as to (?) going to the *lašanes* that we might send a letter to him and the father[1] there, he said, 'Let us at any rate see that we come to a settlement with him and release (or send away) the man.' However, whether we make a settlement or not, we will release the man by . . . . . If the matter come to law (?) again, ... from the Fast onwards. If . . . . ., I will bring thee the reply." Much of this translation is but guessed.

[1] *Sit* almost certain; but cf. *eit*, **323** &c., which might here refer to the head of another monastery, as e.g. Z. 295, 307.

152. (*C.* 8143) L. From Dêr el-Bahri. Vo. 3 prob. *ntotk*.

Letter to a superior. No names. Elaborate salutations and good wishes for the recipient and all his household; then a request that he will examine someone's affairs and arrange without delay[1] a settlement between him and "the wicked men, for they are ill-treating him; that I may give thee my thanks and that the Lord may bless thee and all thou hast."

[1] V. **137.**

291. (*E.* 284) L. 1 corr. [*šor*]*p* μεν *ti-*. 7 ? for *smine mmof*.

Letter from "this humble Paham" to Pjoui. After salutations he refers to what they had together agreed on[1] regarding the affairs of the deacon David, with whom he now asks Pjoui to make an arrangement . . . . . "Thou knowest that we prayed together; do not cause the prayer of . . . to fail . . . . .[2]

[1] Recurs **Ad. 54**. Cf. *tsano* (Spiegelberg), so 'make a good arrangement.'

[2] V. **77.**

Ad. 60. (*S.* 25) L. From Dêr el-Bahri. Sayce's copy. "Distinctly written."

Letter from the "humble" Victor[1] to the "most honorable (τιμιώτατος), Christ-loving" *lašanes*. After he had left them,[2] certain peasants had come to him in great distress because of the money measured out (?) to them by the *lašanes* and had begged him to intercede. "It is not (?)

[1] Crosses above his name as in **132.**

[2] Suff. 2d plur. ? as in **Ad. 38.** Cf. in 9 below and **61.**

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right ye should burden[3] the 2 men with the camel; justice rather requires ye should distribute (the cost of) the camel over the whole of the peasants' quarter, so that ye permit not any wrong (to happen) to one beyond another of all their fellow-peasants (but) make them equal one with another, according to the justice of God. Oh,[4] I beseech you most honorable lovers-of-Christ, repel not my request, but do God's justice and make them equal one with another, that I may give you thanks. These have I written.[5] I greet you, most honorable Christ-lovers.[6] Farewell in the Lord. Amen."

[3] *Noj ejn-* thus in Leyd. Cat. Antiq. coptes (1900) no. 35 and BM. Add. 31290, f. 279 (pap. Joad); cf. ἐπιβάλλω.

[4] As in **198**. [5] V. **355**.

[6] Lit. 'your most hon. Christ-lovership.'

129. (*E.* 281) P. 10 corr. *testo* ειμητι. 16 *nkesop* possible.

Letter to a superior.[1] "Excuse me that I can not find papyrus, as I am in the country."[2] After greeting his correspondent and his "brother" Zaêl,[3] he continues, "As to what thy paternity wrote me concerning the children of John the priest, I have in truth found it (to be so) as regards the younger[4] brother who is . . .,[5] according to their declaration made me; and also as to the trouble in which the widow is about him. For I have heard that thou hadst said that none of her portion should be demanded of her[6] beyond 4 artabas of corn. She has however paid him 5 artabas; for I learned the truth from the father.[7]

[1] Perhaps a *lašane*; cf. the expression in 9, 10 with **103**.

[2] V. **97**. *Sōše* opposed to *time*, Leyd. MSS. 300. In BM. pap. lxxviii *ptoou* 'desert,' *Kême* 'inhabited' (?), *sōχe* (sic) 'cultivated land' are contrasted. Cf. **385**.

[3] In **196** Saêl, so ? for Misael, as Chaêl for Michael. Seems to occur only in Theban texts. Cf. **431**.

[4] Taking *kou* for *koui* as prob. in **353**. This is rare in Sa'id. (BM. or. 1060, 46 *kounjou*, BP. 8641 *konjou*, cf. *jou* ÄZ. '88. 131), less so in Mid. Eg., v. Crum, Copt. MSS. 32.

[5] *Hôle* (16); the same ? in BP. 9448, 'send . . . early to-morrow, for indeed *aihôle* ρλωψε ηλαψαrε.' This may = the word in Z. 528. *Hôl* in Rec. vi. 65 must be different.

[6] Cf. a phrase in **109**.

[7] Assuming John dead, this may be the younger brother's and John's father.

Indeed thou knowest that before now he (i.e. the brother) has been disobedient. So now I have reconciled them together and neither is again (?) to give offence to the other. Whichever shall . . ., I will send to thee."

130. (*E.* 240) P. 1 not by scribe of rest.

Letter to a superior, prob. a cleric.[1] It recalls past legal action between the late —— and his wife, when the latter had (or was to have) sworn . . . . . Note a Bohairic tendency in *iôt*, *ouab*, *voi*, *ehrêi*, *néou*. For Fut. *esa-*, *era-*, v. Index and ÄZ. xxxiv. 86.

[1] Cf. 1 'Bless me,' added ? by someone else, after the letter was written.

Ad. 65. (*S.* 20) P.

Letter to a superior, prob. a magistrate. After an apology for having failed to find papyrus,[1] the writer begs him to hear the affair of the letter-carriers and give them a just settlement.

[1] Cf. **97**.

132. (*C.* 8118) L. Prob. hand of **Ad. 47.** 2 beg., prob. *laš[an]e*; before *b* cross, not *e*; end ελαχ. 9 τοπος. 15 corr. *Abraham* (sic). Vo. 3 for *ntaf.* 5 *tarete.*

Letter from the "humble" Victor[1] prob. to the *lašane.* It relates to a part (μέρος) of a house belonging to the deceased Abraham, who was also occupant of a τόπος which he appears to have disposed of by will.[2] This will the writer is sending that his correspondents may learn its terms. He has further a request to make on another matter and promises his gratitude. If Victor here speaks on behalf of the deceased, this letter would recall the will of Bishop Abramius (BM. Gk. pap. lxxvii) who bequeathed the τόπος

[1] Crosses thus above a name in **Ad. 47, Ad. 60** (both also Victor). Their intention is not clear. A living person may thus use them, ÄZ. xxix. 15, n. In RAC. 4 above deceased saint's or abbot's name. Cf. its use in Wien. Denkschr. xxxvii. 156, 209, 212, 240 &c. A cross before the name as here, **Ad. 47**.

[2] As in RAC. no. 3, BM. pap. lxxviii.

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of S. Phoebammon to Victor, his μαθητής.[3] In 4 is a ? place-name, Kaphour.[4]

[3] Cf. BM. Copt. Cat. no. 395; but that text says nothing of house-property.

[4] ? Incomplete. Cf. Kâbûr (? Kâfûr), a monastery between Fau and Eshmunein (Mus. Guim. xvii. 680, cf. 223). But this may be too far north and in Greek it is Καῖοι (Vita Pachom. § 88). Karour might be read. Cf. the man's name Καρωὺρ, Epist. Ammon. episc. § 17 (there explained as Thebaic for κολοβός). Cf. also Steindorff in ÄZ. xxx. 63.

133. (*L.* 3) P. 1 *pef-* sic. 6 ? corr. *hahêt.*

Letter from Thanasia (Athanasia) to the priest Apa Ananias and Apa Bartholomew. She had left the village three years ago; for the *saχo*[1] had bidden her go northwards (?)[2] and she had done so.[3] "Then I came over[4] to the village, for I . . .[5] Now behold, he has arrived; be so good as ask him, 'Why dost thou detain[6] her?' He did indeed say that he wished for the management[7] of the house and I drew up[8] the necessary deed (?); (but) he neither accepted it nor dissolved the (pledge of) surety.[9] Be so good as ask him and entreat him for me. Indeed I have (?) paid, excepting a . . . . ."

[1] V. PSBA. xxi. 249.

[2] Prob. as in **140**; cf. **315**. And in the original *-it* and *-at* have both been written. Can *ha-* be the Boh. preposit., Stern § 551? Usually here it is *en-* or *an-*.

[3] *Še* in Sa'id. recurs **185**, **Ad. 9**, RP. 18. Peyron's 2 instances are mistaken; both = *šei*.

[4] *Jôbe*; v. ÄZ. '78. 16 (the quotation from Z. 451 = Rossi, Tre Manoscr. 11). But the translation here is merely guessed.

[5] *Hôt* may recur in **140**.

[6] *Kap* for *gap*. It may be 'arrest'; cf. **209**.

[7] *Sahne* seems in 11 to be a material object; otherwise cf. Boh. *refsehne pêi* = οἰκουρός (οἰκουργόι). 'Management,' 'authority' may suit in BM. or. 4884, 49 and or. 5899(1) (in assigning a house to new owners) *ntetntaas epsahne mπροστωον nim etetnouašf*; cf. the demotic use, ÄZ. xxxv. 149. The word in Z. 560, with quite a different meaning, recurs BP. 402 in a list of various food-stuffs.

[8] *Tano*, ? causat. of *eine*, as *tamo* from *eime*. Occurs BP. 1067 and as here Rec. vi. 70, 71, also in Steindorff's (Achmim.) Elias-Apok. Its particip. ? in **180**.

[9] V. **229**.

134. (*E.* 275) P. 10 ? ενεγε (ἐνάγειν). 11 ? πολις.

Letter to a προεστώς. It concerns a gift of part of a house made probably to his τόπος, by Psmô. The inheritance had been contested. 'The town' appears to be mentioned.[1]

[1] Most occurrences of πόλις are on ostr. from Dêr el-Bahri. In **491** it = Ape. Elsewhere ? Hermonthis, often so called in Jême MSS., while Jême itself is not.

154. (*E.* 147) P. Unskilled script. 3 ? *Mer*-[*kourios*]*je.* 5 *hamnt.* 6 end, *s* or *e.* 8 *afmoouh.*

Letter from David to Paham, begging him to decide (legally) between the writer and another David regarding, apparently, money matters.[1]

[1] 5, 'a bronze κεράτιον,' as in BM. or. 1062. 73 and **162**. Krall's explanation of *kat* as κεράτιον (Corp. Rain. ii. 170) is confirmed by the Greek of Z. 91 (Rev. or. chr. 1900. 256) where the Ethiop. has merely 'money' (Pereira, Abba Daniel 40).

381. (*C.* 8245) P. 3 *tefmaau.* 8 beg. ? for *je.* 10 ? *matetnš.* 11 ? for καστρον.

Letter referring to someone who had quarrelled with his mother. The writer appears to urge them to make peace through the mediation of the recipient; but my copy is obscure. 5 ff. may be "At any rate let him make peace with his mother, that the complaint may . . . me. For truly I am sick[1] unto death. The Lord knows, if ye have not persuaded him to make peace with his mother, I will not . . . you. But if ye are not able to persuade him, I will leave the *castrum* (?). For if I say . . . ."

[1] ? Χαλᾶν 'be upset, destroyed' (Du Cange).

136. (*E.* 148) P. Ends of 3—13 lost. 4 end, *n* not *m.* 6 end, for *mpef.* 7 = αποκρισις.

Letter from "the humble" Philotheus to Apa Victor. "I have received thy holy letter and have taken note thereof and I have taken thy blessing.[1] God knows,[2] . . . . . thou hast not[3] enquired about the matter. And I sent George to thee (but) he has not brought me an answer . . . . ." In 9 "they have sold the sheep-field . . . . ."

[1] Presumably the formulae with which the letter of a clerical superior opens, e.g. **53**, **54**, **61**.

[2] A frequent means of emphasis in these texts; cf. γινώσκει ὁ θεὸς (PG. 87. 3057), οἶδεν ὁ θεὸς (Nicole, Pap. Gen. p. 20).

[3] There are instances of a *mpf-* &c. not negative; RAC. 77 *mafšahof*, ? F. Robinson, Apocr. Gosp. 22 *makβοηθει*. In BM. Cat. 622 *makji* appears to = *nšakji* in 621 (cf. ÄZ. '85. 32).

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137. (*E.* 150) P. 3 *son.* 6 for *man-.* 10 ? *gô.*

Letter from Paham to Peter and Jacob. "As Stephanou[1] has put before me the matter of the house and chattels that are in your possession, be so good as to come, for indeed I am ill, (and that) without delay,[2] lest I die and . . . ."

[1] Στεφανοῦς (Oxyrh. Pap. i. cxxvi); the virgin martyred with Victor has this name, Miss. viii (cf. Victor and Corona, A.SS. 14th May; v. BM. Cat. no. 338). Cf. BM. pap. civ Theutourou ib. lxxix *V.* Staurou, Miss. i. 383 Anastou, PG. 87. 2880 Κομιτῶ, Κομητῦ.
[2] Cf. **152.**

170. (*E.* 197) L. Very unskilled script. 1 ? for *ouarh.* 3. corr. *mntef-.* 4 for *eloole mnou-.*

General appearance almost that of a forgery; individual letters distinct. A solidus with its interest, . . . of grapes, a measure[1] of *orax,* 4 (measures ?) of good vinegar (?), 5 artabas for a solidus . . . . . The enumeration of these seems addressed to someone (*ntotk*).

[1] V. **309.**

171. (*E.* 236) P.

Letter without names. It refers to a previous agreement about wages and gives directions in case of objections to the payment of a solidus.[1] Details obscure.

[1] Paul seems in apposition to *patsibt.* With the latter cf. *tsibt,* possibly a place, BP. 721, also ? T. 7 *sbt, sbt.*

289. (*C.* 8263) P. From Dêr el-Bahri. 7 ? *mmon.* 8 *skai.*

Letter to a superior who is requested to bear witness for the wife[1] of Pegôsh. The matter in question is the sowing of a field. The person who was to do this had said, "I have ploughed half of it, (but) she has hindered me." What follows is obscure.

[1] *Hime* rare in Coptic. On its relation to *shime* v. Griffith, Stories &c. 87.

203. (*E.* 92) L. 4 not *mmof.* 5 ? *tina-.*

Letter from Pesynthius to Mamou[1] and Papas. He desires them to give an artaba of lentils to the priest Victor, "and I will excuse you from (paying) it. But be sure[2] to give him the artaba." For this the present letter, in legal form, is presumably to serve as authority.

[1] If masc., ? cf. Miss. iii. xl Mammin; if fem., ? read Manou and cf. Μαννοῦς Grenfell, Pap. ii, no. 85, Mannou Acc. d. Linc., Rendic. i. 685.
[2] As in **Ad. 47.**

205. (*C.* 8175) P. Readings mostly uncertain. ? *oudé eke-.* 8 *μοι.*

From Theodore to Kajaf,[1] desiring him to give an artaba of *orax* to the κῦρ[ι] Christopher. Dated 5th Epiphi, 12th Indiction.

[1] Cf. **Ad. 18** Kajau.

390. (*E.* 255) P.

Letter (?) from David to his "patron and holy father" Paam, for whose prayers he asks. The scribe bears witness, as if to a legal document.

314. (*C.* 8191) P. 8 ? for *ahe ratk.* 9 corr. *neméu.*

Letter. The priest Athanasius and Pesynthius had gone to law (?) and stated that Hakeu[1] and Shenoute . . . . . 9, 10 seem to refer to a dispute about property. A. and P. had undertaken to the writer that . . . . . . All very obscure.

[1] Cf. BM. or. 5287 (1) Phakeu. Akau, Agau prob. not comparable.

195. (*E.* 146) P. 2 for προσκυνει. 7 *kém* all doubtful. 11 for *nta-.*

Letter from Daniel, the baker,[1] to his "holy father" Pahom and his disciple,[2] Victor. He begs him, on receipt of this, to give . . . bread (?)[3] to the letter-carrier. "For, God knows, I have not up till now had leisure to visit thee; but when (?) God ordains I will come and visit thee."

[1] Cf. **327.**
[2] Elder monks or anchorites had μαθηταί who differed from διακονιταί (Z. 294). Macarius is called Anthony's μαθητής because he had received from him the σχῆμα (Mus. Guim. xxv. 84.). Later the superior of a monastery selected a μαθητής تلميذ who eventually succeeded him (Abû'l-Barakât, Paris 203, f. 186 b; cf. Labbé, Conc. II. 1014 = Guidi, Fet. Nag., trad. 118). Such disciples occur in RP. 11 (cf. RAC. no. 3), BM. Gk. pap. lxxvii. 17. In ib. pap. lxxviii the abbot's heir and successor is said hitherto to have been his disciple (μαθητεύειν) as a layman (πκοσμικον); cf. Guidi l.c.
[3] ? 'a little bread'; *kém* thus Miss. iv, 522.

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196. (*E.* 223) P. 2 *ei* for *η*. After 10 add *tio nĕpêre mmok je.* 11 ? *ηpkei.*

Letter from Petronius to Apa Victor and Saêl, his "dear brothers." "..... [I beg you] to be so good as . . . the . . . ,[1] either thou or Jacob, and (then) depart. As to the few loaves, (pray) set about (?) sending[2] them to me. And pray for me, for a great sickness is upon me, that God may of his goodness have mercy on me. And I especially greet my brother Sael (saying) I am surprised thou hast not come to visit me."

[1] In 1 *bĕl* or *bĕk*. In 2 *sekmos* seems Greek but is obscure.
[2] *Talo* generally implies loading a ship, donkey &c. Cf. **Ad. 22.**

197. (*E.* 249) P. 1 *απολαυε.*

Letter from "his humble son" to his "God-loving father." No names. [He had desired to come and] enjoy his blessing[1] but had not found means to do so. He therefore asks that a sack may be filled with bread and sent him by Daniel, since he has none; likewise a little salt-fish[2] if his correspondent has any.

[1] As in Miss. iv. 779.
[2] Ταρίχιον; cf. Z. 567.

199. (*E.* 302) L. Hand D. 4 for *Azarias.*

Letter from the "humble priest" Victor to Pheou (Phêu). "Be so good as to fill a basket[1] with bread and bring it us or give it to Azarias that he may bring it. Do not fail[2] to send it (?), for we are expecting it."

[1] The similarity between *bir* and πήρα is doubtless accidental; but the latter or dimin. πηρίον (once βηρίν) is used just as *bir* here in Acta Daniel (Rev. or. chr. 1900).
[2] Reading *nĭou tnnoou*; v. **290.**

198. (*E.* 291) L. 4 end, ? *nak.* 5 *jeon-.*

Letter to a superior. "For, the Lord knows, I have asked many men and they said, 'We have not an artaba for thee (?) at a solidus.' But I found a friend of mine and he said, 'I will[1] sell thee 18 artabas. For (?) if thou desire to obtain[2] . . . , he shall take them for us to the water. (But) if thou desire....." On vo. the writer asks[3] for a solidus and says that the feast of . . . is at hand.

[1] V. **122.**
[2] *θalis* just possible here; v. **212.**
[3] Cf. for the phrase used, παρακαλεῖν ποιεῖν PG. 87, 3104.

204. (*C.* 8201) P. 3 complete. 4 ? or *jitf.*

Letter from —— to ——, a superior, and Victor. "Since I told thee regarding the measure[1] of corn, that we would take it to the upper . . . , so I (now) write that we have procured another place. If therefore thou find a suitable place, be so good as to put them (the corn) there till the time comes. And, see, I have told David about them and he said he would watch them and hand them over (?).[2]"

[1] I find *ŝôft* only in Berlin, kön. Bibl., or. 1611 f. 5 *ŝakrai eounoumes* (as Z. 436,502 for νοῦμμοι) *noudt η ouŝôft nebra.* Hence it appears to be a small quantity or measure.
[2] Or 'sell them.'

208. (*S.* 14) P. 2 ? for *gos.*

Letter to Eu——, the priest, in which the writer asks for "the half-artaba and the poison[1] that we may....."

[1] Or some bitter substance (πικρία); v. Peyron.

209. (*E.* 225) P. 1 ? *anon.* 2 beg., *kn* doubtful. 4 *ettaciĕu.*

Letter from "the poor that are in the prison[1] .....," possibly to a bishop, "who bears the likeness of Christ." They tell how Eustathius of the hill of Hermonthis had sent Paul, the vicarius,[2] who had arrested them without cause and that now they are dying of hunger in the prison.....

[1] BP. 675 also begs to be helped, 'for I am dying in prison and I know not for what cause.' BM. pap. civ mentions the φυλακή of the Castrum Jême. The prison in the monastery, kept by the oeconomus, occurs in Acta Daniel (Rev. or. chr. '00. 88).
[2] Βικάριος seems new in these texts.

210. (*E.* 65) P.

Letter without names. The writer requests that the few herbs[1] and salted onions may be

[1] Λαψάνη merely transcribed لبسان in the Scalae (Kircher 196, Labîb s.v.). Miss. iv. 522 = Mus. Guim. xvii. 58, 554 names it with other vegetables; but BP. 4993 has λ. *elebrkanônpe.* Whether this = ὀρίγανον or, as in Kircher 175, *orkanon* الفور (where other MSS. read الجوز) is uncertain. That it was a peculiar word is shown by Epist. Ammon. episc. §. 16 τὰς λεγομένας λαψάνας.

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sent, and Athanasius with them. Whether he sends a blessing to or asks a blessing of his "brother Victor, the *προεστώς*," is not clear.

211. (*E.* 134) L. Hand A. 3, 4 corr. *skenipise.*

Letter in which the writer asks that a little . . .[1] may be sent him, "that I may finish these . . . . . and that the Lord may bless thee."

[1] On edge of ostr. *is*, prob. belonging to 3. So ? 'cooking-grease, *sḡen-nipise* (cf. *pes-sog̀n μαγειρεύειν* 1 Sam. viii. 13 and forms like *benipe*, *jenepôr*) or *σκευη-nipise* 'cooking utensils.' Prob. recurs in **466**.

212. (*E.* 71) P. Hand of **29** &c. 5, 6 *fto* or *ftoe nien-.*

Letter to "my holy lord and father from his humble son." After an apology for not writing on papyrus,[1] the writer says he is sending a bag[2] of salt, ..., some[3] oil and 4 measures[4] of vinegar. The oeconomus of Apa Ananias' [monastery[5]] is mentioned.

[1] V. **97.**

[2] *Θalis* تليس sack, hence a precise measure (fem. Kircher 143, masc. Labîb s.v.). The Copt. (?Greek) is prob. the origin of the Arab. and Syr., though Fraenkel 197 suggests a Persian derivation; v. Dozy s.v. Cf. ? θαλλίν containing corn, PG. 65. 92. In Lepsius, D. vi. 102, 21 it is obscure.

[3] BP. 660 has . ? . *nkelê nnek*, leaving it doubtful whether *kile* is the whole word.

[4] V. Index and BP. 391, 402, 706. In **463** it holds wine, in BP. 402 herbs λαψάνη. It is fem., v. **467.** It appears to contain the name *Êse* (Isis) or *Tatse.*

[5] Cf. RAC. 10 'the street of the ἅγιος Apa Ananias.'

213. (*E.* 127) L. 2 beg., ? *šaje.*

Letter to an ecclesiastical superior, "who truly bears (*φορεῖν*) Christ." The writer is sending him an *ἀγγεῖον* of wine, a *kamte*[1] of oil and a *bese*[2] of dates.

[1] An unknown word.

[2] *Bêse* in **374.**

214. (*E.* 217) P. 3 ? *καν.*

Letter from Peter, a deacon, to Presbyterus and Apa Jacob. He asks for "either the large or small . . .[1] or the *sakia*," as he is in need and wishes to depart the next day. "If ye have (but) one (?), send to the town and send (them ?) me by this boy."

[1] ? Κοτύλη, though this measure is very rare. Λακάνη suggests itself.

216. (*C.* 8215) P. Broken off below.

Letter the writer of which greets his correspondent and the brethren "by their names." He is sending a small remembrance, namely a basket[1] of olives.

[1] *Mosn* recurs as *mosne* BP. 707. It is Hierogl. , v. Brugsch WB. 703. On the use of olives cf. Mus. Guim. xvii. 72, 571.

224. (*C.* 8223) P. 3 ? *amehtê* (*amahte*). 5 *af-apva* possible, *oun ġa-.* 6 ? *Sanêth.*[1] Vo. 5 or *Φορ* . . .

Letter from Faustus (?) to his "father," Apa Dios. He is rejoiced at receiving the latter's letter. He deals with what Paul had written as to Moses having detained[2] a camel. Paul is now with him and if he deny (the fact), "there is another witness more credible than he." [The possibility of] Paul's lying is spoken of. But vo. is perhaps another letter by a different hand.

[1] Fem., Rec. xvi. 103, **Ad. 3,** BP. 918; hence here *fesσωμα.* Tanêth is unknown; but cf. Tatôre ÄZ. xxxiv. 85, Tabês ib. xxxii. 48, Tahôr C. stele 8409 &c., all with names of divinities.

[2] Reading *on* for *an*; else the verb is negatived.

225. (*E.* 57) L. Hand A. Vo. illegible.

Letter relating to a messenger whom the recipients had sent southward to the writer about a camel. In his absence however the messenger, finding only brother Pjoui, had failed to get an answer.

226. (*E.* 145) P. 10 ? for *ġntou.*

Letter from Peter to his "holy father," Apa Victor, whom he asks to send the she-camels to bring in the seed-corn.[1]

[1] ? Some form of *ebre.*

227. (*C.* 8107) L. V. plate 1. Hand of **Ad. 28,** ? **343** (cf. pl. 1) &c.

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Letter from "the humble" Elias[1] to his "dear brother," Enoch. Enoch is asked to send[2] and take the camel to a certain island. "The new field" is also mentioned, also "the altar of the holy place." He is begged (vo.) to give his attention to the *τόπος* which is deserted,[3] and to cause his son, Patermoute, to give heed to what is said . . . . .

[1] A number of ostraca are in this E.'s hand; **100, 101, 102, 121, 258, 268, 343, 370**?, **383, 403, Ad. 28,** BP. 997, 4907, 4927, 4945, 9443, 9445, also prob. **15, 23, 24** (v. note in Cairo Cat., Copt. Mons., 8107). BP. 4907 is addressed to Jacob while BP. 1037 is from Jacob to E. The E. who (RAC. no. 3), with a Jacob, occupied a *τόπος* (not S. Phoebammon's, l.c. 37) at Jême, could not write (l.c. 48); still they could be identical, if the ostraca were by a scribe. E. is further the name of a *προεστώς* contemp. of Anthony (v. **274,** cf. RP. 41), the latter perhaps the bishop of **344,** who may be the bishop of Ape in RP. 11, contemp. of S. Pesynthius.

[2] The 1st *pjumoul* should be a name here; cf. **Ad. 49**.

[3] *R-jaeie* is used of a heathen temple destroyed, Z. 518; or, as here (?), of a *τόπος* destitute of clergy or monks, T. 12. (cf. *er-šafe* Z. 110 also Horner, Gosp. I. lxv.). In BM. or. 72. 35 parents dedicate their son to the mon. of S. Phoebammon, 'for we said, The place is deserted (*ma njaie*) and hath need of such vows.' Cf. Rev. des éts. grs. iii. 137 *ἐρῆμον μοναστήριον*. The 'ruined' or 'decayed' monasteries in Abû Ṣâliḥ (ff. 63 b, 79 a &c.) are buildings fallen into neglect or wilfully destroyed.

228. (*C.* 8121) L. 3 for *παρακαλει*. Vo. 3 *pna* written as if *πνευμα*.

Letter from —— to Pesynthius. The writer had been promised a donkey; he now begs that it may be sent without fail[1] on receipt of the present letter[2] and he undertakes to look after it to its owner's satisfaction.[3] He also asks for camels to carry certain vessels, "lest the sun spoil them."

[1] For *nouež* v. Erman, *Gespr. eines Lebensm.* 43. Cf. **290**.

[2] Here called *blje* no doubt, as in **48,** by mistake for *πλάξ*; v. Introduction.

[3] Cf. **220, Ad. 57.**

229. (*C.* 8164) P. From Kôm Ombo. 7 or *Kouloutse shai.* 10 or *sots.* 11 corr. *nrês.* 15 not last.

Letter from Paul (?)[1] to a superior, "thy paternal holiness, blessed in God." He had requested —— and Basil to annul the guarantee of a camel[2] . . . . . He speaks of going south to visit his correspondent whom he begs to inform him should he wish the donkey sent to the meadow.

[1] *Anon* quite uncertain. With the other name cf. Kolouj BP. 6598, Keulôje BM. or. 4875, Kelôje stele C. 8726; *ts* may be for *tš* = *j*. These forms might be the origin of Kollouthus.

[2] ? To absolve from the undertaking to provide a camel. Cf. **133, 230.**

231. (*E.* 262) L. Hand A.

Letter from Victor, the priest, to ——,[1] referring to a donkey. The request, whatever it is, is very urgent (*ταχύ ταχύ*).

[1] Prob. Souai or Hêmai.

232. (*E.* 103) L. Hand of **233, 511.** 8 for *ġô*.

Letter from —— to his "brother Victor, the monk of S. Phoebammon," whom he asks to send the ⅓ solidus-worth of wine which had been promised him.

233. (*E.* 123) L. Hand of **232, 511.** 2, 3 *nprô*.

Letter desiring that 2 *kour*[1] (of wine) may be sent from (?)[2] "my father" Paam to the door of the sanctuary.

[1] *Κοῦρι* in **Ad. 40** and Greek texts = Hebr. *kôr*; cf. Wilcken, Ostr. i. 763.

[2] *Rô* is obscure. One might suppose this a reference to a monastery of which P. was abbot; cf. BP. 874, Paam *προεστώς*.

234. (*E.* 299) P. 1 corr. *sôouh.* 6 *pnoute pet-*.

Letter apparently requesting that wine may be sent, perhaps for the sacrament, or for some other gathering.

235. (*C.* 8127) L. 6 corr. *êrp.* Vo. illegible.

Letter from a superior. He has sent 2 *διπλαῖ* of new and some[1] old wine. He wishes them mixed and used for charitable distribution, 2 *διπλαῖ* being selected from them.

[1] ? Read *oua nêrp*.

236. (*C.* 8246) P. 1, 2 complete. 6 for *nnetntak-*. 9 ? *tnnoousou.* 10 ? read *nihoou.*

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Letter from —— to ——. On receipt of this he is to send 5 διπλαῖ of wine, of the sort which he sent at the feast, by the camel-herd. If he has none[1] of that (left), he is not to send any.

[1] v. **360**.

237. (*P.* 25) P. 4 ? *smou.*

Letter from the "humble" Moses to his brethren, to whom he is sending two bunches of grapes and for whose prayers he asks.

238. (*P.* 32) P. 3 ? Σολωμων. 5 ? *ērp.*

Letter or document from ——, son of Joseph, to Senedôm (Shenetôm), son of Solomon (?), of Jême. It seems to relate to the delivery of wine. The feast of Karakos is mentioned.[1]

[1] Apparently = Cyriacus, of which Kyrikos RAC. 51 (sic) and Kyrakos BM. pap. lxxvi are variants; cf. David, son of Cyriacus BM. or. 4871, 4872, called son of Karakos ib. 4869, 4880; so 100 ib. 5985. This then may be the saint of RP. 18, presumably the patron of a church in Jême, Rev. ég. i.101, Pap. Amherst (Copt.), BM. or. 1061 C.

Ad. 22. (*Sf.* 15) L. Hand D. Vo. 8 ? *ebol.* 9 ευχαριστει.

Letter from —— to Mark, addressed as "thy paternity." The writer appears to excuse his neglect on the ground of past ill health. He asks that certain wines may be delivered to[1] the present letter-carrier, who is to deposit them at the hill[2] so that the writer may deal with them.[3]

[1] Διαπάζειν; v. Du Cange.
[2] Sometimes *toou* alone appears = monastery or group of monasteries; Z. 317, and so ὄρος Rev. des éts. grs. iii. 134, 137. Cf. **407**.
[3] Lit. 'load,' so 'carry off, remove.' C. **196**.

Ad. 49. (*Sg.*) P.

Letter from Shenoute to his "brother" Paham, asking him to arrange for (?)[1] the camel[2] to come early to-morrow, Saturday, evening to the place of the . . .[3] and fetch the 10 (jars) of wine which the great man[4] has given to Papnoute (?). He is not to fail to send, lest the wine turn sour.[5]

[1] Cf. **356**.
[2] Or ? *Pkamoul*, a name; cf. **227**.
[3] Sic (Spiegelberg). *Sanjēje*, 'purple dyers,' is unlikely.
[4] V. **119**.
[5] For *sile*.

239. (*E.* 149) P. 5 or *hatm'n.*

Letter from —— to ——, whom he salutes "in the fulness of his soul." He has sent him a *maaje* (of corn ?) and a . . .[1] by the priest. He had spoken about the . . . of the clothes[2] and the man has promised to take it. "Be so good as to hasten and come north, that I may go to the man and that thou mayest arrange with him as to the price[3] and the . . . .; for . . . . .

[1] *Hats* (*kots*) cannot be read.
[2] *Tš* can hardly be a concrete object. Perhaps = a part adjudged by law, an inheritance.
[3] Cf. *r-šaar* Z. 216, *r-pešaar* BP. 4906, *ti-šar* Krall, Vien. Or. J. xiv. 234; also ? *šaare*, *šeer* Corp. Rain. ii. 39, 47.

240. (*E.* 212) P. 3 *pma* possible.

Letter from Matthew to Psmau. "I am informed that the chief man is not in the place nor the (?) priest. Be so kind, when this man reaches you, as to give him the caldron,[1] for (we) need it. Do not fail, for to-morrow we make a charitable distribution to the brethren. Mark said that it was in Papas' hands. Send and fetch it and be so kind as to give it him."

[1] Recurs BP. 5131 in a list of similar vessels. Cf. Z. 557 *rōkte*.

241. (*E.* 244) P. 5 ? δεμων.

Letter to a superior, whose prayers are asked for. The writer has sent some *orax* in exchange (or payment) for the grave-clothes, also a 'suit' of clothes,[1] to which he has added a shirt (καμίσιον). "God knows, I have been troubled about . . . . ." 10—12 are obscure.

[1] V. **68**.

242. (*L.* 1) L. 2 Χαηλ. 3 prob. *tef.*

Letter from Chaêl to his mother, Tachêl,[1] asking her to send him a blanket[2] as he has none.

[1] In BM. or. 4879. 14, 49 this varies, prob. by mistake, with Rachêl. It looks as if compounded with a god's name; v. **224**.
[2] Λώδιξ lodix, fem. in RP. 22, Edinbg. Antiq. Mus. 917. In ÄZ. '84, 148 λ. ναναγκη may be 'costly blanket' (cf. Leontios 162, ἀναγκαῖος), while λ. νλαυ is 'white blanket' (for *lau* v. Rain. Mitth. v. 46, BM. or. 5301, 9). Λωδίκιον is also found, Oxyrh. Pap. i, no. 114.

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243. (*C.* 8165) P.

Letter from the "humble" Isaac to Paul, his "pious, most honorable brother." "Believe me, I enquire for thy health before everything.[1] I inform thy pious fraternity regarding Simeon whom up till to-day thou hast withheld and not sent. And Shenoute has told me that his blanket has been lost. I wish therefore that thou wouldst send him north and I will give him my . . .[2] that he may clothe himself till I meet thy fraternity and settle the matter with thee so that I may arrange with him as to my . . . In any case, do not fail to send him. Above all this, I greet all the brethren that are with thee in the Lord."

[1] ? *Hatkê nhôb* instead of *hnhôb*. Many analogous phrases forbid 'I seek thy good in all things.'

[2] 'A thing spread out,' differing from λῶδιξ. In plur. in 13.

244. (*C.* 8174) P. 1 complete. 9 *tenou*. 14 ? *tlof ehoun nak*. 14, 15 ? *rompe*.

Letter without names. The text is exceptionally obscure. It begins "The Lord knows, I have never fixed a price[1] at all with thee" and then recounts a conversation between the writer and recipient, wherein several difficult words occur: *se*,[2] *ouak*,[3] *tanô*,[4] *tlof*.[5]

[1] V. **239**.

[2] So 6 times and (?) twice as *seu-*. Here scarcely 'yes.' In 10, 12 it might be for (*n*)*sa-*, but cf. 13; while in 4 8, 15 it seems to replace *je-*.

[3] V. **122**. Here it seems almost like the impersonal *ouen-*.

[4] Or = (*n*)*tanau*.

[5] ? For *talof*. Cf. Akhm. *telo*.

245. (*C.* 8203) P. 5 beg. ? *choun*. 6 or *ntoeis*. 10 for χρεία.

Letter from the "humble" Presbyterus to his "brother" Moses. It refers to "the roll (of cloth or the like[1]) that I gave to Pesynthius." He has need of it and wishes it sent by the present messenger. Petronius, the geometer, is mentioned.

[1] *Toeis* sometimes a belt or strip in which money was folded; Miss. iv. 30, 722.

246. (*E.* 28) L. 5 prob. *joouf*. 8 an illegible l. after this. Vo. in different hand.

Ro. Letter from —— to his "dear brother," David and Paouorkês,[1] whom he asks to give the book to his father to bring to him, that he may read it.

Vo. Letter from the "humble" —— to his "pious brother," Matthew. Seems to be the earlier text.

[1] Sic. Apparently a name.

247. (*E.* 48) L. 4—7 different hand. Vo. beg. of a Greek Psalm.

Letters. Merely conventional formulae, the second including a request for "the book."

248. (*E.* 142) P. 2, 4, 9, 12 *p-* for *pp-*.

Letter from —— to the priest Victor. "As I quitted thy paternity leaving thee the Psalter to sell, on going north, I met the priest Petronius of the hill of Tsentei[1] and he told me that he needed it; so now be so good as to give it to this his agent,[2] named Soua. And I have sent brother Isidore, the deacon, to the priest P. that he may give me the book's price. What is important[3] (is that) I salute &c."

[1] Known from the Encom. on Pesynthius. Amélineau (Geogr. 62) identifies it with Gebel el-Asâs, S. of Fâu, on the ground that the Arabic may translate the Coptic name and because neither was far from Coptos. The Encom. mentions a monastery there.

[2] Πιστός; v. BM. pap. lxxviii. 48 'obedient to us (abbot) in all that befits the duty of πιστός, being our disciple as a layman (κοσμικός).' It is a distinct grade or office; v. RAC. 39, 47, 49 'Jacob the monk and Elias the πιστός,' the latter being coadjutor and successor-designate. In BM. Cat. no. 341 the porters of a monastery are called π. Possibly of course π. is here merely the opposite of catechumen. It is found in the Scalae among clergy and church-officers (Kircher 218), BM. or. 850. 51 b here giving the gloss 'a monk without hood (or scarf)' قلنسوة, i.e. prob. the hood (κουκούλλιον, *klaft*, قلنسوة) conferred on monks taking the Greater Habit (Goar, Euch. 510, 519), though in the Boh. rite this word relates apparently to the Lesser Habit (Tuki, Euch. i. 176). Writers call themselves 'this little π.,' Lepsius, D. vi, 102. 11, 16. In PL. 73. 961 the translator takes π. either for a name (Πίστος Apophth. Patr., Βίστος PG. 65. 36) or for an unfamiliar title; cf. Z. 961.

[3] As in **178**.

249. (*E.* 188) L. Ro. ? Hand of **49, 50, 90**. Vo. ? different hand. 2 lines before 1 illegible. 1 *aripna*. 11 beg ? *mn*. Vo. 5 *mmok*. 7 ? *jistou*. 8 corr. ρδιακον.

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Ro. Letter begging the recipient not to fail to send the books, "that we may peruse and profit by them." The books are the *Κηρύγμα* [*τα*] of Apa Damianus,[1] the Encomium of Apa Shenoute[2]; and (?) the *Τομάριον* . . . . .

Vo. Letter reprimanding[3] David the deacon in the words of Isaiah i. 2 (*υἱοὺς κτλ.*).

[1] V. **17**.

[2] Presumably Besa's panegyric on S., though Rec. xi. 134 mentions another by Constantine (? bp. of Siût, v. Amél. Géogr. 401, Renaudot Hist. 146, BM. or. 5648.38, ib. Ethiop. Cat.). The preposition *n-* here as in Ac. d. Linc., Mem., ser. v, i. ?, Rec. xi. 133.

[3] Ελεχε = ἐλέγχειν. Recurs thus RP. 5.

250. (*E.* 314) P. 5 *mnpaσ*.

Letter asking for The Paradise of Shihêt (Scete), The Paradise of Nitria[1] and the *'Ασκητικόν* of . . .[2]

[1] *Phosm* = Nitria; v. Mus. Guim. xxv. 326, 'the hill of natron (*hosem*) which is Shiêt,' in Arab. أجبل الملح (Paris MS. ar. 139 f. 102). The first of these books might be identified, for the Encom. on Pesynthius contains an anecdote from it (Inst. ég. ii. 339). Cf. 'The Elders of Shiêt' in the list Rec. xi. 133. One of them should be either the Lausiac Hist., the Hist. Monach. or some adaptation of these (Bardenhewer, Patrol. 354, 520), as both are found in Greek MSS. with the title 'Paradise' (Preuschen, Pallad. u. Ruf. 140, E. C. Butler, Laus. Hist. i. 12). A 'Par.' was read by Joh. Moschus (PG. 87. 2843) and in his cap. ccxii a 'Par.', containing part at least of the Vitae Patr., is mentioned; indeed his own 'New Par.' was perhaps already known when our ostr. was written. The names from a Coptic *γεροντικόν* or 'Par.' are given Z. 116 = Mus. Guim. xxv. 322. The popular 'Par. of Joy or Garden of Monks' (Paris Arab. cat. 279 = BM. Ethiop. cat. cclxv) is of later origin, posterior to Isaac of Niniveh (c. 670, v. Duval, Lit. syr. 234). Arabic writers on the 'Par.' are mentioned in Paris Arab. cat. no. 283 and by Abû 'l-Barakât (v. Vansleb 339, who misunderstood the passage). The title 'Par.' was still more widely used; v. Paris Ar. catal. 250 a work on canon law, Paris MS. copte 129[14] f. 98 an ecclesiastical history, Sachau's Verz. d. Syr. Hss. (1899) 70 a collection of hymns. 'The Par.' alone occurs in **252**, **Ad. 23**.

[2] Perhaps the so-called 'Paralipomena' of Pachomius (v. Ladeuze 72) or the 'Asceticon' of Isaiah (v. Leyd. MSS. copt. 364. cf. Krüger-Ahrens, Zachar. Rhet. 385). In Miss. iv. 814 the book of Chrysostom to Demetrius (PG. 47. 393) is called an 'asceticon.'

251. (*E.* 248) P. 9 or *gaap*.

Letter to a superior. "I beg thee, grieve me not . . . my father ——[1] Jeremiah the prophet revealed (?) to thee, please send it to me, that I may read it. Farewell in the Lord. Pray for me."

[1] Instead of the dots in 6 one expects an object for the verb 'revealed'; the lack of this obscures the meaning of the letter. Perhaps it is simply a request for the book of Jeremiah to be sent.

252. (*C.* 8237) P. 1 was *ntek*. 6 ? *και γαρ*. 11 ? *sap, šône*. 15 ? *nan*. 15, 16 *κεφαλαιον*. 18 ? *apa Αντωνιος*. 20 ? *mmon*.

Letter from Pesynthius (?) to Symeon (?), his "dear father," "pious, reverend father." He greets S., "until the Lord make me worthy of thy holy embrace. Here is the book; I have sent it by Apa Psatês.[1] Kindly forgive me that I have delayed; for I had finished it long ago but [had not] a man to take charge of it that I might send it . . . . . that I should come and meet thy paternity . . . . . (11) [? heard] again that thou wast somewhat ill." He trusts God will grant him recovery. He asks to have the book of . . .[2] sent him by Psatês. Above all he greets Apa Moses, Apa John and his brother, Epiphanius. "I said to [Apa] Anthony that he should get The Paradise[3] from Apa John and bring it me. Otherwise, send the two (books) together. And please send Apa Evagrius."[4]

[1] Recurs thus Alexandria Mus. 256. A variant of *Psatê* (Rec. vi. 70), *Psate*, also of *Psote* (cf. Paris copt. 129[20]. 162 with Z. clx) and apparently of *Pešate*.

[2] Probably *λόγος*, scarcely *λογισμός*.

[3] V. **250**.

[4] E. Ponticus, though which of his writings is intended remains doubtful. He is mentioned as 'E. the wise' (cf. Hist. Monach. 27, Sozomen vi. 30) in Mus. Guim. xxv. 185 and in a transl. of Palladius, Z. 132.

253. (*S.* 7) P. From Medinet Habu.

Letter from "the humble" Athanasius to his "reverend father," Athanasius. "Seeing I spoke to thee regarding the medical book[1] and often desired to go south (to fetch it but) the care of the 'place' (=monastery) has not allowed me to do so and the roads[2] prevented me; so now do the kindness to send it me, either by the soldier (?) or by giving it to Aaron, who will send it me by his brother. When I have studied it two days, I will send it (back)."

[1] A work similarly entitled in the list Rec. xi. 135.

[2] Assuming *na-* to be an error for *n-*; cf. ? *pa-* in 10. Perhaps *hise* 'my business' should be read.

Ad. 50. (*Sg.*) L. Vo. 5 ? *δ* for *ou*.

Letter. The writer, who uses many compliments, is sending "the book." He begs the

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recipient to pierce and mark it[1] and makes another request adding, "for I am . . . of heart; I know not . . . . ."

[1] To pierce for sewing into quires? and to give it page- or quire-numbers? (cf. στίζειν Crum, Copt. MSS. no. 44).

254. (*C.* 8167) P. From Medinet Habu. 4 for *enecksooun*. 5 for (*na*)*mkah*. 7 beg. *šber*. 9 *di*=*tai*. 12 for *nna nnahrn*. 21 ? *mmene*. 25 ? *tokem*.

Letter from —— to his "dear and holy father." "Be so kind as to pray for me. Again I have told thee of my misery. I tell thee, didst thou know the plight that I am in, thy heart would be sorely grieved. It is written, 'Get thyself a friend, but not friends of eating and drinking, rather friends in thy need.'[1] Never have I [suffered] trouble greater than this present. Do not fail to (?) come to me in the trouble that I and my children are in . . . and save the souls . . . , that thou mayest find[2] great mercy with God. If thou hast compassion on me, thou (wilt) have redeemed six souls from death. No man gives [me wherewith] to cover me. I cannot (?) . . ., namely, that I am in misery. I tell thee, to-day am I brotherless and I have not . . .[3] and these six souls. If . . . send me forth in this trouble, thy heart will grieve for me (?), if I die with my children. For man will not live unless he [? eat]. If (?) I can find two loaves a day, I shall not die; if I find one I shall not die. I have little ones and they still . . . come weeping to me and break (?) my heart. All the burden of my sins is heavy upon me." This translation is often but a guess.

[1] Cf. Ecclus. vi. 10.

[2] *Ntare-*, an old form of *tare-*, recurs **Ad. 25** and C. Schmidt, Gnost. Schr. (Cod. Bruce) 40, 43, 108; cf. Stern § 450.

[3] ? *K'ake* 'bread'; v. **345.**

255. (*C.* 8168) P. 9 ? *gntf.* 12, 13 *oušš*.[1]

Letter from John, a priest, to "the pious, reverend" John. "Since I spoke with thee and the . . .[2] George regarding the poor[3] and thou didst say, Whoso thou findest, send him to me; so now have pity on these two poor persons whom I have sent thee. God knows they cry aloud to the pity of every one daily."

[1] For *šf*, as in Z. 641. In ÄZ. '88, 130 *ouši* = *šš* 'read.'

[2] In **343** this seems to be *rmnhou npersusnos* (v. pl. 1); so ? = 'day-man,' one on duty for the day (cf. ἐφημέριος, ἐφημερευτής). *Rmnhoun* should properly be followed by another *n*. If that however is the reading, it must mean σύγκελλος or the like.

[3] Probably generic, though *nhēke* would be usual.

256. (*C.* 8173) P. 10 *gi* = καί.

Letter from the "humble" David to his brother John. "Since I have come to thy paternity, so now give something[1] to this poor man, for he is in misery. For thou . . . . ."

[1] So in Edinbg. Antiq. Mus. 917 *ti oulaau*. Cf. BP. 910 *nelaue* '*lēm*. Also in **337, 391** it is a substantive.

257. (*C.* 8178) P. From Dêr el-Bahri. 10 ? *šai-*.

Letter from Mêr— to his brother Solomon. "How often have I sent to thee for the tremision-worth of corn, being in want and my children? Thou knowest I am without work and do not[1] . . . to do work. I wish thou wouldst send thy son northward to Isaac, that he might give me the tremision-worth of *orax*. As to the tremision of corn, I have found that it consists of 3½ artabas. I will divide it and . . . . . I will give it thee . . . . . thou do it because of these . . . . . , for they are in poverty. Otherwise [send thy?] son to me that he may bring this (the) wine . . . . ."

[1] 'Idle here' would require *kmpeima*.

276. (*E.* 29) L. Unskilled hand. 4 ? *nek-* for *ng-*. 7 ? for *pettinajoouk*.

Letter to a superior, who is adjured "by the Crucified" to let the writer depart, as he is unhappy.[1]

[1] What follows is obscure.

275. (*C.* 8126) L.

Letter without names. "Forgive me the sin that I have committed, my lord father and my brethren; for it is great and ye are pitiful. Indeed, through shame I am not able to say, Forgive me."

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321. (*E.* 24) L. 4 ? *hakôb.* 5 ? *ntok.*

Letter without names. "As I have heard that Phoebammon is[1] in the south with thee, has he gone south on business or has he (gone to) interfere? Pray come thyself to us to-day. Do not delay . . . . ."

[1] The *k* was added later; for *kirks* or *ke erks*? Both seem unlikely.

322. (*E.* 44) L. Vo. blank. 2 ? *âine.* 3 prob. *nnek-.* 5 ? for *ngaas.*

Letter without names, asking the recipient, "for the sake of God and my humility," to come[1] and see the writer on an important matter.

[1] *As* should be 'hasten,' but no such form of *ids* is known.

323. (*E.* 55) L.

Letter from —— to his "father"[1] Papas, whom he asks to come north without delay and see him. He also salutes the deacon, his "father" Victor.

[1] *Eit* for *eiôt* is too frequent to be a mere error. Cf. RAC. 42 plur. *eite.*

324. (*E.* 91) L. ? Hand A. Vo. 4 *an-* or *tnθapei* possible.

Letter from "the humble brethren" to their "dear brother," Apa Dios. "Since thou didst leave us[1] in order to go out and wait for the camel on Sunday on account of the . . .,[2] after thou hadst quitted us, the sickness grew heavy on our father and we have not had leisure to do anything. So now be so good as not to hasten to go out, for we have not . . . . . We have not attended to the camel nor sent it more than 3 . . .; for now we have it not. For we trusted we should complete (?) the other 3; (but) the Abbot grew worse and we have not found means (to do so)."

[1] *Bôk hitn* or *ei ebol hitn* rarely thus; e.g. Ac. d. Linc., Atti ser. iv, iii. 49, Rossi I, iii. 15.
[2] *Mêr nnouh* recurs **364**, **365**, BP. 908. It should mean 'coil of rope,' but it is difficult to fit this with the context.

325. (*E.* 114) L. Hand A. Ro. effaced.

Letter from the priest Victor to the priest Pesynthius. ["? When he] heard, he was wroth (?). Be so good as to give thyself the trouble to come, that I may meet thee and admit (?)[1] thee speedily. Let no one know of this letter beyond thyself."[2]

[1] V. **81**.
[2] Cf. **326**.

326. (*E.* 207) L. Ro. almost totally effaced.

Letter from Victor to "our son" Pheu, who is to send something and not to speak of the matter to anyone.

Ad. 52. (*Sg.* 1179).

Letter. As soon as it reaches the recipients, they are to come quickly and meet the writer. "God knows, if ye meet me not,[1] I (will) accuse you and ye shall be discomfited, thou, Elias (?) and Pa——."

[1] *Mntne-* as in **Ad. 31**. For negative *mnt-* v. **360**.

327. (*E.* 179) L. Hand of **263** &c. 9, 10 ? *trepamrê.* 11 for *etbeou.* 13 ? for *gô enhêjhôj.*

Letter from the "humble" Paham to the "pious" Daniel.[1] "Since thou didst send to me saying, 'I will go[2] south by the 17th[3] and will bake for thee,' I depended on thee, as thou hadst sent the baker (?) to me . . . . . Why hast thou neglected and left us in difficulty? Be so good as to come south quickly, for thou must needs . . . If thou wilt not come, send us the . . . , for I will not[4] . . . . ."

[1] Cf. **195**, where Daniel and Paham (there Pahom) prob. recur.
[2] V. **122**.
[3] ? For *mntsaife.*
[4] 'I will not go. Lo, God (*es pnoute*) be with thee,' or 'I will not go with thee to Sénoute.'

328. (*C.* 8120) L. Ro. effaced.

Letter from . . .,[1] to Theodora (?),[2] the baker, whom he asks to come without fail together with this camel-herd whom he had sent on purpose.[3]

[1] ? Antonius.
[2] Prob. Theodorake for Theodoracius; v. Ciasca, Pap. viii, Corp. Rainer ii.
[3] Presumably the bearer of the letter.

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329. (*C.* 8146) L. 9 ? for *nte ou-* or *ntei-*.

Letter from the "humble" Paul to his "reverend brother," Apa ——, asking him, on receipt of this letter, to come and see him on an urgent matter [1]

[1] Ἀνόκρισις in this sense; cf. Justin. Nov. 123. 36 ἀποκρίσεις ποιεῖν and PG. 87, 3096. In Vit. Pachom. § 88 πρόσταγμα is translated ἀπόκρισις in Mus. Guim. xvii. 225 but = κέλευσις in Miss. iv. 605.

330. (*C.* 8208) P. 6—8 ? imperfect at ends.

Letter from "this sinner" Aaron to his lord, Apa Elias, the priest. Incompleteness makes the purport obscure,[1] except a request that the recipient will come.

[1] 8 *eloun* more likely than *ellou* (Diospolis).

331. (*E.* 26) L. Ro. effaced.

Letter from the "humble" Pesynthius to the priest, Apa John. ". . . thou knowest we have no leisure. So now search carefully and, on finding it, send and tell me, that I may send and fetch it. I sent Andrew too yesterday saying, Enquire as to this matter. Farewell."

332. (*E.* 69) P. 5 παρακλησις.

Letter from —— to "the God-favoured brother," Apa Victor, προεστώς of [the τόπος of] S. Phoebammon. He apologizes for not writing on papyrus[1] and asks that Samuel may be sent to him.

[1] V. **97**.

333. (*E.* 107) L. Hand B. Appears complete.

Order of which the meaning is uncertain. "Give (pay) at Pankalêle 2 tremisia and 1 besides to the same place." [1]

[1] Cf. **127**. Here *ma m-* is presumed for *ma* and *keoua* (or *kououa*) for *koua*. But it may be *ma* as in **48** &c , 'as regards.'

334. (*E.* 76) P.

Letter without names, addressed to "your reverend paternity." "Be so kind, if ye have not yet sold the wood I brought, as to send it me; for I need it . . . . ."

335. (*E.* 90) L. Vo. 2, 3 or *na.i.* 7 *ke* for *ge*.

Letter from —— to his "holy father the priest[1] and all the brethren by name." He asks them to send fire-wood[2] for making the offering of incense. "The priest quarrelled with me to-day on the matter, (? saying) Lest we be not able to . . . at the (proper) time. Kindly fill us the basket of fuel and bring it(?) at night.[3] But pray for me, for I am indeed ill. I wonder at thee that thou hast not enquired for me while I have been ill. However . . . . ."

[1] ? or the name Presbyterus; cf. **Ad. 62**.
[2] *Ougiô neine pesteneoufe ehrai* seems most likely. Cf. this verb used of offering the anaphora, Georgi, Pan. lvi.
[3] Or for *ngri nan teuši*.

336. (*E.* 295) L. Ro. mostly effaced.

Letter from Panachôre[1] to his "father" Jacob, asking that his accusation[2] (or complaint) may be sent to . . .

[1] Recurs BM. or. 4663, BP. 899 (-χωρα), Silvestre Paléogr. i, 2d Copt. pl., 3. Other Greek names with Copt. article are *Palitheos* ÄZ. xxix. 24, *Pagapetos* C. 8482, *Panagapê*, **319**; cf. Spiegelberg, Aeg. u. Gr. Eigenn. 32.
[2] Ἔγκλημα, the termination being doubtless a mistake. Recurs RP. 5, RAC. 25, Vien. Or. Journ. ii. 275.

337. (*E.* 325) L. Hand of **96**. 2, 3 was *erok*. Vo. 4 the same.

Letter from David to Grompe,[1] asking her to send something[2] without fail to Peter.

[1] 'Dove.' Cf. (if a name ?) *Grampe*, BM. or. 4875.
[2] V. **256**.

338. (*S.* 8) L. Published by Sayce, PSBA. '86. 188 (4).

Letter without names. The recipient is reminded to bring with him . . . and "some good olive-wood sticks."

339. (*S.* 9) P. 4 *tnnoou oušine*.

Letter from —— to a superior. "Be so kind, my holy father, as to send (thy) news by this letter-carrier; for truly my courage has left me (?)[1] because that men trouble me. And pray for me, that God may deliver me from . . . . ."

[1] Lit. 'my heart has flown away.'

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340. (*C.* 8106) L. 8 ? complete.

Letter from the "humble" Hello to his "dear and honoured brother," Ananias. "I greet also Apa Jacob and thy son Moses and Joseph[1] and their mother and I pray the Lord may keep thee and them." He requests Ananias to see to the ...[2] and bring them when he comes; "for we have great need of them. And whether thou hast or hast not yet .....[3] them, pray bring them when thou comest; for thou knowest 'tis 3 years since we gave them to thee."

[1] Recurs probably, again with Hello, in **165**.

[2] Cf. *barake* (? p'ur.) Z. 501 'vehicle,' uncertain whether on land or water. In **379** *barškh* can scarcely be the same. In BM. or. 4720 (1) *baraah* seems a cart or carriage. Peyron's *baroh* should be *baroh*. For βουκεῖν similarly used cf. T. 7.

[3] *Bôk* ? transitive; v. **74**.

341. (*C.* 8212) P.

Letter from Psate to his "pious, reverend brother, Apa John, the monk. He has sent his "brother" Abraham to fetch 11 packets of flax[1] and he asks John to keep the present ostr. by him till he shall come. He requests John's prayers.

[1] *Naf* here must be 'to him,' whatever its meaning in **97**. Cf. **365**.

342. (*C.* 8179) P. From Dêr el-Bahri. 13 *oujai.* 14, 15 *apeue.*

Letter from the headmen and magnates of ..., to those of Jême. "As[1] ye have sent to us concerning the corn, now lo, the man is not yet come south. God knows that so soon as he shall come we will send you the rings. Be so kind as send (?)[2] the camels ....." The rest is obscure.

[1] Kata *the* seems used here almost as the frequent ἐπειδή. So in **174**, **176**, **165**.

[2] V. **81**.

343. (*C* 8108) L. Hand of **227** &c.; v. pl. I.[1] Vo. beginning of another text.

Letter from the "humble" Elias to his "dear brother," Jacob. "If the ...[2] of the bishop, Apa Elias, has ...?[3] the vinegar, be so kind as to send it to me; for I am much in need of it."

[1] If compared on the plate, the two hands will be found identical.

[2] V. **255**. That Elias is not the bishop but his subordinate is made likely by **344**.

[3] V. **81**.

344. (*C.* 8219) P. 2 *obš*, καν πληλιας. 4 *tnnoou.*

Letter from the "humble" Phoebammon to "our holy father" the bishop Anthony and Elias.[1] He speaks of their having forgotten him and refers to the meadow[2] of Azarias. He had sent for ..., who has however paid no heed. He therefore begs the recipient to have him sent that he may attend to his work, for the place has been spoilt.

[1] Cf. **227**.

[2] Reading *hoi*.

345. (*C.* 8261) P.

Letter from Paham, son of(?) Kalamaule,[1] to Apa Pesynthius, the anchorite, whom he asks to send him some ...[2]

[1] Presumably a name; cf. Kalapêse, Kalašire, Kalatibne (Alexandria Mus. 148).

[2] = *gage* Z. 560 ff., 'morceaux de pain,' Amélineau, Miss. iv. 267. In **361** it seems a substitute for corn in baking. It is measured in a *θalis* in BP. 402. It occurs also in BP. 603, 671 and Corp. Rain. ii. 187.

346. (*C.* 8304) L. 5 ? *on.*

Letter without names. The writer asks that the sacks may be sent him; "for the camel is about to ...[1] For Bartholomew too(?) knows that I need ....."

[1] *Pôlk* 'to be wounded' is unlikely, but no other meaning seems known.

347. (*D.* 5) P.

Letter from the deacon Pekôsh to his "father" Leontius. He requests him to send 2 jars (ἀγγεῖον) of garden-oil and 1 of vegetable-oil. "I will repay them to thee without fail (lit. in peace) when God will."

348. (*L.* 2) P. From Medinet Habu. 10 *joousou.*

Letter without names, addressed to a superior, "thy holy paternity," and to all that are with him, according to their names. The writer asks

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for certain articles[1] to be sent him with other things already promised and begs to be informed when they are despatched. He requests the recipient's prayers.

[1] *Hots*, a vessel or the quantity therein contained. Prob. = *hot*, Paris scala 44 (Peyr.) In BP. 594 it contains vinegar or salt (reading doubtful); in ib. 402, *sahne*, probably a solid material (cf. Z. 560). Here it contains *jak* or *jok*, a frequent but obscure word. 'A little *j.*' occurs in **349, 350**, G. 7; and *j.* alone in **176, 186**, BP. 655. In Berlin K. Biblioth., or. 1611 no. 5 (? Shenoute) *jok* and linen, ropes, baskets, books are apparently manufactured and sold. Hence it can hardly be connected with *jek*, the shell wherein pearls are found (MS. Crawford 36), with which cf. *jak* 'to clap (the hands).' In **Ad. 53** the meaning is obscure.

349. (*Pollard*) P. 10 corr. *enanous.* 11 end, ? *ek.*

Letter from the "humble" Joseph, the monk, to his "dear father," the priest Isaac. It relates to something the writer needs and desires may be sent him. He mentions "the small (quantity of) *jok*."

350. (*E.* 245) P.

Letter from Elias, "his servant," to his "dear father," the priest Victor, whom he begs to send him a little *jak* if he has any. The rest is obscure.

Ad. 53. (*Sg.* 1175).

Letter from "the humble" Andreas to the priest Isaac, his "brother." He asks him to give 3 *jak*-stones[1] to the bearer, as he had promised.

[1] ? the word in **348** &c. or the verb 'strike.'

351. (*E.* 52) L. 2 ? *πρεσβυτερος.* 4 ? *nmmai.*

Letter from —— to his "brother" (?) Apa Victor, [priest] and hegumenus [of the *τόπος* of S. Phoebammon], of whom he requests something; but the text is too damaged to tell us more.

353. (*E.* 73) P.

Letter without names. "Without writing to thee I know thy benevolence toward me. Thou wast kind to me in the matter of the blanket,[1] (so) I beg thou wilt make for me a . . .,[2] for indeed I need it. Beyond (that) however I worship the feet &c. I will come to salute thee before I go north. And as to the small . . ."[3]

[1] *Στρῶμα* seems = the more usual *prš.*
[2] ? = the word in vo. 4.
[3] Seems to be so written. An unknown word.

354. (*E.* 64) P. 12 or *etoout.*

Letter from (?) "his humble son" to (?) Victor, called "thy paternity." "Lo, we have sent[1] Isaac to the place of Maximinus instead of Thelena.[2] Be so good as to send me [news of] thy health. Lo, we have gone (? or sent) for the beams of wood,[3] to convey them northward. If thou wouldest go to . . . . ., I will go. If I wait till Sunday on account of the place which . . . . ."

[1] V. **74**.
[2] Cf. BP. 8433 *Thelline* and names like *Thadriane* ib. 9441, *Tsophia* KP. 25³, *Tšsidaros* **447**, *Tsanagapē* BM. or. 4870, *Tapollōn* S. Kensington, embroidery. Cf. **336**.
[3] Assuming *sai* = *soi*.

355. (*E.* 62) P. 6 ? *souōns* or *-f.* 7 ? *nho*, end *tekmnt-*. 11 end ? *nai.* 13 ? for *go.* 14 ? *spaisou.*

Letter from the "humble" Jacob to his "dear lord and brother," Apa Dionysius, the monk. He admires D.'s "philosophy" that has enabled him to . . . . . He speaks of having sent Noah to him . . . . . 9 "But thou knowest they are careless men. But I have been told of 2 good . . . which they had got and taken away before they had received them from him.[1] However, if the thing please thee,[2] come to me and go eastward with him and finish the matter. And be so kind as to give the seed to the boy who gives thee this ostracon; likewise the . . .[3] These have I written.[4] I salute all the holy place."

[1] The state of the text makes the pronouns appear confused.
[2] Cf. **107**.
[3] Cf. *net* in **379, 466**. In BM. or. 4883 *pnět* appears to be either a building or landed property, so is scarcely comparable here. And *je* is ambiguous (? cf. in *jennoh*).
[4] Cf. **Ad. 60**.

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356. (*E.* 162) L. Hand D. 4 *ευπρεπεια.* 6 *πανευφημος.* 8 ? *συνετιζε* or *συνταοσε.* 9 *ìaje.* Vo. 4 *joou* or *tnnoou.*

Letter from —— to a superior, addressed as "thy *εὐπρέπεια*," and mentioning the Dux.[1] He asks for the recipient's intentions by the present messenger.

[1] Presumably from the epithets, the d. Thebaidis, though in Leontios xxx it appears as a mere title: *δοῦκα τινατῶν μεγιστάνων.* Εὐκλεέστατος is doubtless to be read before *δοῦξ* in ÄZ. '84.154. It is elsewhere applied to the local emirs, RAC. 1, BM. or. 4660, 4866 (all 7th cent.).

357. (*E.* 278) P.

Letter from the "humble" ——êl to the "pious father" Apa Shenoute [and ?] Apa Kamoul, "true[1] bearer of Christ," and mentioning "our lord the Dux."

[1] Ἀληθῶς = the usual *hnoume.*

358. (*E.* 184) L. 1 ? *s.iéfe.* 2 ? *mpkouôrh.* 4 or *nej-*, so ? *nejoutoue.* Vo. 1 ? *kemaab.*

Letter (?) without names and difficult,[1] though clearly written and apparently perfect. 4 ff. perhaps "up to the 21 which Victor gave thee (and) other 30 did I give thee another time."

[1] Possibly *kôle* = *jôôle λάγανον*; v. Peyron. With *kôrh* cf. *kroh* **Ad. 54.**

359. (*E.* 190) L. Hand A. Vo. blank. 1 corr. *Ανανιας.*

Letter(?) without names. "Here are (lit. lo) Ananias and Paul concerning[1] the . . . of Tabennêse.[2]

[1] V. **49.**

[2] Recurs RAC. 63, BP. 657. In **449** *Tabene*; so Vit. Pachom. § 24 Spiegelberg (Strassb. Festschr. Z. 46. Vers. Deutsch. Philol. 1901, 164) suggests = 'Phoenix-island,' originally distinct from Tabennêse.

360. (*E.* 213) P. 2, 3 *tir-ìpêre mmok.* 3 *ìine.* 9 for *nsabllaf.* 10 for *go.* 13 ? *nau.* 15 ? *ìak-.*

Letter from Peter to "our father" Jacob. He is surprised that Jacob has not visited Joseph, since the latter would be able to help[1] him in his troubles. "Do not therefore delay to visit him, lest he go[2] north and thou see him not[3] again. For thou wilt need . . . . ."

[1] Greek nominal, instead of the correct verbal forms are frequent: *βοηθια* Z. 369, Rec. v. 106, *ενεργια* Lagarde Aeg. 271, *κοινωνια* ib. 285, *παραλογον* Rec. vi. 70.

[2] Uncertain; perhaps 'embark for the north.'

[3] Negative *mn-* thus with another verb in **176, 182, 188, 236, 373.**

361. (*E.* 224) P. 4 ll. more after 23; v. Addenda. 9 read *nei.* 15 ? *nsouô.*

Letter from the "humble" Joseph to Apa Paham, the anchorite. He had hoped to go north to salute P., but responsibility for the *τόπος* hinders him. He speaks of sending 14 (or 24) artabas of corn (?), out of which he asks P. to pay the expenses (*ἀνάλωμα*) and the wages for grinding[1] and to give the other measure[2] to "my father" Victor, disciple of Apa Sourous. Of the corn he seems to ask P. to make him bread; "for the little *kake*[3] is at an end."

[1] Reading *beke nnout*, a possible phrase but unknown to me.

[2] For *ko* v. **309.**

[3] 'Our small stock of *k.*' V. **345.**

362. (E. 271) P. Prob. hand of **138** &c. 4 ? *Βικτωρ.* 10 *ejôk.*

Letter from Cyriacus, "their son," to his "reverend fathers." Some commercial transaction is dealt with and the *κῦρος* Justinus[1] mentioned. Vo. 5 "If then thou wouldst have a little incense for the *τόπος*, lo, here is a man has brought a little good . . .[2] Send to me (as to) what thou desirest, that I may buy it for thee."

[1] In BM. or. 4884 the pagarch of Hermonthis has this name and title. That MS. can be dated in the 2d half of the 8th cent.

[2] This cannot = *ĝre*; cf. the genders.

363. (*E.* 279) P. 1 ? *nnou.* 3 *-κρισις.* 4 corr. *enta-.*

Letter (?) from Komes to ——. "Since thou didst send this man to me with a *πλάξ*[1] saying, Give it to Komes . . . . . [he] gave it me and delivered the answer . . . . ." The rest is imperfect and obscure.

[1] Not 'this *π.*,' as the present text is on pottery.

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364. (*E.* 287) L. ? Hand of **108** &c. Between 4 and 5 a blank.

Letter or List. 1—4 unintelligible;[1] 5—7 proper names each with 1 or 2 "coils of rope" opposite them.

[1] With *gerger*— cf ? a place-name *Gerg*—, BP. 986.

365. (*E.* 304) P.

Letter from Daniel to his "brother" Papnouthius. "Since I have related to thee the matter of the 2 coils of rope, so now be so kind as to give 6 coils to him[1] and I will (lit. that I may) thank thee. Give them to John, son of Plish, and I will pay thee their price."

[1] Seems superfluous with what follows; v. **97**.

Ad. 54. (*Sg.* 1180) P.

Letter from his "son," Abraham, to Apa David. "Make haste (σπουδάζειν) to give 62 bundles of rope to the man that comes to thee with this ostr., till I arrive and put in order[1] the account with thee and take away the . . .[2] too."

[1] Cf. *Tsano* (Spiegelberg).
[2] If *bi(fi)* could be 'bring', *kroh* might? be 'remainder' (*groh*); or cf. *kôrh*, **358**.

366. (*E.* 336) P.

Letter from "his servant" to ——, the priest. A measure (?)[1] filled with *kake* occurs and building operations are mentioned. "He did not," says the writer, "give me a canon."[2]

[1] *Shatila* is hardly an Egyptian word.
[2] Either a measuring rod or instructions to be followed in building.

367. (*E.* 315) L. Other side effaced. 1, 2 *nsaje.* 3 ? *mpepa*-. 5 ? *fie.* 7 or *nau.*

Letter from —— to (?) his "father" Victor. "Lo, these are the words which I heard from (?) the priest Jacob. My heart could not wait without telling thee (them) . . . . . He spoke as not even Epiphanius of Cyprus . . . . ."

368. (*C.* 8112) L. 8. *hboos.* Vo. 4 *tanta*-.

Letter from —— Patoure[1] to "the holy, pious and truly Christ-serving brethren," whom he greets from the least to the greatest. The latter part seems connected with **174.** Papas had brought a πλάξ[2] and [? in consequence] the writer had gone to the dwelling of Pesynthius . . . . . and had taken . . . "Lo, it is . . . all but a little. I have sent it you . . . . . Apa Ouanafre (Onofrius). And further, as to the raiment which ye told me ye had given to Kolosme,[3] lo, I spoke with him concerning it and he said to me, 'I have washed it[4] and sent it thee.' Lo, the little garment that was fastened to (?) the tunic, I have (sent it ?) thee. But the chief of all this is that I salute you until I meet you."

[1] The gap before it here is hard to fill. In **174** it is clearly a personal name; cf. fem. Ta ôre, ÄZ. xxxiv. 85. In RP. ii therefore read 'the monast. of Macarius, son of P.'
[2] In these texts always masc. except here, where therefore ? read *pe*-. Cf. Stern § 338
[3] Recurs BP. 1052.
[4] Recurs Miss iv. 805 (sic. not *somsn*, ib. 528) = Vit. Pahom. § 30 πεπλυμένον. The Arab. of this passage (Mus. Guim xvii. 559) uses غرض, mistaking Boh. *rahs* for *rahts* (ib. 64).

174. (*C.* 8183) P. 7 ? *ntati tiou.* 10 prob. *naf.* 12 ? *eti*-. 13 ? *aijoos.*

Letter from Patoure[1] to Elias; connected perhaps with **368.** "As thou didst send me forth to Pesynthius about the matter of[2] the garment, now behold, the man that can take[3] the garment has come and brought me the tremision of full weight by the ἀλέκτωρ measure,[4] saying thus: 'I will (?)[5] take the garment and the linen girdle bound round it and will give thee $5\frac{1}{2}$ baskets[6] of bronze money and thou shalt take surety of me

[1] Cf. **368.**
[2] V. **48.**
[3] Or read *etaffi*, 'who took.'
[4] Ζυγον varies with *ši* in these texts. This standard 'of the cock' is not found elsewhere. Does it refer to a standard so marked or to a place? That 'of the Castrum' occurs in Pap. Turin i (Atti xxiii) and BM. or. 4882, that 'of the Cast. Jême' ib. or. 4866 &c., 'of the Cast. Memnonium' Rev. ég i. 103, ÄZ. '84. 156, 'of the town' in Rec. vi. 66, 'of the monastery' in Grenfell. Pap ii. 141. Cf. also Journ. Philol. xxii. 273, that 'of Apollinopolis,' Grenfell Pap. ii. 137, 'of Hermopolis,' Wien. Denks. 37. 146 'of Arsinoe,' also **191**, Pap. Oxyrh. i. 235 'of Alexandria.'
[5] V. **122.**
[6] V. **48.**

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for other 40 hundred[7] till the 7th day of the feast.' I said to him, '40 hundred; what will (that) be at the rate of 9½ baskets to the tremision?' I (?) said again, 'Except for 40 hundred I will not agree to the affair.' If thou wouldest take surety of him for 40 hundred, I will do so; if thou wouldest not take surety, I will give him (back) his tremision."

[7] The unit seems to be 100 bronze [coins]. Cf. **177**, **180**, **186**, **456**, also ÄZ. '78 15. In BP. 1067 *še* and *ši nkomnt* vary. Is it then simply 'so many measures (*ši*) of bronze coins'?

369. (*C.* 8151) L.

Letter, whether from or to Apa Victor, the hegumenus, is doubtful. A service (ὑπουργία) is asked, but the rest is obscure.

370. (*C.* 8157) L. ? Hand of **227** &c. 7 ? *toue.* 12 or *kouaše.* Vo. 2 ? *ntaje, tauof.* 9 *sôχe.* 10 ? *epef-.* 13 end *Hê-* or *Hi-.*

Letter from the "humble" Elias (?)[1] to his ["son"] Apa Dios. Certain affairs[2] of Mena, son of Pakou (?), had been laid before the κύρος Theodore, who had handed them over[3] to the writer. Vo. 2 "Thou knowest that the words he spoke would make many books. Be so kind as to inform him (and) if thou know that he will be harder on us[4] than is just, be so good as to send word (lit. the answer) and I will renounce (ἀποτάσσειν) the . . . seed-corn. Be so kind, if thou know his intention, as to send [and tell?] me."

[1] V. **53** for this form of salutation, which prob. shows that the writer is of a certain ecclesiastical rank.

[2] *Harbata* seems a foreign word. This Mena occurs in **120**, where the 2d name is prob. *Pakouje.*

[3] Assuming *sit* = *set*. In Pist. Soph. 12 *sits* may be a reflexive from this root.

[4] Βαρεῖν recurs BP. 4905.

371. (*C.* 8171) P. 1 for *hitn-*, add *petnšêre.* 4 for *petnšine.* 5 ? *efšanei.* 6 ? *ntf*, ? *ehoun*, or *eratf.* 7 ? ευψαλλει. 10 λαος. 11 *tsto.* Vo. 4 or 5 illegible lines.

Letter from[1] Pesynthius his "son" to his "holy father," Hello. He has heard that the bishop is coming to visit H. When he comes, will H. be so kind as to send to him, P., for some vegetables, so that he may bring them and (thus) salute [the bishop]? 6 "I went to the hill of Apa (?) Pesynthius[2] and I heard them singing psalms and I said,[3] I will repeat it to thee, my holy father, Apa H. Be so good as to repeat it. It is this: The multitude &c. (Psalm lxvii. (lxviii.) 30, 31)."

[1] The writer is apt to leave words unfinished: *hi[tn]*, *pe[tn]*, *pn[pefšine]*, *mas[ ]*, *je[ere]*.

[2] 'The hill of Ape' (BM. pag. lxxix *V.* 60) is impossible because of the following *snte.* 'Hill' is therefore taken as = 'monastery,' as e.g. Rev. éts. grs. iii. 134, 137. For monasteries of Pesynthius v. **25**.

[3] All uncertain. Perhaps *aijoos jelai-*. But the request to H. (sic) to repeat it is in any case obscure.

372. (*C.* 8172) P. 11 ? *nan.*

Letter from Paul[1] to the priest, Apa Pesynthius. He greets several other priests by name and asks that enquiries may be made as to the dates and that they be entrusted to (?)[2] someone.

[1] John therefore in 13, 14 cannot be the writer.

[2] Reading διοικεῖ. But this is scarcely likely.

373. (*C.* 8185) P. 2 ? for *kousop.* 3 ? *efna-.* 5 ? *shai.* 6 ? for *mpei-.* 7 ? for *mntenoueh-hise.*

Letter without names, to a superior. "Tribunus wrote an ostracon again to thy paternity but has found till now no one by whom to send it. God knows, (when) I wrote this one, I did not allow him to know aught of it, because we (would) not trouble you a second time."[1]

[1] V. ÄZ. '85. 70 for this phrase. For the negative v. **360**.

374. (*C.* 8186) P. From Dêr el-Bahri.

Letter from Victor, his "son," to his "holy father" or "lord and father." He apologizes for not using papyrus.[1] He makes a request, ". . . . . till God ordain that I am (again) in health." He is sending certain objects and seems to speak of an epidemic illness. He asks the recipient's prayers.

[1] V. **97**.

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375. (*C.* 8194) P. 11 *tahon.* 14 ? *keesooue.* 15 ? *têrou o mmntre.*

Letter without names, to a superior. "Seeing thou has sent to us with hard words, God is our witness that we have not delayed a single day with deceitful intent; but were it not that illness[1] had come on us, we would not have been disobedient. But if the wolf seize a sheep, all the sheep also . . .[2] Now if God will, thou shalt find us . . . to-morrow . . . . ."

[1] V. **104**.
[2] 'Are witnesses' seems the most likely.

376. (*C.* 8202) P. 8 ? *eroi* or *eron.* 9 *anbôk.*

Letter from —— to his "dear father" John. "Seeing I have before now appealed to thee, when I was in company with (?) the jeweller,[1] saying, We have been robbed; we have been to the place of Apa David and to the place of Apa Phoebamon and taken the sacrament (?) . . . . . on the road as we came out (saying,) If there be need of clothes when thou comest to me and (if) thou inform me . . . . .'

[1] Καβιδάριοι used by Joh. Moschus (v. Ducange). The exact force of *moole* is uncertain; cf. **140** and **Ad. 64**.

377. (*C.* 8205) P. 5 ? for *tahok* [*ng*]*tahoi.* Between 5, 6, 7 traces of an earlier text.

Letter from David and Sina who "write to and greet" Michaias and ask him on its receipt, to meet them[1] next day before sunrise, on important business.

[1] The emendation is uncertain; in **75** a similar confusion (correct in **68**). Perhaps *tahoi* is imperat.; cf. BP. 673.

378. (*C.* 8207) P. 12 or *keloit, tafits.*

Letter from Jacob, the διοικητής, to his "lord and holy father" Apa Pesynthius, the anchorite. "Seeing that Jacob has come and accused me, be so kind when Presbyterus and John arrive, as to enquire wherein[1] I have acted ill (lit. violently) and I will make it good (lit. remove it). Further, if thou wouldest conciliate him, be so good as to send them away (?). Let him give me my . . . which . . . and I will take it away."

[1] Or *eĭôpe oun'ai-*; but the meaning remains obscure.

379. (*C.* 8232) P.

Letter from the "humble" Epiphanius to his "dear fathers," John, Enoch[1] and Apa Victor, whom he greets with his whole soul. "Thereafter I inform you that, by God's will and your holy prayers, lo, God hath sent me the healing of my eye. The doctor said, 'Wait[2] still these 2 days till it is well cleared (or cleansed[3]).' Pray therefore for me, that God may send me his mercy and I may go to my place; for I have suffered much. But as to the . . . , lo, I will send it you. Be so kind as to provide food for the . . ."[4] Pesynthius sends his greetings in a postscript.

[1] These two addressed together in an ostr., G. 111.
[2] Prob. for *smont*; so in **386**.
[3] In Z. 475 *takr* = *satf.*
[4] V. **340**.

380. (*C.* 8184) P. From Dêr el-Bahri.

Letter (?) regarding delivery of some bread on a certain date.[1] Oil is also mentioned.

[1] The text, apparently complete at the beginning, uses Perf. ii which is peculiar. It must either = Perf. i or = *fenta-*.

383. (*C.* 8300) L. For vo. v. Addenda. Hand of **227**. 10 *ouôšt m-*. Vo. 4 και γαρ.

Letter from the "humble" Elias to "the holy father," Apa Stephen, the priest. He apologizes for his delay in coming as he has been ill. But if God ordain and . . . . . , he "will come and worship the angel of the holy place." He requests S.'s prayers, "till I behold thy holy τόπος; for I swear to thee, thy remembrance is in my presence day and night (lit. by day from the night)."

384. (*D.* 2) P.

Letter without names, to a superior. "I inform thy charity (ἀγάπη) as to the σκεύη about which

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thou didst speak with the man. If he find thy charity at home (?) to-morrow, then send the answer by the boy I sent to thy angelic[1] (person), so that I may send the men to go to thee and salute thee."

[1] What word is this? Scarcely ἄγγελος.

385. (*S.* 1) P. From Medînet Habu. Published by Sayce, PSBA. '86, 188. 6—15 broken at ends. 8, 9 *héthót*. 9 *r-grôh*. 10 *tekn-*, *nèère*. 11 ? *hête-*. 13 or *je*.

Letter from Pesynthius, son of Jebiou, to his "dear, holy father" Kalakôs (Karakos). "For I quitted thee and thou saidst, Remain at Pmilis[1] till the . . . of Thoth. Now behold, I have taken thy instruction and remained. Now, God knows, I seek but find not bread for my children and they are in misery (?). Then, finding no work, I wished to take my children and wife and go north to Egypt.[2] Perhaps God will ordain a . . . while the place is in distress. For I have . . . . ."

[1] BM. pap. 40 'Pmilês in the nome of Koptos,' RAC. 86 'The hill of Pmile.'

[2] Kême is difficult to define. RAC. 56 'in the monast. or without, in K.' should refer to the valley generally; it can hardly = Cairo, for in the same text, ib. 55, Babylon is mentioned. In BM. pap. lxxviii K. is contrasted with 'the hill' (desert) and 'the field' (cultivation or pasture *sôšе*). Stern ÄZ. '85. 150 thinks K., in the Jeremias-papyri from Memphis, is Upper Eg., since it seems = Sa'îd in the parallel Arabic documents (cf. Amélin. Géogr. 224). But elsewhere, e.g. Mus. Guim. xvii. 1 (= Vit. Pachom. §1), it is contrasted with Thebais and = Lower Eg. The martyr Pegôsh (BM. Cat. no. 346) is taken from Pelusium, avoiding Panau (Banâ), lest he should be rescued 'ere they come to K.' He is brought to Babylon and thence to Antinoe. Here again K. seems = Up. Egypt. On the above evidence, Mr. Kenyon suggests that K. might be an intermediate district, like Middle Egypt.

386. (*F.* 1) P. 5 ? for *tôoun*.

Letter from Basil to his "holy, pious father," Apa Kyrikos. "I request thy kindness (lit. Do the kindness). Behold, I have . . .[1] my house, since I wished to arise and leave the village. So now I have sent to thee that thou shouldest instruct me; if thou wouldest I should depart, be so kind as to write to Elias that he receive me and that I may work under him and he provide for me. But if thou wouldest I should go to the place of Justus at Kôs[2] and remain with him, instruct me. In short (πλήν), wheresoever thou wouldest (I should) go, point it out and I will go thither. Whether thou wouldest I should go quickly or that I should wait[3] until the man be gone, write me the conclusion of the matter."

[1] Prob. 'sold,' but *taaf* cannot be read.

[2] = Apollinopolis Parva and doubtless a bishop's seat (v. RP. 11), notwithstanding the evidence of the corrupt episcopal lists (Amél. Géogr. 399). It occurs in RAC. 34, RP. 5, 18[2], 19.

[3] V. **379**.

387. (*E.* 38) L. Vo. effaced.

Letter (beginning only) from Leontius, son of Eupraxius, to Pheu.

388. (*P.* 24) P.

Letter (beginning only), apologising for not using papyrus (v. **97**). From a line drawn below 4, this would seem to be merely an exercise.

389. (*E.* 98) L. Hand D. Mostly illegible.

Letter (end only), addressed to "the God-fearing lord and father," Apa Victor, . . . and hegumenus [of (the τόπος of) S. Phoebammon].

394. (*A.* 1) L. From the Ramesseum. Vo. 8 *αγαθον*.

Letter from Franie[1] and Moses to their "good lord brother," Pesynthius and . . . and his wife. "My brother P., if God give thee a son, call his name Longinus. All ye saints, pray in charity for us, that the merciful God may direct us in all good toward what is right."

[1] As here ÄZ. '78. 12; cf. Frange ib. 13, Edinbg. Antiq. Mus. 914, **Ad. 63**, Efrange, Pap. Joad 2, Phrangas **396**. Φράγκος Francus seems very rare and is unlikely here. More prob. = Persian *Frânya* or *Framji* (Justi, Iran. Namenb. 103). Cf. Phranse, Franse, Assemani BO. iii, I. 479 = Bk. of Governors, ed. Budge, ii. 241.

395. (*A.* 2) P.

Letter. The writer sends 11 hoods (κούκλιον[1]) and a large hood and says his brother Lukas is gone to the nome of Koptos.

[1] *Koukle* in **466**, RP. 28 and Paris Scala 44. Cf. ? *kokel* (fem.) Journ. As. '87, 178; also ÄZ. '85. 41.

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396. (*C.* 8145) L. From Dêr el-Bahri. Vo. 5 corr. *epaeiðt*.

Letter from "his humble son," Phrangas to "the holy, good father," Apa Peter, the priest. Merely a request for news of Peter's health, "that when I remember thee, my heart may be filled with joy," and (vo.) greetings to Ezechiel, Abraham, Hamêr[1] and all the brethren.

[1] Cf. Hamêb (? = Hamêr) T. 9.

397. (*C.* 8198) P. 7 ? *πλην*.

Letter without names, to superiors.[1] "This humble and wretched sinner ventures to write to his lords and fathers, saying, My face is filled with shame that I (should) write at all to your paternity. However . . . . . with Daniel often I have ventured to write. There is not . . . for a deacon (?) such as I to write to great men.[2] If ye have . . . . ."

[1] Possibly of course only one person is addressed.
[2] May = the abbot; v. **119**.

277. (*E.* 141) L.

Letter, opening salutations only. Merely an exercise. Vo. has parts of similar phrases.

278. (*E.* 283) L. Hand of **279, 436.**

Ro. Letter, opening salutations only. They are those often used by a bishop; v. **53.** John xiv. 23 is quoted.

Vo. "Pray in charity for me, Peter the little, that God in charity have mercy on me." "Pray in charity for me, David."[1]

[1] Similar requests in graffiti, e.g. Lepsius D. vi. 102.

279. (*E.* 288) L. Hand of **278, 436.**

Letter, opening salutations only. Cf. **278.**

436. (*E.* 285) L. Hand of **278, 279.** 5 for *ηηιοχος*.

Ro. List of the Apostles. "Peter and Andrew and James and John were fishermen. Philip was the son of charioteers[1] and drove in the race (*ἀγών*) and was a man of Betsabe (= Bethsaida). Thomas, one of . . . . ."

Vo. 1. "Paul, the servant[2] of Jesus Christ, by the will of God." 2. "Pray in charity for me, Peter the little."[3]

[1] This tradition is in the list of Apostles, Cotelier, Patr. Apost. i. 275; cf. Lipsius, Apokr. Apost. i. 206.
[2] *Hal* occurs in MS. Crawford 36; also in Akhmimic, Rec. xi. 147 and Mid. Eg., Crum Copt. MSS. 46. (Romans i. 1 is not preserved in Sa'id.)
[3] Cf. **278.**

280. (*E.* 25) L.

Letter consisting merely of complimentary salutations. Probably an exercise. Cf. **278** &c.

398. (*C.* 8227) P.

Letter, opening phrases only,[1] and followed by scribbling; so prob. a mere exercise.

[1] Cf. **239, 379, 399.**

399. (*C.* 8308) L.

Letter, opening phrases only.

400. (*C.* 8109) L. On vo. of **12.**

Letter, opening phrases only. *Λαμπρώτατος* in these texts applies only to civil magistrates.[1]

[1] E.g. to a διοικητής RAC. 1, Rev. ég. v. 93, Grenfell Pap. i. 104, μειζότερος ÄZ. '84. 153, *lašane* RP. 5.

402. (*E.* 136) P. 4 end *mpn-* or *mn-*.[1]

Letter from —— to Apa Jacob (?), urgently begging for books, among them "Isaiah the exegete."[2]

[1] V. **360.**
[2] The epithet scarcely suits a writer of ascetic works, but there seems no alternative. It recurs as here Rec. xi. 135.

403. (*C.* 8129) L. Hand of **227** &c.

Letter from the "humble" Elias to "the (sic) dear brother" Anthony. "Seeing I wrote to thee

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about the two suits[1] of clothes, they have not . . .[2] me the solidus. The brother said to me, '. . .[3] a garment for me for one (? solidus) and . . . me the other in the measure of the rest.' So now make haste to send them, that I may receive the solidus and that anxiety be removed from me."

[1] V. **68**.

[2] Presumably the verb omitted, so too in vo. 1. *Nĕi* = *nĕu* transit. (cf. *bŏk*) 'send,' seems improbable. Or = *n nĕi* 'brought me,' but cf. *nai* in 8.

[3] ? Cf. *ouoj* 'perfect, complete' (adject.); so here either 'finish' or 'repair, renew.' Recurs **Ad. 57**.

Ad. 13. (*Sf.* 14) L. Hand D.

Letter from Mark[1] to Papnoute and Elizabeth. "Ye know that I wrote and forewarned you a second time saying, 'Ye are my brethren and I do not wish to hear anything ugly about you.' Now I have been told that ye are detaining (ἀνέχω) the girl who is with you. Unless it be . . .,[2] it is not right. If ye still do not teach the man's wife that she agree to obey him like every woman and to do his bidding,[3] know that I shall exclude you[4] so long as she continues to be in this disquieted state. Lo, I have written this once again to you."

[1] The contents recall RP. 18 b, but there the text is too fragmentary to be intelligible.

[2] *Sepsop* would fit here but is hard to translate.

[3] Lit. 'his work,' so ? 'attend to domestic duties.'

[4] V. **41**, **300**.

Ad. 19. (*Sf.* 5) P.

Letter without names. The writer asks that something (? part of a door) may be got for or sent him;[1] "for, God knows, from the hour when I arrived I have sought it till now. So now pray for me that, if God ordain, I may come and . . .[2] thee. Do the kindness to . . . 2 litres of . . .[3] before I depart."

[1] The polite formula used recurs in 8. *R-pseei ĝe* or *r-pseeiĝe*? I can explain neither.

[2] Can hardly = Boh. *ŏlj*. *Ôl ebol* 'cry out' seems impossible as transitive.

[3] Prob. = *sifi* 'pitch' rather than *seppi*, *sibt*, *sipi* (ÄZ. '85. 41) 'linen.'

401. (*C.* 8125) L. Vo. blank. 1 for *mpŝa*.

Letter, the end only. Presumably the text began upon another ostracon. ". . . everything; for I am not worthy to trouble thee.[1] But God will grant thee His blessing, for thou art one who learnest what is good."

[1] V. **373**.

271. (*E.* 211) P. 6 for *hise*. 13 *meeue*. 14 for *mpr-*.[1] 16 ? for *tŏoun*.

Letter without names, to a superior. "My lord and holy father, let thy pity reach me and pray the Lord for me, and He will grant me healing once more; for I have been in great pain. For I know that if thou beseech the Lord, he will not repel thy request (αἴτημα). For thou knowest that my heart doth cleave in all my thoughts to thine. Do not forget me, for I have not strength to rise."

[1] As in **Ad. 55**.

272. (*C.* 8153) L.

Letter without names. The writer, after a general greeting, asks the recipient's prayers.

273. (*E.* 144) P. 2 ? *ŝére*.

Letter from "this humble son" to his "holy fathers," saluting them and all theirs and asking their prayers against "the devil's snares and the plots of men."

274. (*OB.* 2) L. Hand A or D. Vo. scribbling. 5 prob. *Αντωνιος*.

Letter consisting of greetings from the "humble sinner" Moses to his "holy fathers," the προεστώς Elias, Apa Anthony and Chôlo.[1]

[1] BP. 5182 salutes 'my holy father Apa E., Apa A. and Hellô,' while **186** addresses 'my father A., my brother E. and Choulô.' In BP. Hello is spelt with χ. For Anthony (perhaps the bishop) v. **227**.

186. (*C.* 8159) L. Vo. 6 ? *ελαχιστος*. 7 ? *προσευχη*. 8 ? *mouh*. 16 *a* in *ka* doubtful.

Letter from —— to his "father"[1] Anthony, his "brother" Elias and Choulô.[2] He asks them to send him 20 hundred of bronze coin, that he may pay (?) Apa Colluthus for (?) the . . .[3] "For in truth I have given (paid) the other 5 baskets (λίκνα) to the men until I shall come and . . . . ." He is now sending a further sum, in λίτραι.

Vo. 5—7 are obscure.[4] Then follow salutations and a request for prayers, "for my sins do not allow me to go and salute you. If I make an arrangement . . .,[5] I will (?) come and enquire for[6] your health."

[1] For *ait* cf. **145, 463.**
[2] V. **274.**
[3] V. **348.**
[4] In 7, ? Nôhe (Noah), the writer's name.
[5] This verb is usually followed by *mn-*. The words here are unintelligible.
[6] Reading *kn* (*ġn*), as in *ġmplin-*, though I know of no other instance.

187. (*C.* 8230) P. 2 for *ntateu-*, ? *aiti.* 6 ? *hbêue.*

Letter without names and difficult to translate. "The year that they departed and that their daughter died, I put (?) 4 artabas of sesame[1] into my barns . . . I swear to thee by God Almighty that of all the things written down . . . my hands. And besides these, she sent me 2 solidi which I had earned with her while working with her; these she sent me. Now as for the man about whom I sent to thee saying that he had taken the . . . (ὑποβολή) of my legal-rights, be so kind as send to him, that he . . . . ."

[1] V. Index, also BP. 4907. Apparently a var. of *sim.* Cf. [illegible] &c.

176. (*E.* 68) P. 3 rather *tetn* (for *tetnmnteiôt*). 11 χολη possible.

Letter from —— to his "holy father" Apa ——. "According as[1] thou didst bid me regarding the . . ., be so good—for men do trouble me —as to send me the tremision quickly, before they have (?) taken[2] them and thou be wroth with me. Send it me by him that brings thee this ostracon."

[1] V. **342.**
[2] For this negative form v. **360.** Reading (ⲉ)ⲣⲟⲭⲗⲉⲓ instead seems further to obscure the sense.

177. (*E.* 72) P. 6 for *mei-*. 8 ? for *mpek-*. 10 end, ? *mos.*

Letter from Elias to Daniel. . . . He has sent (?) 600 of bronze coin[1] and he now asks for it back, as his father is responsible (for it). "I cannot find means to come. However do not allow him[2] to go north before (?) thou hast given it to him. Behold, I have paid thee (?) 600 of bronze coin and other 12 . . . have I sent thee."

[1] V. **174.**
[2] The pronoun is ambiguous.

178. (*E.* 120) L. Hand of **140.** 7 *tmete.* Vo. 2 end, ⲧ above *p*. 5 *nnek-*.

Letter without names, to a superior, addressed as "most pious, all-honourable father." "As for the matter of the solidus belonging to this (or the) deceased . . .,[1] regarding which thou has sent to me, let thy paternity know that it is true and certain. And I rejoice at (the thought of) thy paternity beyond all other men.[2] If God grant me means, I will be diligent and pay it thee and thank thy holiness. The most important thing is that I request thy holy prayers. Bless us and pray for us."

[1] 1 or 2 letters missing; so hardly a proper-name.
[2] Cf. **396.**

179. (*E.* 303) P. 14 or *ejôk*, ? *joou ouv hnou-*.

Letter from Samuel to Samuel, son of John of Tbêle.[1] The former had asked the latter, on his coming north, to . . . . .[2] and had said, 'Bring the solidus-worth of things (σκεύη).' He had however come north and had not . . . brought it (but) left it with Moses. "So now, send north to Moses, that he give it me, that I may conduct the affair till thou come north. He has indeed

[1] Recurs as Tbele in BP. 8641. What *para* is I do not know; scarcely part of the name.
[2] *Bahlêl* or *bahlê e* might be a place; cf. بهلول and باليل (though these may have Arab. etymol.), district of Girgeh. So perhaps 'Andrew, the husbandman from B.' *Oua* thus spelt in BP. 9419.

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not given it me on thy behalf (?). Send therefore (?) quickly, for there is need. If the matter is not set in order according to the agreement that I made with thee, send to me (?) again . . . . ."[3]

[3] If complete 18 may = *ἐκεμαρτυρος* or *κωμαριτης*, though neither is intelligib.e here.

180. (*C.* 8226) P.

Letter from David to Victor. "Be so kind as to send me 1400 of bronze coin, assigned (?)[1] to me, and I will give them to the camel-herd, ere (? lest) he be arrested (?) on account of them, so that he may deposit them in his house. And send the camel northward, that I may load (on him) the other 2 bundles[2] of . . . and thy father's 3 artabas of corn. For there is no camel with me (?) . . . . ." He says that Mechaias has not taken[3] the corn of him. The rest is obscure. 1—4 is a postscript, "And when thou givest him the money, write to me saying, I have sent the . . . hundreds (?)."

[1] ? Particip. of *tano* (v. **133**); cf. *hkaeit*, *jraeit*. But the usual meaning seems unsuitable.
[2] V. **114**.
[3] Guessed. I cannot account for *ma*.

181. (*C.* 8192) P. From Dêr el-Bahri. 6 for *etaitnnoouf*. 10 ? *tinataaf*.

Letter from Esdra, the husbandman, to Elisaius. He greets him and his household. When El. parted from him (?), he had said . . . . . Es. had said, "Send me the solidus by the man I have sent to thee." He now asks for it by the hand of the present messenger; "I will [repay it ?] thee with its interest."

182. (*C.* 8244) P.

Letter from John to Samuel. He requests him to send the bronze-money. "God knows, if thou send it not[1] and I find (lit. lay hands on) a man . . . . ."

[1] V. **360** for this negative.

183. (*E.* 300) P. 8 end ? *téutn* or *tenou*. 10 *τρεμησιον*.

Letter to a superior, "thy revered paternity." A *kop* of silver which the writer had deposited[1] with the recipient, is declared to be the latter's and the writer sends him 6 tremisia and . . . . ."

[1] Reading *-téutn*. Cf. T. 5, 'Seeing that I deposited a . . . of silver with thee for a solidus and cannot pay thee, so now thou art its owner.'

184. (*E.* 45) L. 4 ? for *ntto*.

Letter from a superior.[1] Some one had complained that the inheritance (?) of father George of the hill of Piôhe[2] had been attacked. He therefore requests the recipient to seek for witnesses (?).

[1] V. **53** for the formula.
[2] V. **36**.

185. (*E.* 13) L. Hand C. Vo. 3 corr. *take*.

Letter without names. Very obscure. "According as thou didst say that Paul had taken all the meadow of . . .,[1] so now he said to me, 'I am not taking beyond (?) the half[2] of the meadow.' And he said further to me, 'I arranged at law with thee as to the hired labourers whom I engaged and I paid[3] their wages.' He said also, 'I will never give anything from the . . .[4] solidus nor will I go to law with thee.' Now I find not means [? to . . .[5]]. Truly everything thou shalt say to me will I do for thee. And he said further, '. . . . . half the meadow which is thine.' Now I find not means but I desire to go there myself (?). And everything thou shalt say to me will I do for thee."

[1] Possibly a p'ace (? cf. *iakalo'i*), possibly a person.
[2] Lit. 'up to the half.'
[3] ? Imperf., 'I continued paying.'
[4] ? For *etnkoun*; but what is the meaning?
[5] Or = 'I know not what to do'; so too Vo. 2, 3.

189. (*C.* 8299) L. 4 end, prob. *na*. 6 prob. *ounigom*. 8 *harok*. 15, 16 *ρκληρος*. 16 end, ? *nnentei-*. 17 ? *jihap*.

Letter without names. "I tell thee, things are in a very shameful state. Thou dost harass

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thyself in the desert and here the creditor doth harass me.[1] The time is past when thou shouldst have paid. Thou didst ask for a year's grace and lo, a year and a half are past since thou didst go. Indeed I could send (?)[2] to thee a man to exact it of thee[3] but for the sake of God I do not (?) wish[4] to bring thee into difficulty. Behold, I have paid 2 years' interest on thy behalf and they press me for the solidus that I should pay it this month. But as for thee, I am astonished much that . . . . ., nor doth any man in this life[5] so (?). God knows, . . . come northward . . . what I have undertaken,[6] and I send to the town and fetch (some) of the clergy and magnates of those I know and get justice (?) in their presence."

[1] The contrast is obscure; θλίβειν may refer to efforts to pay off debt.
[2] Cf. **81**.
[3] So in BP. 9418.
[4] ? *Tigô poušie eneipaše* or *mpiouše*. Cf. instances of πειρασμός **104**.
[5] ? The monastic life, as often e.g. in Shenoute.
[6] Apparently a threat should the recipient not come and pay. Παράκλησις seems inevitable in 14 and might be something undertaken at another's request; cf. **198**.

190. (*F.* 3) L.

Letter from "this sinner" Ananias to ——, for whose prayers he asks. "Enoch has sent twice to-day and given me the bronze money in exchange for the solidus saying,[1] Give me . . .,[2] for I need them."

[1] Cf. *pejef* **198**.
[2] ? *Ti hme* 'Give me 40.'

191. (*E.* 289) L. 11 ? *jitou*. 2 *ntaitin-*.

Letter (?) from Patricius, son of Pansir, to ——. It relates to 6 solidi of the Alexandrian standard,[1] paid to Shêre[2] and Athanasius, of the monastery of Apa Moses,[3] and 2 jars of oil given to the recipient. P. seems to ask that the receipt (ἀσφάλεια) may be sent him.

[1] V. **174**.
[2] Unlikely; not found elsewhere.
[3] No such monastery occurs in Theban texts unless in **50**; so this is presumably that at Belyanâ (Abû Ṣâliḥ 81a, Maḳrizi no. 59), named after the saint whose acts are in Miss. iv. 680 ff. Thence we learn that he was contemporary with or somewhat later than the patriarch Theodosius (536–540) but apparently earlier than Abraham of Farshût, as the latter talks with 'the superior of the mon. of M.' (ib. 513). Whether this = 'M. the archimandrite,' Leyd. MSS. 341 (cf. 260), or the saint of the 22d Choiak, BM. Cat. no. 144, is doubtful.

193. (*E.* 160) L.

Letter (?) without names, relating to commercial transactions. 12 (suits?) of clothes, 17 (or 7) skins of parchment,[1] a sheep are mentioned.

[1] Or ? parchment books. V. Rosweyd, Vit. Patr. 1038.

194. (*E.* 42) L. Hand A.

Acknowledgment by the priest Papnoute of a ⅓ solidus which he owes to the clergy of Tamouhite[1] and will pay on the 1st of Pashons.[2]

[1] Must be a place, as there is not space for κληρονόμοι, 'the heirs of T.'
[2] For *euork* v. **81**.

Ad. 51. (*Sg.* 673) P. 7 ? *ĝo* for *kô*.

Letter from a superior to his "pious son," Ie——. It deals with money matters (a "half-tremision"), but is obscure. The name Psmou occurs.[1]

[1] Also in BP. 4993, RP. 15, 35. Var. of Ψmô, cf. RAC. 84, 85.

Ad. 58. (*S.*) P.? Text conjecturally emended from Sayce's published copy,[1] PSBA. '86. 190. 8 or *tanof*.

Letter from "the humble" —— to his "mother" ——. "When (ἐπειδή) thou hadst left me, they brought me the tremision saying, 'We gave it to the ζυγοστάτης[2] for the tax (δημόσιον)' and he said, It is worthless, adding, They have struck a new die[3] in Hermonthis . . . . ." Something is said about exchanging it (ἀλλάσσειν). In 10 another matter is dealt with. In 13 the "humble" Enoch asks that the recipient will request the κῦρος Patermouthius to send out (?)[4] the camel for the bread . . . . .

[1] The ostr. itself could not be found.
[2] For his functions in testing coinage v. Wilcken, Ostr. i. 369. 'The ζ. of the town,' Krall Corp. Rain. ii. 47.
[3] Lit. ? 'have sealed a new seal' or 'stamped a new stamp.' But could this be done in a provincial town? The writer may easily have been misinformed. Mr. G. F. Hill of the BM. suggests that the reference is to a standard weight ἐξάγιον (v. Daremberg-Saglio, s.v.) Is the word connected with hierogl. *dbt* (ÄZ. xxvii. 13, Brugsch, Aegyptol. 384)?
[4] V. **81**.

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Ad. 61. (*S.* 23) P. 10 ? for *snêu*.

Letter from Kalapesius to his "holy lord and father," Apa Kyrikos. "Since I sent to thee saying, I will never see his face more, lo, I have been to the house of the διοικητής and handed (ἀναδίδωμι) to him the solidus. Let him now send me its (?) price,[1] that I may hand it to the brethren (?); else I will take his children and deliver them to them."

[1] Reading *seuntes* to agree with *mmos*, something referred to in the beginning of the letter. There are several possible readings, each needing an alteration in the text.

Ad. 62. (*S.* 22) P. Clumsy script. 8 for *euntaf eroi*.

Letter to Presbyterus and all the brethren "Seeing I sent to thee through Azarias saying, Send me the solidus; indeed, God knows that I owe it him.[1] Thou didst say, I will bring[2] it south to thee, (but) thou hast not brought it. Now be so good as to pay it him, whether in clothes or in money (gold) . . . . ."

[1] V. **Ad. 38.**
[2] V. **122.**

292. (*C.* 8213) P. From Medinet Habu.

Letter from the brethren of S. Mary's (church) to those of the Catholic (church).[1] "Concerning Phôr[2] whom ye brought to us, we have considered his words as to the brother, that a . . . has been born to him.[3] We have fixed (?) the fine at . . . . . 39 . . . . . [He that shall ?] venture . . . . ."

[1] For the first church v. **36.** The other, at Jême, recurs (with or without ἐκκλησία) RAC. 48, 49, Ciasca Pap. 24, BM. pap. cv &c., and at Pisinai RAC. 34.
[2] Not found elsewhere. Cf. Pahôr BM. or. 4867 (? Apa Hôr).
[3] *Lout* is obscure and *mise* must have another meaning; else a fine seems hardly possible.

317. (*E.* 261) L. ? Hand A.

Letter from Victor,[1] the priest, to Chrysaphius. The subject is obscure.

[1] His salutation is one generally used by superiors; v. **53.**

Ad. 25. (*OA.* 1168 *A*) P. From Karnak.

Letter from the headmen and magnates of Tche to the κῦρις Phoebammon. "Be so good as to give judgment regarding this man (? the bearer) according to God's justice. Write us the result, that we may know what it is, that the Lord may bless thee." They ask forgiveness for not using papyrus.[1]

[1] V. **97.**

Ad. 27. (*OA.* 1168 *B*) P. From Karnak.

Letter from Kom[es] to his "dear father," Apa Jeremias. He begs him to have pity on some one in prison (αἰχμάλωτος); "for it is the season of work and I need him, as I have no one (else). And send me (news of) thy health by him and of the health of the servant, as to how he does (?),[1] that I may know (νοεῖν)."

[1] *Tef-* prob. subjunctive and *onjê* some verbal form (? *ouoj*). O read *tef(r)ou joou*, 'how he (it) is. Send, that I may know.'

Ad. 28. (*OA.* 574) L. Hand of **227** &c. 7 ? *etbe*.

Letter from "the sinner" Elias to the illustrious and honorable master (κῦρις) ——, doubtless a magistrate. "I beseech thy kindness on behalf of this poor man, for he is come to me in great distress of mind. Be so kind—I worship the footstool of thy feet—and settle his affair; for it is written," (Is. xxv. 3 and an obscure quotation).

Ad. 32. (*B.* 10946) L. Hand D.

Letter consisting of a prayer on the recipient's behalf,[1] that the God of the Apostles, Prophets, Martyrs and the righteous may establish and strengthen him and give peace in his days, like Hezekiah, and the blessing of Obededom &c.

[1] If a genuine letter, it may be addressed to a new ecclesiastical or civil superior.

Ad. 33. (*B.* 10947) L. Vo. *eletnêlêl*.

Letter from "the humble" Soua to "our dear and holy father" the priest, Victor. Merely

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complimentary wishes and enquiries till vo. 4: "As thou didst order, lo, I have sent thee by Ananias the book of the *μακαρισμοί*."[1]

[1] V. Suicer s. v. Could this book be the ψαλτήριον to which **248** refers. The names may, it seems, be synonyms.

Ad. 34. (*B* 10945) L.

Letter without names. "Lo, this man (the bearer) has gone south. Give him the heavy jar (*ἀγγεῖον*), for it is to be taken to the big man's house; and if thou desire to send him others besides, do so. There are donkeys[1] there; send [them]. And as regards what we said of the headman (?), behold, he is gone to the village . . . . ."

[1] Plur. thus in Is. xxx. 6.

Ad. 35. (*B.* 10951) P. From the Ramesseum. Greek minuscules.

Letter (?), the interest of which lies in its peculiar idiom. It shows Bohairic or Mid. Egypt. features (*rômi, jémi*) and renders *f* by *φ*,[1] *g̀* perhaps by *γ*. Perhaps Kôs is mentioned in 5 and Jême in 6.

[1] This is found in at least one Theban text, Pap. Nicholson (no. 347 in his 'Aegyptiaca'), which has *нмаφ*, *маrφ-*.

Ad. 38. (*B.* 10953) P. From Drah Abû 'l-Negga.

Letter from Kyrikos of Pankalêle to Thellô[1] and Isaac, her husband. "Seeing that I gave you the tremision (worth) of . . .[2] that ye should pay[3] me the gold tremision at the end of a week.[4] But ye have not paid it. So be so brotherly as to pay it to Pmai,[5] for I owe it him. And leave him not unpaid. Lo, I wish to pay him for (?) the things[6] that are here and I will write him the tremision (as a debt) and will pay it him. And as to (?)[7] the two *λίτρα* of . . . which the man owes thee, I will take them for thee.[8] But delay not to pay the tremision to Pmai."

[1] Cf. Phello, RP. 8.
[2] Apparently a material object. The word is unknown.
[3] V. **122** for *oua-*. The pronoun here and in 8 may indicate an Akhmîmic tendency.
[4] Lit. 'a Sunday.' Cf. **455**.
[5] Recurs ÄZ. '84. 159, BM. pap. lxxvi, &c.
[6] One would expect *ha-*.
[7] Cf. **43**, though no other instance has *p*.
[8] 'Buy of thee' should have *ntootk* (Lev. xxv. 15, Revel. iii. 18) or *ebol hitn-* (Gen. xxv. 10).

498. (*P.* 3) P. 3 after *r* a blot.

Letter without names, in a Mid. Egyptian dialect.[1] It relates to a small *κόλλαθον*[2] (of wine?) sent by the writer; also to a basket of bread and a jar of vinegar.

[1] The dialect is not purely ME., but *aha*, *hneu* and the initial *σὺν θεῷ*, very rare thus if not unknown in Sa'îd. letters, show the tendency.
[2] V. Crum, Copt. MSS. 81.

499. (*P.* 28) P.

Letter without names, in a Mid. Egyptian dialect. "Peace to thee! If Pousi[1] come to thee, give him 4 *oipes* of corn and the . . . of (or to) Isaac, son of Katharon."

[1] Recurs Rec. v. 69, vi. 64, &c.

507. (*P.* 19) P. Hand of **500**.

Letter from Thomas. Mid. Egyptian dialect. 1—4 seem to order that Victor is to do something.[1] 4—7 "If thou hast (already) given (? them) to him, do not give him (more); if thou hast not yet given (? them) to him, do so."

[1] *El* = *r* imperative or = *ere-*, 'Victor is doing.' *Then* might = *then* or *the n-*; but as *baumeu* is obscure, it is hard to say what this verb is.

508. (*P.* 26) P. Hand of **500**. 2 *Daûd* possible. 3 ? *pbti*.

Letter from Thomas. "If thou hast given (or paid) to the priest David, do not give him (more); if thou (?) hast not given him one before[1] and (? *καί*) the priest John . . . . ."

[1] The apodosis seems wanting.

Ad. 2. (*E*) L. Hand D. 8 ? *ngij*.

Letter from "the humble" David to his "brother" Peter.[1] The subject is obscure. D.

[1] The opening formula is that often used by the bishop; v. **53**.

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takes the opportunity of the present messenger to write. He asks P. to apply himself to[2] . . .'s affair. Vo. 4 he begs that P. will not repel some one from the τόπος nor delay to make an arrangement . . . . .

[2] I can find no analogous use of transit. *bšk*.

Ad. 46. (*Sg.* 677) L. Said to be from Dêr el-Bahri. Vo. 8 ? for *ounouhap nnau*.

Letter without names. "When first your fraternity wrote to us saying, Send me the loom,[1] I replied to you, 'I cannot do so; but if your fraternity consents to the agreements (σύμφωνον) which we have arranged with you, we are ready to act according to everything so arranged.' Then, behold, ye did again write to us according to your first folly (μανία), saying, 'Send me the loom.' Think not then, dear brother, that I am able to do anything of this sort. For I am in the house of the . . . as a servant, watching over his master's house and not neglecting it, lest it be . . . and plundered (συλᾶν) by thieves. Indeed I have there no authority to give orders about any other thing. And thou too, dear brother, unless thou put out of thy mind this evil thought, thou wilt have great loss (of esteem) before God and men. However, there is, as thou didst suggest (lit. ask αἰτεῖν) to us, a law(-court); at any time that thou desirest, we are ready. Come north then, to what place thou wilt, and they shall examine our affair. Anything presented to the different τόποι, which can, at what time they will, be removed, such will we gladly give you.[2] Farewell, brother . . . . ." I can make nothing of the final phrase.

[1] In Is. xxxviii. 12 *mat* = ἱστὸς, in Z. 375 = Miss. iv. 232 it must be 'loom.' In Rossi I. v. 42 doubtful. Is it = *nêt*, *net*?

[2] This seems to imply that the loom is not among things removeable.

Ad. 47. (*Sg.*) L. Prob. hand of **132.**

Letter from the "humble" Victor to the "God-loving priest," ——. He desires him carefully to . . .[1] whether Zacharias is to-day in the village. "If so,[2] send us the result accurately.[3] It is urgent, for I am in want. For, whether it be to-day or to-morrow,[4] I am ashamed when I see the indigence of . . . . .[5] At any rate (πλήν) send us the result carefully and (so) carry out my wish, as the completion (or result) of this tablet.[6] But at any rate[7] do not hinder (ἐμποδίζειν) the affair."

[1] 'Not *šine*; ? *cine*' (Spiegelberg). Or *sine* or *eire*?

[2] Assuming *eikl* = *ehe*. Cf. *ešjehe* BM. Cat. no. 230.

[3] 'The result of thy enquiries.'

[4] I.e. 'daily.'

[5] ? 'The church of the Apostles,' as in RAC. 51, 89, &c.

[6] Unintelligible to me.

[7] V. **203.**

Ad. 55. (*Sg.* 1178) P.

Letter. It announces that "the men are come south. Pay good attention to them and bring . . . and bread[1] and beg them that they eat. Do not . . .[2] their προσφοραί, for it shall . . ."

[1] V. **345.**

[2] Cf. **271.**

Ad. 56. (*Sg.* 1182) P. "Very illegible." 5, 6 ? *nak.* 10 ? προσεχε.

Letter from Paham to David, his brother. He sends him some . . .[1] of grapes. A camel, a vessel (?) of basket-work (σαργάνη), the words "tend" (προσέχειν) and "neglect" (καταφρονεῖν) recall **218** &c.; but the sense is obscure. A postscript refers to D.'s need of some oil.

[1] V. **213.**

Ad. 57. (*Sg.* 1323) P. From the Ramesseum.

Letter from the "humble" Elias to his "dear father," Apa Abel. "As I have heard thou hast a melting-pot (?)[1] which thou art bartering for a sack (?);[2] if thou art content with the sack, I will make it good (?) to thee,[3] likewise the rest of thy transactions (?). And if thou desire the money, send to me and I will send it thee when it (the money) is ready (?). Yet (πλήν) if thou desire the sack, I will make it good to thee to thy heart's content."[4]

[1] Cf. *ouathe*, **465.**

[2] Assuming *talis* = *θalis*. So the Scala (Kirch. 136) also with the meaning 'saddle-cloth.' Recurs as here in BP. 9445. A 'sack,' ? a fixed quantity of money or grain; v. **212.**

[3] Or 'repair, mend it'; cf. **403.**

[4] Cf. **228.**

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Ad. 63. (*S.* 27) L. From Karnak. Sayce's copy.

Letter from Frange to Isaac "and all his men," asking him to write his news by the bearer.[1] Vo. (? the same letter). "Concerning the matter of which I have often written thee, look to thyself, for the time (*καιρός*) is very evil."

[1] ? 'the answerer'; some form of *ἀντιλέγω*, the *j* possibly = ξ. Cf. **171**.

Ad. 67. (*P.* 45) P. From "R" (? Ramesseum).

Letter from the "humble" Moses to his "dear father" the priest, Apa Paham. 5 "My heart was very satisfied that, when I asked after thy health, they told me, by God's providence, thou wast well.[1] Still, God knows, I shall not cease to enquire for thy health. Sometimes I am told thou art in the east, then that thou art in the north. Perhaps (*τάχα*) thou hast not been able to . . . . .[2] and these dates and the other things. But be so good as to come south that we may meet thee; for we do long for (?) thee.[3] Please send me the communion-book[4] to see and I will return it thee quickly."

[1] Peyron's *togs* unlikely here. Cf. ? *tok*, *tčk*. For *sobte* v. **49**.
[2] One expects *ouôrk* 'send,' but a mark over *r* shows it to be complete.
[3] *jôt* thus BP. 1054 = ÄZ. '85. 72 (sic, not *jôk*). Meaning appears like *geet*.
[4] ? The Anaphora or, if *ša* here = Easter, something like the modern *Kitâb el-Bashah*.

83. (*F.* 2) L. 4 *αφωρισε ϣπρπρεσ*. 5 ? *etm* or *mpša*. 6 *τριμη*. 7 ? corr. *ntaf*.

[Should have been placed with the Ecclesiastical Documents above.]

Letter from Victor to the archpriest Patermoute. "I desire[1] that thou excommunicate (*ἀφορίζειν*) the priest Jeremias from doing (?) the service until he pay Papnoute his tremision . . . . . I indeed[2] have paid mine many days ago. Do not delay to take it to him. But besides this, I greet thy dear brotherhood."

[1] V. **511**.
[2] Besides the instances in F. Robinson, Copt. Apocr. Gosp. 203, of *mmon* in this sense, v. Pist. Soph. 24, 16, Miss i. 404, ib. iv. 5, Erman Kopt. Volkslitt. 6, 16, Rossi Papiri I. i. 73 and Nuov. Cod. 43.

59. (*E.* 113) L. Hand A. Ro. effaced.

[Should have been placed with the Legal Documents above.]

Address of a letter from "the humble" Abraham, presumably the bishop, to "the God-fearing Jacob and those with whom we (?) desire to go to law."

Ad. 20. (*Sf.* 1) P. 5 ? for *nneievaγε* or *mei-*. 8 end ? *ntotk*. 10 or *mmoou*.

[This should have stood beside **169**, **406** &c.]

Receipt in form of a letter from Paul, son of Lôch . . . (?),[1] to Moses, son of Elias. "I have received in full from thee the tax (*δημόσιον*) of the ploughed field that has been sown (?) for thee.[2] I will not sue thee for any further tax on its account, nor (shall) any other representing me (*πρόσωπον*); for I have been paid in full by thee. And thou also . . . . ."

[1] Abbreviated but very improbable thus.
[2] Or 'as thou wast informed.'

Ad. 6. (*E*) L. V. the facsimile, p. 85 (lithogr.).

The beginning of a Greek letter (?). Its interest lies in the script which has a curious resemblance to the initial lines in 11th and 12th cent. pontifical and imperial charters.[1]

[1] E.g. Sickel, Mon. graph. i. 17, v. 2, vi. 2, vii. 3 or Pflugk Hartung, Spec. chart. pontif.

MISCELLANEOUS.

487. (*E.* 151) L. 2 ? for *χοικον*.

Medical recipes.[1] The 1st ends at 3, ". . . he shall have relief." The 2d contains "dark . . .; water of . . ., . . . fennel[2] and honey without bread (?) . . . upon them, they shall cease (i.e. be healed)." The 3d contains "dog's . . ., leaves of . . ." On vo. the use of the name Jesus is recommended in an unintelligible context.

[1] Medical texts on ostraca: BGU. (Kopt.) nos. 27, 28 (v. ÄZ. '78. 20).
[2] Tattam s.v.

488. (*E.* 140) L.

Letters; *a* written in the usual cryptogram,[1]

[1] V. Gardthausen, Paläogr. 235, ÄZ. xxxiii. 132 &c.

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ϵ in one wherein the letters stand alternately for those alphabetically next before and after them. The transcriptions are given as *b* and *d*.

489. (*E.* 221) P.
Words written in a cryptogram.

490. (*E.* 254) P.
Two palindrome charms, the first imperfect.[1]

[1] V. Krall, Mitth. Rain. v. 120; Heim, Incant. græcobarb. 530; Rec. xx. 176, and for the Latin origin of the 2d charm, Haverfield in J. Anthrop. Inst. xxix. 306.

491. (*E.* 137) L. 2 end, a word. 4 *nnapa* (sic). 5 beg. *hn*, ? *ntafsine*.

Epitaph, presumably copied from or to be copied on to a tombstone. It begins "God, my God," and commemorates "Niharau, son of . . ., of the holy τόπος of Apa Stephen,[1] in the town of Ape, who passed away on the 14th (or 16th) of Epiphi of the year . . ."

[1] The sing. verb forbids 'and Apa S.' A church of Apa S. occurs in BP. 89 and (? or monastery) in T. 6. The τόπος bequeathed to Stephen in RAC. no. 3 is in Jême and the text prob. later than this.

492. (C. 8240) P. Large, epigraphic script.
Epitaph of Chaeremon, monk of Tsê,[1] who died on the 23d Tybi, 7th Indiction. It is called στήλη[2]; cf. **491.**

[1] Prob. a place in the nome of Coptos (BM. or. 4885). Another is in that of Pemje (Amél. Géogr. 530; cf. prob. also ib. 586.)
[2] Formula similar to the frequent στήλη τοῦ *N.N.* ἐβίωσεν ἐτῶν *x*. I know no other example in Coptic.

493. (*E.* 202) L.
Cruciform monogram in the style usual on Byzantine seals. I cannot decipher it.

28. (*C.* 8265) P. Large uncials.
"Jonas. Pray for me in charity, every one that shall read this writing." Cf. **278.**

494. (*D.* 4) P. Large uncials.
"The peace of God and His blessing shall be in this place for ever and ever. Amen. Enter, Lord. Blessed . . . . ."[1]

[1] Edinburgh Antiq. Mus. no. 914 is an ostr. invoking Christ's blessing and protection for men and beasts in the monastery. BP. 747 invokes peace for 'this place.'

495. (*C.* 8254) P. Side of a jar. From Kôm Ombo.
Unintelligible inscription, probably referring to the contents of the jar.[1]

[1] The words recall the 'water of dates' referred to in Shenoute's rules (Miss. iv. 257).

496. (*P.* 29) P. Neck of a jar.
Inscription probably referring to the contents of the jar. The 2d word[1] recurs in **504.**

[1] Cf. ? *teltel*, *teltil* 'drop.'

HOMER.

523. (*D.* 14) P. V. p. 84 (lithogr.), facsimile of ro. 12—14.
Iliad A. 69—82 on ro. and 89—95 on vo. It is, with the next number, the only instance, I believe, of Homeric texts written upon ostraca. They are included here as having been found together with the Coptic ostraca at Dendera.

524. (*D.* 13) P.
(i) Iliad A. 96—103 on ro., 104—114 on vo.; (ii) ib. 115 on ro., 122—124 on vo. The letters ϵ and ꞓ appear to mark the 5th and 6th sections.

525. (*D.* 15) P.
Lists of Greek names, many of which may be found in Homer. The 2d list begins at 16 and apparently a 3d at 22.

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9	"	39	10
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11	"	41	11
12	6	42	19
13	"	43	20
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158	"	204	58
159	31	205	57
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162	"	208	58
163	"	209	"
164	"	210	59
165	"	211	"
166	33	212	"
167	34	213	"
168	"	214	"
169	"	215	27
170	57	216	59
171	"	217	27
172	34	218	31
173	26	219	32
174	70	220	"
175	26	221	"
176	76	222	"
177	"	223	31
178	"	224	59
179	"	225	"
180	77	226	"
181	"	227	60
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459	,,	505	,,
460	43	506	,,
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463	,,	509	46
464	,,	510	,,
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466	,,	512	1
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II

TEXTS

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1. ⲁⲩⲱ ⲥⲁⲙⲟⲩⲏⲗ : ⲁϥⲓ
ⲣⲉ ⲛϩⲱⲃ ⲛⲓⲙ : ⲛⲧⲁ
ⲡϫⲟⲉⲓⲥ ϫⲟⲟⲥ ⲛⲁϥ
ⲁϥⲉⲓ ⲇⲉ ⲉϩⲣⲁⲓ ⲉⲉⲡ
ϩⲣⲉⲙ : ⲁⲛⲉⲡⲣⲉ.
[ⲛ]ⲧⲡⲟⲗⲓⲥ ⲉⲓⲱⲣⲙ ⲛ
ⲉⲣⲟⲩⲛ̣ⲱ ⲉⲣⲟϥ ⲁⲩⲱ
ⲡⲉϫⲁⲩ : ϫⲉⲧⲓⲣⲏ
ⲛⲏ : ⲧⲉⲧⲉⲕϩⲓⲏ ⲛⲓⲉ
ϩⲟⲩⲛ ⲡⲉⲧⲛ.
//ⲉ ⲉⲧⲛⲏⲩ
//.ⲉ
//?

v. ϫⲉⲧⲓⲣⲏⲛⲏ//
ⲧⲁϥⲉⲓ ⲉⲉⲣⲑⲏⲥⲓⲁ
ⲙⲡϫⲟⲉⲓⲥ ⲧⲃⲃⲟ
ⲧⲏⲩⲧⲛ ⲛⲧⲁⲉⲓ :
ⲛⲧⲉⲧⲛⲉⲩⲫⲣⲁ
ⲛⲉ ⲛⲙⲙⲁⲓ...
ⲙⲡⲱⲟⲩ :
ⲁⲩⲱ ⲁϥⲧⲃ
ⲃⲟ ⲛⲓⲉⲥⲥⲁⲓ
ⲙⲛⲛⲉϥ :
ϣⲉ : ⲁϥ
ⲧⲁϩⲙ
?

2. ⳨ ⲣⲟⲩϩⲉ ⲇⲉ ⲛⲧⲉⲣⲉϥϣⲱⲡⲉ ⲁϥⲉⲓ ⲙⲛⲡ
[ⲙⲛⲧⲥ]ⲛⲟⲩⲟⲩⲥ ⲁⲩⲱ ⲉⲩ[ⲛⲏ]ϫ ⲉⲩⲟⲩⲱⲙ
ⲡⲉϫⲉ ⲓ̅ⲥ̅ ⲛⲁⲩ ϩⲁⲙⲏⲛ ϯϫⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ ϫⲉⲟ̣
[ⲩⲛ]ⲟⲩⲁ ⲉⲉⲃ[ⲟⲗ] ⲛ̣ϩⲏⲧⲧⲏⲩⲧⲛ
ⲛ̣ⲙⲙⲁⲓ ⲛⲁⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙⲙⲟⲓ
ⲧⲟⲧⲉ ⲁϥⲃⲱⲕ ⲛϭⲓⲟⲩⲁ ⲙⲡⲙⲛⲧⲥⲛⲟⲩⲟⲩⲥ

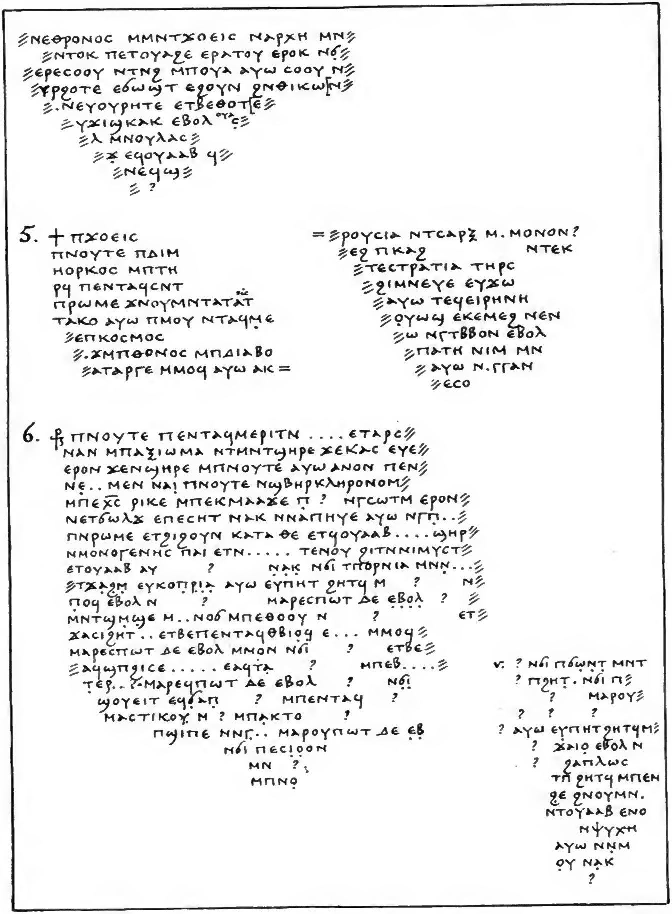
v. ? ϣⲱⲡⲉ ⲛⲉϥⲛⲏϫ ⲙⲛ
? ⲟⲩⲥ ⲙⲙⲁⲑⲏⲧⲏⲥ
? ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉϩⲁⲙⲏⲛ
? ⲛⲏⲧⲛ ϫⲉⲟⲩⲛⲟⲩⲁ
ⲉⲃⲟⲗ ⲛϩⲏⲧⲧⲏⲩⲧⲛ

3. //. ⲉⲣⲉⲟⲩⲛⲟϭ ϫⲉ ⲛⲟⲩⲟ
ⲉⲓϣ ⲟⲩⲉⲓⲛⲉ ⲁⲛⲣϩⲃⲁ ϩⲛⲡⲉ
//ϭⲏⲣ ⲉⲧⲃⲉϫⲉⲁⲧⲕⲉⲛⲏⲥⲧⲓ//
//ⲉⲓⲛⲉ ⲡⲁⲩⲗⲟⲥ ⲇⲉ ⲁϥϫⲓ
//ⲉⲩⲉ ⲛⲁⲩ ⲉϥϫⲱ ⲙ[ⲙⲟⲥ] ϫⲉ
//ⲙⲉ ϯⲛⲁⲩ ϫⲉ ⲉⲣ̣//
//ⲣⲛⲁϣⲱⲡⲉ ϩⲛⲟⲩ//
ⲙⲛⲟⲩⲛⲟϭ ⲛ//
ϩⲙⲡϫⲟⲉⲓⲥ//
?

v. //ⲁⲡⲉ..ⲣϩⲙ//
//ⲛⲁⲩⲕⲗⲏⲣⲟⲥ ⲉϫ//ⲉⲛ
//ⲧⲉⲣⲉⲡⲁⲩⲗⲟⲥ ϫⲱ ⲙ//
//ⲟⲩ +

4. // ? ? ⲕ ⲛⲁⲛ ⲡϫⲟⲉⲓⲥ.//
//ⲉ ⲛⲉⲧ..ⲥⲉ ? ϥⲧⲣⲉⲩϣⲱⲡⲉ ⲧⲏ.//
//ⲩϣⲱⲧ ⲛⲁϥ ⲡⲉⲧ ? ⲧⲙⲉ ⲉϥϣⲟⲟⲡ//
//ⲩⲱ ⲡⲕⲁϩ ⲛ ? ⲛⲣⲉ ⲉⲛⲉⲛⲥⲱⲟ//
//ⲡⲉⲛⲧⲁϥϯⲥⲁ ⲉⲧ ? ⲣⲱⲙⲉ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ//
//ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲛϫⲟⲉⲓⲥ [ⲡ]ϣⲟⲣⲡ ⲙⲙⲓⲥⲉ ⲛⲥⲱⲛⲧ//
//ⲡⲉⲛⲧⲁϥⲁⲁⲛ ⲛⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲛⲛⲁⲓ ⲥ.ⲛ//
//ⲡⲁⲧⲧⲁⲕⲟ ⲡⲁⲧϭⲛⲣⲁⲧϥ ⲡⲁⲧϩⲉⲧϩⲱⲧϥ ⲡ//
//ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ϫⲉⲁⲕⲧⲣⲉⲛⲥⲛ ⲟⲩⲱ//
//ⲡⲁⲓ ⲉⲛⲧⲁϥⲉⲓ ⲉⲡⲕⲁϩ ⲉⲥⲱⲧⲙ̣ ⲡ//

2.



7. ≋ⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲡ≋
≋ⲡⲉⲧⲉⲣⲉⲧⲡⲉ ⲙⲡⲕⲁϩ≋
≋ⲙⲡⲕⲁϩ ⲡⲉⲛⲧⲁϥⲕ≋
≋ⲧⲧⲱϩⲙ ⲛⲟⲩⲟⲛ ⲛⲓ≋
≋ⲉⲓⲛⲉ ⲙⲛⲧⲉϥϩⲓⲕ≋
≋ⲡⲉⲧϣⲟⲟⲡ ⲛⲓ≋
≋ⲉⲡⲉϥ≋

8.
⳨≋ⲁⲛⲁⲩ ϫⲉⲛⲧⲉⲣⲉⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲡⲛ
ⲟⲩⲧⲉ ⲇⲁⲩⲉⲓⲇ ⲁⲥⲫⲁⲗⲙⲁ ⲛⲟⲩⲕⲟⲩⲓ ⲛ.ϩ.
ⲉⲩⲙⲟⲩⲧⲉ ⲣⲱ ⲉⲣⲟϥ ϫⲉⲡⲉⲓⲱⲧ ⲙⲡⲉⲭ̅ⲥ̅ ⲡ
.ⲟ ⲉⲧⲁⲕⲉ ⲥⲁϣϥ ⲛⲧⲃⲁ ⲛⲣⲱⲙⲉ ϩⲙⲡⲁ..
ⲛⲟⲩϩⲟⲟⲩ ⲛⲟⲩⲱⲧ ⲁⲛⲁⲩ ⲇⲉ ⲟⲛ ϫⲉⲛⲧⲉⲣⲉ
ⲡⲉⲛⲧⲉⲕⲟⲛⲧⲁⲣⲭⲟⲥ ⲥⲛⲁⲩ ⲛⲉϫϣⲁϫⲉ ⲉϩⲟ
..ϩⲉ ⲛϩⲏⲗⲓⲁⲥ ⲁⲡⲛⲟⲩⲧⲉ ⲙⲟⲟⲩⲧⲟⲩ ⲙⲛ
ⲟⲩⲕⲉϣⲉ ⲛⲣⲱⲙⲉ ⲙⲡϥϯ..ⲟ ⲉⲡⲉⲓϣⲉ ⲛⲣⲱ[ⲙⲉ]
[ⲉ]ⲧⲃⲉⲡⲉⲓⲥⲛⲁⲩ ⲛⲧⲁⲩⲣⲛⲟⲃⲉ ⲁⲛⲁⲩ ϫⲉⲁⲡⲛ
[ⲟ]ⲩⲧⲉ ⲡⲁⲧⲁⲥⲥⲉ ⲛϣⲣⲡⲙⲙⲓⲥⲉ ⲛⲓⲙ ⲛⲧⲉⲕⲏ
ⲙⲉ ⲁϥⲛⲉϫⲡⲉⲩⲥⲉⲉⲡⲉ ⲛⲙⲧⲱ ϩⲛⲑⲁⲗⲁⲥⲥⲁ
ⲉⲧⲃⲉⲫⲁⲣⲁⲱ ϫⲉⲁϥϯⲟⲩⲃⲉ ⲙⲱⲩⲥⲏⲥ
ⲉⲧⲃⲉⲡⲁⲓ ⲱ ⲛⲁϣⲏⲣⲉ ⲙⲡϫⲟⲉⲓⲥ ⲛⲁϯⲥⲟ ⲁⲛ
ϩⲙⲡⲉϩⲟⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲉⲩⲇⲓⲕⲁⲓⲟⲥ ⲙⲛ
ⲟⲩⲁⲥⲉⲃⲏⲥ ⲁⲩⲱ ⲙⲛⲛⲥⲁⲛⲁⲓ ?
ⲟⲩ ⲙⲡ̅ⲛ̅ⲁ̅ ⲓⲥⲑⲁⲛⲉ ⲟⲩⲇⲉ ⲙ ?
ⲟⲛⲛⲏⲫⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲛⲟⲩ
ⲧⲉ ⲡⲁⲅⲁⲑⲟⲥ ⲉⲧⲥⲙ
ⲁⲙⲁⲁⲧ

9. ≋ⲡ]ⲁⲗⲓⲛ ⲟⲛ ϩⲁⲣⲉϩ ⲉⲣⲱⲧⲛ ⲉⲩⲣⲱⲙⲉ≋
[ⲥ]ⲛⲁⲩ ⲁⲩⲱ ⲛϩⲟ ⲥⲛⲁⲩ ⲡⲁⲓ ⲙⲉⲛ ⲉϥϩ≋
ϩⲁϩⲧⲏⲕ ⲉϥϣⲁϫⲉ ⲛⲙⲙⲁⲕ ϩⲱⲥ ⲉϥⲙⲉ ⲙⲙⲟⲕ
ϣⲁⲛⲧϥϩⲉⲧϩⲱⲧⲕ ⲙⲛⲛⲉⲕⲙⲉⲩⲉ ⲧⲏⲣⲟⲩ ⲛⲧ[ⲟⲕ]
ⲙⲉⲛ ⲉⲕϣⲁϫⲉ ⲛⲙⲙⲁϥ ϩⲛⲟⲩⲙⲛⲧϩⲁⲡⲗⲟⲩⲥ ⲛ≋
ϩⲱϥ ⲉϥⲙⲉϩ ⲛⲕⲁⲕⲓⲁ ϩⲓⲙⲟⲕⲙⲉⲕ ⲉϥϩⲁⲟⲩ ⲉϫⲱ ⲙⲡⲉⲕ
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲡⲉⲕϫⲁϫⲉ ⲡⲁⲓ ⲉϣⲁϥϫⲟⲟϥ ϫⲉⲉⲓ ⲙⲙⲟⲕ
ⲙⲛⲛⲥⲱⲥ ⲉϥϣⲁⲛⲃⲱⲕ ϩⲁϩⲧⲙⲡⲁⲓ ϫⲉϯϣⲛϩⲧⲏⲓ ϩⲁⲣ
[ⲟ]ⲕ ϫⲉⲉⲕⲕⲱ ⲛⲣⲱⲕ ⲛϯϩⲉ ⲧⲏⲣⲥ ⲉⲡⲓϫⲁϫⲉ ⲉϥⲉⲓⲣⲉ ⲛ
ⲛⲁⲓ ⲛⲁⲕ ⲙⲛⲛⲥⲱⲥ ϥⲓⲡⲉⲕϣⲁϫⲉ ⲙⲡⲁⲓ ⲛϥⲉⲓⲛⲉ ⲛⲁⲕ
ⲙⲡⲁⲡⲏ ϣⲁⲛⲧϥⲉⲓⲣⲉ ⲛϩⲉⲛⲡⲱⲣϫ ⲙⲛϩⲉⲛⲙⲓϣⲉ
ⲁⲩⲱ ϩⲙⲡⲧⲣⲉϥϣⲁϫⲉ ⲛⲙⲙⲁⲕ ϣⲁϥⲧⲁⲣⲕⲟⲕ ϫⲉⲙⲡⲣϫⲱ
[ⲙⲡⲉⲛⲧⲁⲓ]ϫⲟⲟϥ ⲛⲁⲕ ⲛⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲉϥⲥⲟⲟⲩⲛ ϫⲉⲟⲩ
? ϥⲙⲓϣⲉⲡⲉ ⲉϥϫⲓⲕⲣⲟϥ ⲙⲙⲟⲕ ⲉⲧⲃⲉⲡⲁⲓ ⲣⲱⲙⲉ
ⲛⲓⲙ ⲉϥⲟ ⲛ...... ϥⲟ ⲛϣⲙⲙⲟ ⲉⲡⲓⲱⲧ ⲙⲛⲡϣⲏⲣ[ⲉ]
ⲙⲛⲡⲉⲡ̅ⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ ϣⲁⲛⲧϥⲙⲉⲧⲁⲛⲟⲓ ⲁⲩⲱ ⲉⲣⲉ
ⲡⲗⲁⲟⲥ ⲧ[ⲏⲣϥ] ϫⲟⲟϥ ϫⲉⲉϥⲉϣⲱⲡⲉ·

10. ⳨ ⲧⲁ ? ⲙⲡⲉⲓⲁⲧⲓⲕⲟⲥ ?
ⲁⲗⲏⲑⲱⲥ ⲟⲩϣⲓⲡⲉ ⲛⲁⲓ ⲉϫⲟⲟϥ ϫⲉⲙⲟⲛⲟⲭ/
ϩⲓⲇⲓⲁⲕ ⲛⲟⲩⲣⲱⲙⲉ ⲉⲧϩⲁⲩ ⲧⲛⲛⲏ.ϭⲓϫ ⲉϫⲛϣⲓⲛⲉ
ⲛⲣⲱⲙⲉ ⲉⲧⲉⲙⲛⲗⲁⲁⲩ ⲛⲁ..ⲉⲃⲁⲗⲟⲥ ⲙⲙⲟⲩ ⲁⲛ
ⲑⲱⲥ ⲁⲕⲕⲱⲛⲥⲟⲩ ⲛⲛⲉⲩⲁⲅⲅⲉ.. ⲙⲛⲛⲉⲩⲉⲛ
≋ⲧⲟⲗⲙⲉⲥⲡϩⲟⲩⲛⲧ.. ϫⲉⲉⲣϣⲁⲛⲡⲉⲕ ?
≋ⲏ ⲧⲉⲕϭⲓϫ ⲏ ⲧⲉⲕⲟⲩⲣⲏⲧⲉ ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ
ⲙⲙⲟⲕ ⲡⲁⲣⲕϥ ⲏ ⲛⲅ ? ⲡⲛⲟⲩⲧ[ⲉ
? ? ?

11. ⳨ ϩⲙⲡⲣⲁⲛ ⲙⲡⲉⲓⲱⲧ ⲙⲛⲡϣⲏⲣⲉ
ⲙⲛⲡⲉⲡⲛ̄ⲁ ⲉⲧⲟⲩⲁⲁⲃ ? ϫⲉ
ⲟⲩⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲡⲉ ? ⲣ
ⲡⲙⲉⲉⲩⲉ ⲛⲏⲧⲛ ? [ⲉ]
ⲧⲃⲉⲡⲉⲓⲥⲛⲁⲩ ⲛ ? .
ϫⲉⲡⲉⲟⲩⲟⲉⲓϣ ⲡⲉ ?
ⲏⲗⲡⲉ ⲙⲛⲧ̣ ? ⲁ ? [ⲁⲅⲁ]
ⲡ̣ⲏ ⲉϩⲟⲩⲛ ⲉⲛⲉⲧⲛⲉⲣⲏⲩ ?
ϫ̇ⲉϯϣⲗⲏⲗ ϯⲛⲏⲥⲧⲉⲩⲉ ?
ϩⲉⲛⲛⲟϭ ⲛⲁⲥⲕⲏⲥⲓⲥ ?
ϩⲓⲧⲟⲩⲱⲕ ? · ?
ⲡⲧⲉⲗⲱⲛⲏ[ⲥ ?
ⲗⲏⲗ ⲛⲧⲟⲟⲧⲕ̣ ?
ϩⲣⲁⲓ ⲉⲧⲡⲉ ?
? ϫⲱ ⲙⲙ[ⲟⲥ ?
?

v. ϯϫⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ ϫⲉⲁⲡⲁⲓ ⲉⲓ ⲉⲡⲉ
ⲥⲏⲧ ⲉⲡⲉϥⲏⲓ ⲉϥⲧⲙⲁⲉⲓⲏⲩ ⲉϩⲟⲩⲉⲡⲏ̣ⲓ
ϫⲉⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧϫⲓⲥⲉ ⲙⲙⲟϥ ⲥⲉⲛⲁ
[ⲑⲃⲃⲓⲟϥ
[ⲁ]ⲩⲱ ⲡⲉⲧⲑⲃⲃⲓⲟ ⲙⲙⲟϥ ⲥⲉⲛⲁϫⲓⲥⲧϥ
[ⲁⲩⲱ ⲟⲛ
ϫⲉϥ̣ⲥⲏϩ ϫⲉⲓ̅ⲥ̅ ⲇⲉ ⲙⲡϥϯⲥⲟ ⲉⲃⲱⲕ
[ⲉⲣⲁⲧⲟⲩ ⲛ
≋ⲁ̣ϩⲉⲧ ϩⲙⲡⲉⲣⲡⲉ ⲉϥϫⲓⲥⲃⲱ ϫⲉⲡ-
[ϫⲱⲕ ⲛⲛⲁⲓ
ⲧⲏⲣⲟⲩ ⲡⲉ ⲡⲉⲑⲃⲃⲓⲟ.

12. ⲙⲉⲓⲛⲉ ⲉⲧⲉⲥⲃⲱ ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲉⲓⲣⲉ ⲛⲏⲧⲛ ϩⲱⲥ ϣⲏⲣⲉ
ⲛⲓⲙ ⲅⲁⲣ ⲛϣⲏⲣⲉ ⲡⲉⲧⲉⲙⲁⲣⲉⲡⲉϥⲉⲓⲱⲧ ⲡⲁ̣ ?
ⲙⲉϣⲁⲕ ⲛ̣ⲧⲉ̣ⲛⲉ̣ⲓⲕⲟⲩⲓ ⲧⲉⲛⲟⲩ ⲛϩⲓⲥⲉ ⲧⲣⲉⲡⲛⲟⲩⲧⲉ ...ⲃ.ⲟ.ⲉ̣ⲛ ?
ⲡⲁⲣⲁⲡⲧⲱⲙⲁ ⲧⲏⲣⲟⲩ ⲛϥⲣⲟⲩⲛⲁ ϩⲱⲱ̣ⲛ̣ ⲙⲛⲧⲉⲛⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ [ⲙⲯⲩⲭⲏ]
ⲉϩⲁⲣⲉϩ ⲉⲛⲉϥⲕⲁⲛⲱⲛ ⲧⲏⲣⲟⲩ ⲛⲧⲁϥⲕⲁⲁⲩ ⲉϩⲣⲁⲓ ⲛⲁⲛ ⲉⲧⲙⲡⲁⲣⲁⲃⲁ ?
ϩⲁⲉ ⲛⲛϥϣⲉ ϫⲉⲕⲁⲥ ⲉϥⲛⲁϣⲟⲩϣⲟⲩ ⲉϫⲱⲛ ⲙⲛⲁϩⲣⲙ ⲡⲛⲟ̣ⲩⲧ̣ⲉ ⲛϥϫⲟⲟ ?
ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲛⲟⲕ ⲙⲛⲛϣⲏⲣⲉ ⲛⲧⲁⲕⲧⲁⲁⲩ ⲛⲁⲓ ? ⲁⲛ ϩⲱⲱⲛ ⲛⲧ ?
ⲛϫⲟⲟⲥ ϩⲛⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ ϫⲉⲛⲉⲛⲧⲁⲕⲧⲁⲁⲩ ⲛⲁⲓ ..ⲁⲟⲩⲙ ?
ⲉⲃⲟⲗ ⲛϩⲏⲧⲟⲩ ⳨

13. ⲁⲡⲁ ⲥⲉⲛⲟⲩⲑⲓⲟⲥ ⲉⲃⲟⲗ
ϩⲛⲧⲇⲓⲧⲁⲥ̣ⲕⲁⲗⲓⲁ ⲉⲃ̣≋
ⲧⲙⲡⲱⲧ ⲉⲣⲁⲧⲟⲩ ⲛⲟ̣≋
ⲛⲛⲉⲓⲇⲱ
ⲗⲟⲛ
† ⲛⲑⲉ ⲅⲁⲣ ⲉⲧⲉⲟⲩⲛϩⲁϩ ⲙⲙⲁ≋
ⲡⲏⲓ ⲙⲡⲉⲓⲱⲧ ⲙⲡⲉⲭ̅ⲥ̅ ⲟⲩ≋
ⲛⲁ ⲙⲡⲣⲧⲣⲉⲛⲕⲣⲓⲛⲉ ϭⲉ≋
ⲛⲉⲛⲉⲣⲏⲩ ϫⲉⲟⲩⲛⲟⲩⲁ ⲙⲉⲛ≋
ⲓⲙⲙⲉ ⲉϥϩⲁⲣⲉϩ ⲉⲣⲟϥ ⲉⲧⲙ≋
ϩⲟⲟⲩ ⲛⲛⲛⲏⲥⲧⲓⲁ ⲕⲉⲟⲩⲁ≋
ⲛϩⲟⲟⲩ ⲛⲓⲙ ⲟⲩⲁ ⲙⲉⲛ ⲉϥⲟⲙⲡ≋
ϫⲏ̈ⲕ ⲉⲃⲟⲗ ⲛⲧⲃⲃⲟ ⲛⲓⲙ ⲕⲉⲟⲩ≋
ϩⲓⲙⲉ ⲉϥϩⲁⲣⲉϩ ⲉⲡⲉϥⲙⲁ ⲛⲛ≋
ⲙⲛⲧϣⲁⲩ ⲛⲓⲙ ⲕⲉⲟⲩ ⲇⲉ ⲉⲁ≋ (sic)
ⲉⲧⲉϥⲥϩⲓⲙⲉ ⲉⲃⲟⲗ ⲁⲛ ϫⲉⲕ≋
. ⲡⲉⲧⲡ̄ⲱⲣϫ ⲙⲙⲟϥ ϩⲛⲟⲩϩⲧ≋

v. ⲁⲗⲗⲁ ϫⲉⲁϥⲟⲩⲣⲟⲧ≋
ⲉϫⲓϩⲣⲁϥ ⲉⲣⲟϥ ⲏ ⲉⲣ≋
ⲙⲟⲛⲁⲭⲟⲥ ⲕⲉⲟⲩⲁ ⲇⲉ ⲉ
ⲁϥⲉⲣⲏⲧ ⲉⲧⲙⲥⲉⲏⲣⲡ ⲏ
ⲧⲙⲟⲩⲉⲙⲁϥ ⲕⲉⲟⲩⲁ ⲉϥⲟⲩⲱⲙ
≋ⲁⲗⲗⲁ ⲉⲛϥⲁⲡⲁⲧⲁ ⲁⲛ ϩⲛⲟⲩⲙⲛ
≋ⲉⲟⲩⲁ ⲉⲁϥϥⲓⲡⲉϥⲥϯⲟⲥ ⲁϥⲟⲩⲁϩϥ ⲛ
≋ⲉⲟⲩⲁ ⲉⲁϥⲣϩⲱⲃ ⲉⲡⲕⲁϩ ⲉϥϫⲟ ⲉⲃⲟⲗ
≋ⲉⲓⲛⲉ ⲙⲙⲟⲟⲩ ⲉϩⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛⲛⲉϥϩⲓⲥⲉ
≋ⲙⲉⲛ ϩⲓⲛⲁⲓ ⲕⲉⲧ ⲇⲉ ⲛⲧⲉⲓϩⲉ ⲉϥⲉⲓⲣⲉ ⲙ
≋ⲧ ⲉⲛϥⲉⲓⲣⲉ ⲁⲛ ⲙⲡⲃⲟⲗ ⲛⲛⲉⲅⲣⲁⲫⲏ
≋ⲣ ⲛⲧⲉⲓϩⲉ ⲉⲧⲛϫⲱ ⲙⲙⲟⲟⲩ
≋ⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲁⲣⲉϥⲧⲱⲧ ϩⲙⲡⲉϥ
≋ⲑⲟⲛ ⲉⲧϥⲛⲁϣϭⲙϭⲟⲙ ⲛⲁⲁϥ
≋ⲟⲛ ⲙⲡⲉⲧⲉⲙⲛⲛⲟⲃⲉ
≋ ⲣⲕⲁ

14. ⲉⲓϩⲟⲥⲉ ⲇⲉ ϩⲙⲡⲁⲅⲟⲅⲓⲥⲙⲟⲥ ⲉⲧⲃⲉⲡⲁⲓ ⲛⲟⲩⲛⲟϭ ⲛⲟⲩⲟⲉⲓϣ ⲁⲩⲱ ⲉⲓϩⲟⲧϩⲧ
ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲓϫⲟⲟⲥ ⲉⲓⲟⲩⲱϣ ⲉ̈ⲉⲉⲓⲙⲉ (sic) ⲉⲧⲉⲧⲓⲁ ⲙⲡⲉⲓⲡⲉⲑⲟⲟⲩ ⲁⲓ[ⲣ]ⲡⲙⲉⲩⲉ
ⲙⲡϣⲁϫⲉ ⲉⲧⲥⲏϩ ϩⲙⲡϫⲱⲱⲙⲉ ⲛⲛⲉⲕⲣⲓⲧⲏⲥ ϫⲉϩⲙⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧⲙⲙⲁⲩ

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ⲛⲉⲣⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲓⲣⲉⲙⲡⲉⲧⲥⲟⲩⲧⲱⲛ ⲛⲁϩⲣⲁϥ ϩⲁⲙⲁ ⲇⲉ ⲟⲛ ⲁϥⲧⲁⲩⲉⲧⲗⲟⲓϭⲉ
ϫⲉⲉⲧⲃⲉⲟⲩ ⲥⲉϣⲟⲟⲡ ⲛⲧⲉⲓϩⲉ ϩⲙⲡⲧⲣⲉϥϣⲣⲡϫⲟⲟⲥ ϫⲉϩⲛⲛⲉ[ϩⲟ]ⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲛⲉⲙⲛ-
-ⲣⲣⲟ ϣⲟⲟⲡ ϩⲙⲡⲓ[ⲥⲣⲁ]ⲏⲗ ⲛⲧⲉⲣⲓⲣⲡⲙⲉⲩⲉ ϭⲉ [ⲛⲛ]ⲁⲓ ⲛⲧⲉⲓϩⲉ ⲁⲓⲙⲉⲉⲩⲉ ⲉⲡⲁⲓ
ⲉⲧⲃⲉⲛⲉⲧϣⲟⲟⲡ ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲕⲁⲛ ⲉϣϫⲉⲟⲩϩⲟⲧⲉⲡⲉ ⲉϫⲟⲟⲥ ⲁⲩⲱ ⲟⲩϣⲡⲏⲣⲉⲡⲉ
ⲁⲗⲗⲁ ϯⲛⲁ.ⲟ. ϯⲛⲁⲩ ⲅⲁⲣ ϫⲉⲟⲩⲙⲉⲡⲉ ⲡϩⲱⲃ ϫⲉⲙⲏⲡⲟⲧⲉ ⲛⲧⲁⲡⲉⲓⲛⲟϭ ⲙⲡⲱⲣϫ
ⲙⲛⲡⲉⲓⲙⲓϣⲉ ⲉⲧⲟϣ ϣⲱⲡⲉ ϩⲛⲛⲁⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲃⲉϫⲉⲁⲛⲁⲑⲉⲧⲉⲓ ⲙ̣ⲡⲛⲟϭ
ⲁⲩⲱ ⲡⲟⲩⲁ ⲙⲁⲩⲁⲁϥ ⲛⲣⲣⲟ ⲙⲙⲉ ⲉⲧⲉⲡⲛⲟⲩⲧⲉⲡⲉ ⲁⲩⲱ ⲁⲛⲣⲑⲉ ϩⲱⲥ ⲉⲙⲛⲣⲣⲟ ϩⲓ-
-ϫⲱⲛ ϩⲙⲡⲧⲣⲉⲡⲟⲩⲁ ⲥⲁϩⲱϥ ⲉⲃⲟⲗ ⲛⲧⲉⲥⲃⲱ ⲙⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲛϥⲧⲁϩⲟ
ⲇⲉ ⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲙⲁⲩⲁⲁⲩ ⲛϩⲉⲛⲗⲟⲅ[ⲓⲥⲙ]ⲟⲥ ⲙⲛϩⲉⲛⲧⲱϣ ⲛⲧⲉϥⲁⲩⲑⲉⲛⲧⲓⲁ ⲙⲙⲓⲛ
ⲙⲙⲟϥ ⲙⲉⲩⲟⲩⲱϣ̣..ⲁⲣⲭⲉⲓ ⲙⲁⲗⲗⲟⲛ ϫ̈ⲟⲩⲃⲉⲡⲟⲩⲱϣ ⲙⲡϫⲟⲉⲓⲥ ⲡ..ⲕⲏ̣.....

15. ϯ ⲙⲟⲩⲣⲡⲉⲕⲥⲱⲙⲁ ⲉϩⲟⲩⲛ ⲛⲅϣⲱⲡⲉ ⲛϣⲏⲣⲉ
ⲙⲡⲧⲟⲡⲟⲥ ϩⲙⲡⲉⲕϩⲏⲧ ⲧⲏⲣϥ ⲕⲁⲓ ⲅⲁⲣ ⲛⲧⲁⲩⲉⲣⲏⲧ
ⲙⲙⲟⲕ ⲙⲡⲓⲧⲟⲡⲟⲥ ⲕⲁⲧⲁ ⲧⲁϩⲉ ϩⲱ ⲁⲩⲱ ⲁⲡⲙⲁ
ⲉⲓ ⲉϩⲣⲁⲓ ⲉⲣⲟⲕ ⲉⲧⲣⲉⲕⲇⲓⲁⲕⲟⲛⲉⲓ ⲛⲧⲁⲡⲁⲅⲅⲉⲗⲟⲥ
ⲙⲡⲧⲟⲡⲟⲥ ϫⲓϩⲙⲟⲧ ⲉϫⲱⲕ
v. ϣⲁⲛⲧⲕϣⲱⲡⲉ ϩⲁϩ ⲛⲥⲟⲡ ⲉⲕⲥⲣⲟϥⲧ ⲁⲙⲟⲩ
ⲉϩⲟⲩⲛ ⲙⲛⲧⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲧⲉⲕϫⲟⲟⲩ ⲙⲙⲟⲥ ⲁⲩⲱ
ⲛⲅⲥϭⲣⲁϩⲧ ϩⲁϩⲧⲏ̣ⲓ ⲉⲧⲙⲕⲱⲧⲉ ⲙⲛⲣⲱⲙⲉ ⲉϥϩⲟⲟⲩ
ⲛⲧⲉⲡⲁϩⲏⲧ ⲙⲧⲟⲛ ⲉϫⲱⲕ̣

16. [...]ⲡⲉϥϩⲱⲃ
[...]ⲛⲁϣⲱⲡⲉ ϩⲛ
[...]
ⲟⲩⲣⲱⲙⲉ ⲉϥ
ϫⲓ ⲉⲃⲟⲗ ϩⲙⲡⲥⲱ
ⲙⲁ ⲙⲛⲡⲉⲥⲛⲟϥ
ⲙⲡⲉⲭ̅ⲥ̅ ⲛⲥϣϣⲉ ⲁⲛ
ⲉⲣⲟϥ ⲉϫⲓϭⲟⲗ ⲁⲩⲱ ⲛ
ⲉⲧⲏⲡ ⲧⲏⲣⲟⲩ ⲉⲣⲟϥ ϩⲛ
ⲟⲩⲙⲉ ⲁⲩⲱ ⲉⲧⲙⲉ ⲉⲣⲟϥ
ⲙⲉⲩϫⲓϭⲟⲗ ⲡⲥⲁ ⲉⲥⲧϣⲟⲩ
ⲉⲓⲧ ⲟⲩⲟⲛ ⲟⲩⲙⲟⲟⲧⲉ ⲟⲩⲏϩ
ⲛⲥⲱϥ ϥⲥⲟⲩϩⲟⲩⲣ ⲛϭⲓ ⲡⲣⲱⲙⲉ
ⲉⲧⲙⲉⲧⲉⲭⲉ ⲉⲡⲛⲟⲃⲉ ⲙⲛⲧⲁⲣⲉⲧⲏ
ϩⲓⲟⲩⲥⲟⲡ ...ⲡⲉ[...ⲥ]ⲱⲧⲏⲣ
ⲟⲩⲱ ⲉϥϫ[ⲱ...

v. [...]ⲙⲛϣϭⲟⲙ ⲛⲗⲁⲁⲩⲉ ⲉⲣ
ϩⲙϩⲁⲗ ⲛϫⲟⲉⲓⲥ ⲥⲛⲁⲩ ⲡⲉⲧ
ⲛⲁⲣⲟⲩⲛⲟⲃⲉ ⲛⲧⲉⲟⲩⲁⲛⲁⲅⲕⲏ
ⲙⲙⲟⲩ ⲧⲁϩⲟϥ ϥⲙϣⲁ
ⲙⲡⲙⲟⲩ ⲛⲧⲁϥⲧⲁϩⲟϥ
ⲉϣⲁⲩⲥⲟⲩⲱⲛ ⲟⲩⲥϩⲓ
ⲙⲉ ⲉⲥⲙⲟⲥⲧⲉ ⲙⲡⲛⲟⲃⲉ
ϩⲓⲧⲛⲧⲙⲛⲧⲕⲁⲑⲁⲣⲟ̣ⲥ̣
ⲙⲡⲉⲥϩⲟ ϣⲟⲣⲡ ⲣ̣[...]
ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛϣⲟⲣⲡ̣
ⲙⲛⲛⲥⲱⲥ ⲉⲧⲧⲉϫ
ⲛⲏ ⲙⲡⲉⲕϩⲱⲃ ⲛ
ϭⲓϫ ϫⲉⲕⲁⲥ ⲉⲣⲉ
ⲡⲛⲟⲩⲧⲉ ⲥⲙⲟⲩ ⲉ
ⲛⲉϩⲃⲏⲩ ⲛⲛⲉⲕ̣[...]

17. [...]ⲟⲩⲛⲟⲃⲉ ⲅⲁⲣ ⲁⲛⲡⲉ ϭⲱ ⲉⲩⲥ̣ⲱϣ ⲙⲙⲟⲛ
[...]ⲡⲛⲟⲃⲉ ⲧⲏⲣϥⲡⲉ ⲉⲕϣⲁⲛⲧⲱⲱⲃⲉ ⲛⲟⲩⲥⲱ
[ϣⲙ̣]ⲛⲟⲩⲥⲱϣ ⲉⲛⲉⲟⲩⲛⲟⲃⲉ ⲅⲁⲣⲡⲉ ⲧⲱⲟⲩⲛ
[...]ⲡⲥⲱϣ ϩⲛⲟⲩⲕⲁⲣⲱϥ ⲉⲛⲉⲣⲉⲡⲉⲭ̣̅ⲥ̣̅
[...]ⲁⲛⲡⲉ ϫⲉⲡⲉⲧⲛⲁⲣⲁϩⲧⲕ ⲉⲧⲉⲕⲟ
[ⲩ]ⲛⲁⲙ ⲕⲧⲟ ⲉⲣⲟϥ ⲛⲧ̣ⲕⲉⲧⲉⲉϥ.
[...]ⲛⲉⲧϣⲟⲟⲡ ⲁⲛ[...]ⲁⲣⲛϣⲛϩ
[...]ⲥⲱⲕ ⲛⲁϥ ⲛ[...] [...]ⲛ[...]
[...]ⲇⲉ ⲉⲕⲟ[...]

18. ⳁ ⲛⲅⲉⲣⲓⲅⲙⲁ
ⲛⲁⲡⲁ ⲧⲁⲙⲓⲁⲛⲟⲥ
ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟ
ⲡⲟⲥ ⲛⲣⲁⲕⲁⲧⲉ

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19\. ⲧⲉⲛϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛ̇ⲟⲩⲧⲣⲓⲁⲥ
ⲉⲥϩⲛⲟⲩⲙⲛⲧⲟⲩⲁ ⲉⲧⲉⲡⲉⲓⲱⲧⲡⲉ ⲙⲛⲡϣⲏⲣⲉ ⲙⲛ
ⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ϣⲟⲙⲧⲉ ⲛ̇ϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ ⲉⲁⲧⲟⲩ
ⲉⲓ ⲛ̇ϩⲏⲧⲟⲩ ϫⲓⲥⲁⲣⲝ ⲉⲧⲃⲉⲡⲉⲛⲟⲩϫⲁⲓ ⲉⲧⲉⲡϣⲏⲣⲉ
ⲡⲉ ⲁⲗⲗⲁ ⲟⲩⲛⲧⲉⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲛⲛϩⲩⲡⲟⲥⲧⲁⲥⲓⲥ
ⲟⲩϩⲱⲃ ϩⲁⲣⲓϩⲁⲣⲟⲥ ⲉϥϩⲛⲛⲕⲟⲟⲩⲉ ⲁⲛ ⲁⲩⲱ
ⲡⲁⲓ ϥ̣ϣⲟⲡ ϩⲛⲟⲩⲙⲉ ⲟⲩⲙⲟⲛⲁⲣⲭⲓⲁ ⲛⲟⲩⲱⲧ
ⲟⲩⲙⲛⲧⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲛⲟⲩⲱⲧ ⲟⲩⲉⲟⲟⲩ ⲛ
ⲟⲩⲱⲧ ⲉⲛϩⲱⲧⲣ ⲇⲉ ⲙⲛⲧⲉⲓⲇⲟⲝⲟⲗⲟⲅⲓⲁ
ⲛϩⲉⲛⲡⲣⲁⲝⲓⲥ ⲉⲛⲁⲛⲟⲩⲟⲩ ⲉⲧⲃⲉⲧϭⲓⲛ
ⲙⲁⲧⲉ ⲛⲛⲉⲣⲏⲧ : ⳨

20\. ⳨ ϣⲟⲣⲡ///ⲛⲛ̣///
ⲅⲟⲥ ⲁⲛⲧⲁⲙⲁ̣ .
ⲱ̣ ⲑⲉⲱⲡ . . ⲉⲧ
ⲛ̣ⲉϩⲱⲃ ⲛⲓⲙ ⲛⲧ
ⲁⲓⲥⲁⲣ ⲧ̣ⲉ̣ ⲧ̣ⲁⲩ̣
ⲁⲩⲱ ϥⲧⲥⲁⲃⲱ
ⲛϩⲏⲧⲟⲩ ϣⲁϩ̣ⲛ .
ⲉⲡϩⲟⲩⲛ . ⲩ̣ⲁ
ⲗⲗⲉ ⲙⲟϥ ⲉⲛϩⲱⲃ
ⲉⲧⲟⲧⲟⲛⲛⲁⲡⲟⲥⲧ[ⲟ]
ⲗⲟⲥ ϩⲓⲧⲛⲡⲉⲡⲛⲁ ⲉⲧⲟ
ⲩⲁⲁⲃ ⲉⲧⲁϣⲉⲟⲉⲓϣ ⲛⲧⲉ
ⲩⲁⲛⲅⲉⲗⲓⲟⲛ ⲛ̣ⲁⲓ ⲛ̣ⲧ̣ⲁⲩ̣ⲟ̣
ⲧⲡⲃⲣ̣ⲣ̣ⲟ̣ ⲛⲧⲁⲩⲧⲁϩⲟ
.ⲛⲛⲥⲁⲧⲧⲣⲉⲃⲙⲟⲩ
ⲛϩⲁϩ ⲙⲙ̣ . . ⲛ
ⲙⲉⲛϩⲟⲟⲩ
? ?

ⲩ̣ ⲙϩⲛⲁⲩ̣
ⲁⲩⲱ ⲉϥ ? ⲁ̣
ⲉⲉⲃⲉⲡⲙⲉⲛ[ⲧ]
ⲉⲣⲟⲛⲡⲛⲟⲩⲧⲉ ⲁ
ⲩⲱ ⲉϥⲱⲙⲛⲉⲙ
ⲁⲩ ⲛⲉϥⲡⲁⲣⲁⲛ
ⲅⲉⲗⲉ ⲛⲁⲩ ⲉⲧⲙⲉⲓ
ⲉⲃⲟⲗ ϩⲛⲑⲉⲣⲟⲥⲁⲗ
ⲏⲙ ⲁⲗⲗⲁ ⲉϭⲱ ⲉ
ⲡⲉⲣⲁⲧⲛⲡⲓⲱ
ⲧⲡⲁⲙⲧⲁⲧⲉ ?
ⲥⲟⲧⲙϥ̣ ⲛ̣ⲧⲟϥ̣
ⲡⲉ ?
? ?

21\. /// ? ?
///ϥ̣ⲥⲱⲧⲙ ⲛⲥⲱ///
///ⲛ̣ⲁϣⲉⲣⲏ ⲁⲛ///
///ⲛ̣ ⲉⲧⲉⲥⲃⲱ ⲙⲡⲉ///
///ⲧⲛⲥⲱⲧⲙ ⲧⲁϫ̣///
///ϣ̣ϣ ⲉϩⲣⲁⲓ ⲉⲣⲟⲓ ϩⲛⲛⲟⲩ///
///ⲉϥⲉⲓⲧ ⲓⲥⲓ̣ⲥ ⲙⲛⲡⲉϥⲉⲓ///
///ⲛϩⲓⲡⲉ ⲙⲛⲧ ⲟⲩⲧⲉ ⲉⲃⲟⲗ ϩⲛ ⲛ̣///
///ⲧ̣ⲛⲱϣ ⲉϩⲣⲁⲓ ⲉⲡⲉⲧⲛⲣⲉϥ⳨.///
///ⲁ̣ⲕⲁⲣⲓⲟⲥ ⲧⲁⲩⲉⲡⲓϣⲁϫⲉ ⲉϥϫ///
///ⲁ̣ⲧⲁⲕⲉⲛⲉ ⲛⲛⲟ̣ⲩⲙⲁ ⲙⲡϫⲟⲉⲓⲥ̣///
///ⲧϥ ⲉϩⲣⲁⲓ ⲉⲕⲱⲛⲧ ⲙⲡⲱⲣ ⲛ///
///ⲱⲛⲧⲱⲃⲥ ⲙⲙⲟⲛ ⲉⲧⲣⲉⲛⲱ///

22\. ⲁⲛⲧⲓⲅⲣⲁⲫⲟⲛ ⲛⲧⲓⲡⲓⲥⲧⲟⲗⲏ ⲙ̣ⲓ̅ⲥ̅ ⲡⲭ̅ⲥ̅
ⲡϣⲏⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲉⲧⲟⲛϩ ⲉϥⲥϩⲁⲓ
ⲛⲁⲩⲅⲁⲣⲟⲥ ⲡⲣⲣⲟ ⲛⲁⲓⲇⲓⲥⲥⲁ ⲭⲁⲓⲣⲓⲧⲉ
ⲛⲁ̈ⲓ̈ⲧⲕ ⲁⲩⲱ ⲛⲁⲓⲧⲥ ⲛⲧⲉⲕⲡⲟⲗⲓⲥ
[ⲧⲁⲓ ⲉⲡⲉ
ⲥⲣⲁⲙⲡⲉ ⲏⲇⲓⲥⲥⲁ ⲉⲡⲓⲇⲏ ⲟⲩⲛ ⲙⲡⲉⲕ-
[-ⲛⲁⲩ ⲁⲕⲡⲓⲥ-
ⲧⲉⲩⲉ ⲕⲛⲁϫⲓ ⲕⲁⲧⲁ ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲁⲩⲱ
[ⲕⲁⲧⲁ̣
ⲧⲉⲕⲡⲣⲟϩⲏⲣⲓⲥⲓⲥ ⲉⲧⲛⲁⲛⲟⲩⲥ ⲛⲉⲕ-
[ϣⲱⲛⲉ ⲥⲉ̣
ⲛⲁⲧⲁⲗϭⲟⲟⲩ ⲁⲩⲱ ⲉϣⲱⲡⲉ ⲁⲕⲣⲟⲩ///
[ⲛⲟⲃⲉ ϩⲱⲥ
ⲣⲱⲙⲉ ⲥⲉⲛⲁⲕⲟⲟⲩ ⲛⲁⲕ ⲉⲃⲟⲗ ⲁⲩⲱ
[ⲁⲓⲇⲓⲥⲥⲁ
ⲧⲉⲕⲡⲟⲗⲓⲥ ⲛⲁϣⲱⲡⲉ ⲉⲥⲥⲙⲁⲙⲁⲧ
[ϣⲁ ⲉⲛⲉ̣
ϩ ⲁⲩⲱ ⲧⲡⲓⲥⲧⲓⲥ ⲙⲛⲧⲁⲅⲁⲡⲏ ⲛⲁⲣⲟⲩ-
[ⲟⲧⲟⲉⲓⲛ

[ϩⲛ]ⲛⲉⲥⲡⲗⲁⲧⲉⲁ ⲁⲛⲟⲕ ⲓ̅ⲥ̅ ⲁⲛⲟⲕ ⲡⲉⲧϩⲱⲛ [ⲁⲩⲱ]
ⲁⲛⲟⲕ ⲡⲉⲧϣⲁϫⲉ ⲉⲃⲟⲗ ϫⲉⲁⲕⲙⲉ ⲉⲙⲁⲧⲉ
ⲥⲉⲛⲁⲕⲱ ⲛ̄ⲡⲉⲕⲣⲁⲛ ⲉⲩ[ⲣⲡ]
[ⲙ]ⲉⲩⲉ ϣⲁⲉⲛⲉϩ ⲛ̄ⲅⲉⲛⲉⲁ
ⲉⲧⲛⲏⲩ ⲙⲛⲛ̄ⲥⲱⲕ ϩⲣⲁⲓ [ϩⲛ]
ⲧⲉ[ⲕⲡⲁⲧ]ⲣⲓⲁ ⲁⲩⲱ ⲥⲉⲛⲁⲥ[ⲟⲧ]
[ⲙ]ⲉϥ [ϣⲁ]ϫⲁⲣⲏϫϥ ⲙ̄ⲡⲓⲕⲁϩ ⲁⲛ
? ? ⲉⲡⲓⲥⲧ
? ⲙⲙⲓⲛ ⲉⲙ
? ? ⲉⲧⲟⲩ
? ⲏⲧϥ ⲛ̄ⲃⲟⲗ ⲛ
? ϫⲛⲉϩ

23. ⲡⲟⲗⲩⲕⲁⲣⲡⲟⲥ ⲇⲉ
ⲟⲩⲙⲟⲛⲟⲛ ϫⲉⲁϥϣ
ⲑⲏⲧⲏⲥ ⲛ̄ⲛⲁⲡⲟⲥⲧ
ⲁϥⲣ̄ⲡⲕⲉⲱⲛϩ ϩⲛϩⲁ
ⲧⲁⲩⲛⲁⲩ ⲉⲡϫⲟⲉⲓⲥ: ⲁⲗ
ⲧⲟⲟⲩ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲩ
ⲕⲓⲙⲁⲍⲉ ⲙ̄ⲙⲟϥ ⲁⲩⲧⲁⲛ
ϩⲟⲩⲧϥ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ
ⲛ̄ⲥⲙⲩⲣⲛⲁ ⲙⲛ
ⲧⲁⲥⲓⲁ ⲉⲁⲩ
ⲕⲁⲁϥ ⲛ̄ⲉ̄ⲡⲓⲥ
ⲕⲟⲡⲟⲥ
v. ⲅⲁⲣ ⲉⲙⲁⲧⲉ
ⲕⲟⲥⲙⲟⲥ ⲛⲉϥϯⲉ
[ⲃⲱ ⲅ]ⲁⲣ ϩⲛⲛⲉⲛⲧⲁϥⲧⲥⲁ
[ⲃⲟϥ]ⲉⲣⲟⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄ⲛⲁ
[ⲡ]ⲟⲥⲧⲟⲗⲟⲥ: ⲉⲁϥⲧⲁⲁⲩ ϩⲱ
ⲱϥ ⲉⲧⲟⲟⲧⲟⲩ ⲛ̄ⲛⲉⲕ
ⲕⲗⲏⲥⲓⲁ ⲛⲁⲓ ⲉⲧⲟⲩ
ⲣ̄ⲙⲛ̄ⲧⲣⲉ ⲙ̄ⲙⲟⲟⲩ
[ϩ]ⲛ̄ⲛⲉⲕⲕⲗⲏⲥⲓⲁ
ⲧⲏⲣⲟⲩ:

24. ⲉⲥⲛⲁⲩ ⲛ̄ⲑⲣⲟⲛⲟⲥ ϩⲛ̄ⲧⲡⲉ ⲉⲣ[ⲉ]
ⲛ̄ⲣⲣⲟ ϩⲙⲟⲟⲥ ϩⲓϫⲱⲟⲩ ⲉⲣⲉⲟⲩⲁ
ⲛ̄ⲣⲱⲙⲉ ⲉ̈ⲥⲟ ⲛ̄ⲛⲟⲉⲓⲛ ⲥⲟⲩⲧⲱ[ⲛ]
ⲉⲃⲟⲗ ⲉⲥⲣ̄ϩⲟⲓⲃⲉ ⲉⲕⲩⲣⲓⲗⲗⲟⲥ ⲁ
ⲥⲱⲧⲙ̄ ⲉⲩⲥⲙⲏ ϩⲛ̄ⲧⲡⲉ ϫⲉⲙⲛ̄
ⲡⲉⲑⲟⲟⲩ ⲛⲁⲙⲟⲩ ⲛ̄ⲧⲉⲕⲩⲣⲓⲗⲗ[ⲟⲥ]
ⲟ ⲛⲉⲡⲓⲥⲕ ⲛⲉⲛⲧⲁⲓⲛⲁⲩ ⲉⲣⲟⲟⲩ
ⲛⲉ ? ?

25. ⲁⲡⲁ ⲡⲉⲥⲩⲛⲑⲓⲟⲥ ⲡⲉⲡⲓⲥⲕ ⲛ̄ⲧⲉⲛⲯⲩⲭⲏ ⲙⲛ̄ⲡⲉⲛⲥⲱⲙⲁ

26. ϯ ⲓⲁⲕⲱⲃ..ⲥⲟⲩϫⲟⲩⲧⲥⲁϣϥⲉ ⲛ̄ⲑⲱⲑ
ⲁⲣⲥⲉⲛⲓⲟⲥ ⲗⲟⲩⲕⲓⲟⲥ ⲥⲟⲩⲙⲛ̄ⲧⲁⲥⲉ ⲛ̄ⲕ[ⲟⲓⲁϩⲕ]
ⲑⲉⲟⲅⲛⲱⲥⲧⲁ ⲥⲟⲩ ⲓⲍ ⲛ̄ⲑⲱⲑ
..ⲫⲁⲛⲁ [ⲙ]ⲛⲛⲉϥⲙⲁⲑⲏⲧ ⲥⲟⲩ ⲕ̂ ⲙ̄ⲫⲁⲱ
ⲇⲁ..ⲁⲧ ⲙⲛ[ⲇ]ⲁⲛⲓⲏⲗ ⲙⲛⲍⲱⲓⲗⲟⲥ
ⲙⲛ.ⲁⲛⲛⲁ ⲥⲟⲩϫⲟⲩⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ⲕⲟ[ⲓ]
ⲁϩⲕ ⲙⲁⲣⲓⲁ ⲙⲛ̄ⲥⲟⲫⲓⲁ ⲙⲛ̄ⲛⲉⲩⲥⲛ
ⲛ̄ϣⲏⲣⲉ ⲥⲟⲩ ⲕⲁ
ⲛ̄ⲕⲟⲓⲁϩ[ⲕ]

27. ⲡⲉ
ⲡⲉⲡⲛ̄ⲁ
ϣⲁⲉⲙⲡϫⲟⲉⲓⲥ
ϣⲁⲉ ⲡϣⲁⲉⲛⲧⲩⲃⲓ
ⲛ̄ϣⲁⲉ ⲡϣⲁⲉ ⲛ̄ⲧⲉⲑⲉⲱ
.ⲟⲩ ⲛ̄ϩⲟⲟⲩ ⲛ̄ϣⲁⲉ ⲡϣⲁⲉ
ⲉⲃⲟⲗ ϣⲟⲙⲛⲧ ⲛ̄ϩⲟⲟⲩ
ⲉⲥⲟⲩⲥⲁϣϥ ⲙ̄ⲡⲁⲣⲙⲟⲩ
ⲩϩⲟⲟⲩ ⲥⲟⲩⲥⲁϣϥ ⲙ̄ⲡⲁⲁ
ⲡⲉ ⲟⲩϩⲟⲟⲩ ⲡⲉⲧⲉⲣⲉⲡⲉϥⲉⲃⲟⲧ
ϣⲁⲧ ⲛ̄ϩⲟⲟⲩ ⲛ̄ⲣⲏⲧⲉ ⲛ̄ⲉϥⲛⲁⲙⲟⲟϩ
ϩⲙ̄ⲡⲃⲱⲗ ⲉⲃⲟⲗ ⲡⲉⲡⲉⲡ
ⲡⲉⲡⲧⲟⲩⲟⲛ ⲛ̄ⲧⲁϥϣⲱⲡⲉ
ϩⲛ̄ⲧⲉⲛⲙⲏⲧⲉ
ⲙⲛ̄ⲛⲉⲣⲏⲩ
+

28. ϯ ⲓⲱⲛⲁⲥ ϣⲗⲏⲗ ⲉ
ϫⲱⲓ ⲛ̄ⲁⲅⲁⲡⲏ
ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ
ⲛⲁⲱϣ ⲛ̄ⲛⲉⲓ
ⲥϩⲁⲓ.

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29. ⳼ⲁⲛⲟⲕ [ⲥ]ⲁⲙⲟⲩⲏⲗ ⲙⲛⲓⲁⲕⲱⲃ
ⲙⲛⲁⲣⲱⲛ ⲛ[ⲥϩⲁⲓ] ⲙⲡⲉⲛⲉⲓⲱⲧ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕ/
ϫⲉⲉⲡⲉⲓⲇⲏ ⲁⲛⲡ̄ⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲧⲉ
ⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲣⲉⲕⲭⲉⲓⲣⲟⲇⲟⲛⲉⲓ ⲙⲙ
ⲟⲛ ⲛⲇⲓⲁⲕ/ ⲧⲛⲟ ⲛϩⲉⲧⲟⲓⲙⲱⲥ ⲛⲧⲛϩⲁ
ⲣⲉϩ ⲉⲛⲉⲛⲧⲟⲗⲏ ⲙⲛ̄ⲛⲕⲁⲛⲱⲛ ⲁⲩⲱ ⲛ
ⲧⲛ̄ⲥⲱⲧⲙ ⲛⲥⲁⲛⲛⲟϭ ⲉⲣⲟⲛ ⲁⲩⲱ ⲛⲧⲛϩ
ⲩⲡⲟⲧⲁⲥⲉ ⲛⲛⲟϭ ⲁⲩⲱ ⲛⲧⲛ̄ⲣⲟⲉⲓⲥ ⲉ
ⲡⲉⲛⲙⲁ ⲛⲛⲕⲟⲧⲕ ϩⲛⲛⲉϩⲟⲟⲩ ⲛ
ⲥⲩⲛⲁⲅⲉ ⲁⲩⲱ ⲛⲧⲛϫⲱⲣ ⲡⲉⲩⲁⲅ
ⲅⲉⲗⲓⲟⲛ ⲛⲕⲁⲧⲁ ⲓⲱϩⲁⲛⲛⲏⲥ
ⲛⲧⲛⲁⲡⲟⲥⲧⲏⲑⲓⲍⲉ

v. ⲙⲙⲟϥ ϣⲁⲡϫⲱⲕ ⲙⲡⲧⲁⲓⲟⲩ
ⲉⲛⲧⲙⲁⲡⲟⲥⲧⲏⲑⲓⲍⲉ ⲙⲙⲟϥⲛⲧⲛ
ⲕⲁⲁϥ ⲛⲧⲟⲟⲧⲛ ⲛⲧⲛⲙⲉⲗⲉⲧⲁ ⲙ
ⲙⲟϥ ⲙⲛϭⲓϫ ϩⲓϫⲱⲛ ⲁⲩⲱ ⲛⲛⲉⲛⲣⲉ
ϣⲱⲧ ⲛⲛⲉⲛϫⲓⲙⲏⲥⲉ ⲁⲩⲱ ⲙⲁⲛⲃⲱⲕ
ⲉⲡϣⲙⲙⲟ ⲁϫⲛϣⲓⲛⲉ ⲁⲛⲟⲕ ϩⲏⲙⲁⲓ ⲙⲛ
[ⲁⲡⲁ ⲓⲁⲕⲱⲃ
ⲛⲓⲱⲃ ⲧⲛϣⲧⲱⲣⲉ ⲛⲥⲁⲙⲟⲩⲏⲗ ⲁⲛⲟⲕ ⲥⲩ-
[-ⲙⲉⲱⲛ ⲙ
ⲛⲁⲧⲣⲉ ⲧⲛϣⲧⲱⲣⲉ ⲛⲓⲁⲕⲱⲃ ⲁⲛⲟⲕ ⲡⲁⲑⲉⲣ
⳼ⲡ̄ⲣ̣ⲉⲥⲃ/ (sic) ⲙⲛⲙⲱⲩⲥⲏⲥ ⲙⲛⲗⲁⲥⲥⲁ ⲧⲛϣⲧⲱ
ⲣⲉ ⲛϩⲁⲣⲱⲛ

ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ ⲡⲉⲓⲉⲗⲁⲭ/ ⲙⲡ̣ⲣ̣ⲉ̣
ⲁⲩⲁⲓⲧⲓ ⲙⲙⲟⲓ ⲁⲓⲥϩⲁⲓ ⲡⲓⲡ
ⲗⲁⲝ [ⲁⲩⲱ] ϯⲟ ⲙⲙ ?

30. ⳨ ⲁⲛⲟⲕ ⲡⲁⲡⲁⲥ ⲡ.
ⲡϣⲏⲣⲉ ⲛⲁⲃⲣⲁϩⲁⲙ
ⲉϥⲥϩⲁⲓ ⲛⲡⲉⲛⲓⲱⲧ ⲉⲧ[ⲟⲩ]
ⲁⲁⲃ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥ
ⲕⲟⲡⲟⲥ ϫⲉⲉⲓⲡⲉⲓⲇⲏ ⲁⲓⲡⲁⲗ[ⲁ]
ⲅ̄ⲗⲉⲓ ⲛⲙⲟⲕ ⲁⲕⲭⲉ[ⲣⲟⲇ]ⲟⲛⲉⲓ ⲛ
ⲙⲙⲟⲓ ⲛⲇⲓⲁⲕ/ ⲉⲡⲧⲟⲡⲟⲥ ⲛⲫⲁ
ⲅⲓⲟⲥ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ϯⲛⲟⲩ ϯⲟ ⲛ
ϩⲁ̣ⲓⲧⲓⲙⲟⲥ ⲉⲧⲣⲁϩⲁⲣⲉϩ ⲉⲛⲉⲛ
ⲧⲟⲗⲏ ⲙⲛⲛⲕⲁⲛⲱⲛ
ⲙⲛⲛⲉⲡⲓⲥⲧⲏⲙⲏ

v. [ⲁⲩ]ⲱ ⲛⲧⲁϫⲉⲓ ⲡⲉⲩⲁⲛ
[ⲅⲅ]ⲉⲗⲓⲟⲛ ⲛⲅⲁⲧⲁ ⲓⲱϩⲁⲛ
ⲛⲏⲥ ⲛⲁⲡⲟⲥⲧⲏⲑⲟⲥ ⲛⲥⲛⲁⲩ
ⲛⲉⲃⲟⲧ ⲛⲧⲁⲉⲓ ⲉϩⲟⲩⲛ ⲛⲧⲁ̣
ⲧ̣ⲁ̣ⲟⲟϥ ⲉⲧⲟⲟⲧⲕ ⲛⲧⲁⲁⲙⲁϩ
ⲧ̣ⲉ ⲛⲙⲟϥ ⲛⲧⲁⲣϩⲙⲉ ⲛϩⲟⲟⲩ
ⲉⲓⲛⲏⲥⲧⲉⲩⲉ ⲛⲧⲁⲣϩⲙⲉ ⲛ
ϩⲟⲟⲩ ⲉⲓⲣⲟⲉⲓⲥ ⲉⲡⲁⲙⲁⲛⲛⲕⲟ
ⲧⲕ ⲁⲩⲱ ⲛϩⲟⲟⲩ ⲛⲥⲉⲛⲁⲅⲉ ⲉ̣ⲧ
ⲧⲏϣ ⲉⲧⲣⲁϩⲁⲣⲉϩ ⲉⲣⲟⲟⲩ
ⲉⲡⲁⲙⲁ ⲛⲛ̄ⲕⲟⲧⲕ ⲁⲩⲱ ⲛⲛⲉⲓ
ⲃⲱⲕ ⲉⲙⲁ ⲉϫⲛϣⲓⲛⲉ
ⲁⲛⲟⲕ ⲡⲁⲡⲁⲥ ⲡ̄ⲇⲓⲁⲩ ϯⲥⲧ
ⲭⲉ̣!

31. ϯ ⲁⲛⲟⲕ ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲉⲗ
ⲁⲭ/ ⲛⲁⲛⲁⲅ/ ⲛⲧⲉⲕⲕ/ ⲛⲑⲉ ⲉ.
ⲥϩⲁⲓ ⲙⲡϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲉⲧⲟ
ⲩⲁⲁⲃ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕ/ ϫⲉⲉ
ⲡⲉⲓⲇⲏ ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲧⲉⲕⲙⲛⲧⲉⲓ
ⲱⲧ ϩⲓⲧⲛϩⲉⲛⲣⲱⲙⲉ ⲉⲧⲉⲃⲓⲕⲧⲱⲣⲡⲉ
[ⲙⲛⲥⲁⲃⲓ
ⲛⲟⲥ ϩⲱⲥⲧⲉ ⲇⲉ ⲉⲧⲣⲉⲩϫⲓⲧⲟⲩⲡⲁⲣⲁⲕⲗⲏ
ⲥⲓⲥ ⲉⲧⲣⲉⲕⲭⲓⲣⲟⲇⲟⲛⲉⲓ ⲛⲧⲁⲙⲛⲧⲉⲗⲁⲭ
ⲛⲇⲓⲁⲕ/ ⲉⲧⲉⲕⲕ/ ⲛⲧϩⲉ ⲁⲥⲣⲁⲛⲁ̣ⲓ ⲛ[ⲧⲉ]
ⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲣⲉⲕϫⲓϯⲁⲥⲫⲁⲗⲓⲁ ⲛⲧ
ⲉⲓⲥϩⲁⲓ ⲉⲓⲭⲣⲉⲱⲥⲧⲉ ⲉⲧⲣⲁⲡⲣⲟⲥϩⲉ (sic)
ⲉ ⲉⲧⲉⲕ/ ⲛⲡⲉϩⲟⲟⲩ ⲙⲛⲧⲉⲩϣⲏ ⲁⲩⲱ[ⲉ]
ⲥⲱⲧⲙ ⲛⲥⲱⲕ ⲁⲩⲱ ⲛⲥⲁⲛⲛⲟϭ ⲉ.
⳼ⲕⲁⲧⲁ ⲛⲕⲁⲛⲱⲛ ⲁⲩⲱ ⲛⲧⲁϩⲩ.
[ⲡⲟ]ⲧⲁⲥⲉ ⲉⲛ[ⲛⲟϭ] ⲁⲩⲱ ⲛⲧⲁ.
⳼ⲉⲁ̣ⲩ̣ ?

v. ⲧⲟⲩⲁⲁⲃ ?
.ϣⲉ ⲉϩⲟⲩⲛ..
ϣⲗⲏⲗ ⲙⲡⲉϩⲟⲟⲩ⳼
ϣⲏ..ⲛⲧⲁϫⲱⲣ ⲡ⳼
ⲧ̣ⲟⲩⲁⲃ ⲛⲕⲁⲧⲁ ⲙⲁⲑⲑⲁⲓⲟⲥ ⲉⲧⲁ̣
ⲣϩⲙⲉ ⲛϩⲟⲟⲩ ⲛ̣ⲛⲏⲥⲧⲉⲩⲉ ϣⲁⲣⲟⲩϩⲉ
ⲙ̣ⲙ̣ⲏ̣ⲛⲉ ⲁⲩⲱ ⲛⲧⲁⲧⲃⲃⲟ ⲛ ?

ⲩⲛⲁⲅⲉ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲇⲉ ⲛⲧⲁⲙ ?
ⲙⲙⲟϥ ⲛⲛⲁⲩ ⲛⲓⲙ . . . . . ϫⲟⲟⲩ ?
[ϭ]ⲓϫ ϩⲓϫⲱⲓ ⲁⲩⲱ ⲛⲛⲏⲥⲧⲓⲁ ⲛⲥⲉ ?
ⲙⲏⲛ. ⲁⲩⲱ ⲛⲧⲁϩⲁⲣⲉϩ ⲉⲡⲁⲙⲁ ?
ϩⲛⲛⲉϩⲟⲟⲩ ⲛⲥⲩⲛⲁⲅⲉ ⲁⲛⲟⲕ ⲥⲁⲃ[ⲓⲛⲟⲥ]
ⲙⲡⲡⲁⲛⲁⲩ ⲧⲛϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲉⲛϣⲧⲟⲣ[ⲉ ⲛ]
[ⲁⲃ]ⲣⲁϩⲁⲙ ⲡⲇⲓⲁⲕ ⲉⲧⲟⲟⲧϥ . . . . . ⲉ
ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲣⲉϥϩⲁⲣⲉϩ ?
ⲛⲓⲙ ⲉⲁϥⲥⲁϩϥ ⲉⲡⲓⲡⲗⲁⲝ ϯ ?
? ⲡⲓⲉⲗⲁⲭ/ . . ⲛⲁⲅ ?
ϯⲥⲧⲩϫ ? ⲁⲩⲱ
ϩⲱⲃ ⲛⲓⲙ ?
ⲁⲩⲱ ⲛⲛⲓⲃⲱ ?
ⲉⲙⲁ ⲁϫ[ⲛ]
ϣⲓⲛ[ⲉ]
ⲁⲛⲟⲕ ⲥⲁⲃⲓⲛⲟⲥ ⲙⲛ
ⲡⲁⲛⲁⲩ ⲡⲉϥⲥⲛⲟϥ ⲛ
? ?

32.

ϯⲁⲛⲟⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲓⲱⲥⲏⲫⲓⲟⲩ ⲉⲧⲥϩⲁⲓ ⲛⲁⲡⲁ
ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕ ϫⲉⲉⲡⲉⲓⲇⲏ ⲁⲡⲁⲉⲓⲱⲧ
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟ[ⲕ] ⲉⲧⲣⲉⲕϫⲉⲓⲣⲟⲇⲟⲛⲉⲓ ⲙ-
-ⲙⲟⲓ ⲛⲇⲓⲁⲕ ⲉⲙⲁ ⲛⲡϩⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓ[ⲟⲥ]
ⲧⲉⲛⲟⲩ ϯϩⲛ ⲛϩⲉⲧⲟⲓⲙⲟⲥ ⲉⲧⲣⲁⲣⲟⲉⲓⲥ ⲉⲛⲉⲛ-
-ⲧⲟⲗⲟⲩⲉ ⲧⲉⲕⲛⲁⲧⲁⲁⲩ ⲉⲧⲟⲟⲧ ⲕⲁⲧⲁ
ⲧⲁϭⲟⲙ ⲁⲩⲱ ⲟⲛ ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲡ-
-ⲛⲟⲩⲧⲉ ⲉⲧⲣⲁⲡⲣⲟⲥⲉⲭⲉ ⲉⲣⲟϥ ⲕⲁⲧⲁ
ⲛⲉⲛⲧⲟⲗⲟⲟⲩⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲛⲟⲕ ⲅⲉⲱⲣ-
-ⲅⲓⲟⲥ ⲓⲱⲥⲏⲫⲓⲟⲩ ϯⲥⲧⲟⲓⲭⲉⲓ ⲉⲡⲉⲓⲡⲗⲁⲝ
ⲁⲛⲟⲕ ⲓⲱⲁⲛ ⲛⲏⲥ ⲡⲇⲓⲁⲕ ϯϣⲧⲱⲣⲉ ⲙⲙⲟϥ

v° ⲛⲧⲁⲧⲙⲡⲁⲧⲥⲱⲧⲙ ϫⲉⲛ
ⲛⲉⲓⲃⲱⲕ ⲉⲗⲁⲁⲩ ⲙⲙⲁ ⲙ
ⲡⲓϣⲓⲛⲉ ⲁⲩⲱ ⲛⲧⲁϩⲁⲣⲉϩ ⲉⲡⲁ
ⲙⲁ ⲛⲛⲕⲟⲧⲕ ϩⲛⲛⲉϩⲟⲟⲩ ⲛⲥ
ⲩⲛⲁⲅⲉ ⲁⲩⲱ ⲟⲛ ⲛⲧⲁⲣϣⲉ ⲛⲥⲟ
ⲡ ⲛϣⲗⲏⲗ ⲙⲙⲏⲏⲛⲉ ⲁⲛⲟⲕ ⲃⲁ
ⲥⲓⲗⲓⲟⲥ ⲡⲇⲓⲁⲕ ϯⲥⲧⲟⲓⲭⲉ ⲉⲛⲓϣ
ⲁⲭⲉ ⲉⲧⲣⲁϩⲁⲣⲉϩ ⲉⲣⲟⲟⲩ : ϯ

33. ϯ ⲁⲛⲟⲕ ⲃ[ⲁⲥⲓ]ⲗⲓⲟⲥ
ⲡϣⲏⲣⲉ
ⲝⲓⲥϩⲁⲓ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁ
ⲁⲃ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕ
ϫⲉⲉⲡⲉⲓⲇⲏ ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ
ⲙⲟⲕ ⲉⲧⲣⲉⲕϫⲓⲣⲟⲇⲟⲛⲉⲓ ⲙⲙⲟ
ⲓ ⲛⲇⲓⲁⲕ ⲉⲧⲉⲕⲕⲗ ϣⲏⲙ ϯⲛⲟⲩ
ϯϣⲡⲧⲱⲣⲉ ⲉⲧⲟⲟⲧϥ ⲙⲡⲉⲛⲉⲓⲱ̄
ⲡⲉⲡⲓⲥⲕ ⲉⲧⲣⲁⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲛⲉⲛ
ⲧⲟⲗⲏ ⲛⲧⲙⲛⲧⲟⲩⲏⲏⲃ ⲁⲩⲱ ⲕⲁⲧ
ⲁ ⲛⲕⲁⲛⲱⲛ ϩⲛⲟⲩϩⲟⲧⲉ ⲛⲧⲉ [ⲡ]
ⲛⲟⲩⲧⲉ ⲙⲛⲟⲩⲑⲃⲃⲟ ⲁⲩ
ⲱ ϩⲛⲟⲩⲉⲡⲓⲥⲧⲏⲙ[ⲏ]

34. ⲁⲛⲟⲕ ⲓⲁⲕⲱⲃ ⲡϣⲏⲣⲉ ⲛⲕⲁⲗⲗⲓⲛⲓⲕ
ϫⲉⲉⲡⲓⲇⲏ ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲡⲉⲛⲡⲉ
ⲧⲟⲩⲁⲁⲃ ⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲁⲃⲣⲁⲁⲙ ⲡⲉⲡⲓⲥⲕ
ⲉⲧⲣⲉϥϫⲓⲣⲟⲇⲟⲛⲉⲓ ⲙⲙⲟⲓ ⲛⲇⲓⲁⲕⲱⲛ ⲁⲛⲟⲕ
ϩⲱⲧ ⲉⲧⲣⲁϩⲁⲣⲉϩ ⲉⲛⲉⲛⲧⲟⲗⲏ ⲉⲧⲕⲛⲁ
ϩⲟⲛⲟⲩ ⲉⲧⲟⲟⲧ ⲉⲧⲉⲡⲁⲙⲁ ⲛⲛⲕⲟⲧⲕ
ⲡⲉ ⲛⲧⲁⲣⲟⲉⲓⲥ ⲉⲣⲟϥ ϩⲛⲛⲉϩⲟⲟⲩ ⲛϣⲁ
ⲁⲩⲱ ⲟⲩⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ . . . . . ⲁⲩⲱ
ⲝⲗⲏⲗ ⲉⲧⲕⲛⲁⲧⲁⲁⲩ . . . . . ⲙⲛ

≋ⲉⲡⲓⲥⲧⲏⲙⲏ ⲛⲧ...ⲕⲗⲏⲣⲓⲕⲟⲥ
[ⲁ]ⲩⲱ ⲛⲉⲛⲧⲟⲗⲏ [ⲉⲧ]ⲕⲛⲁⲧⲁⲁⲩ
[ⲉ]ⲧⲟⲟⲧ ϫⲉⲉⲛ....ⲧⲥⲱ
ⲧⲙ ⲛⲥⲱⲟⲩ ϩⲛⲗⲁⲁⲩ ⲛ
ϩⲱⲃ ⲟⲩⲇⲉ ⲛⲛⲉⲓ
ⲃⲱⲕ ⲉ

v. ⲙⲁ ⲉϥ
ⲟⲩⲏⲩ ⲁϫⲛϣⲓⲛⲉ
ⲁⲛⲟⲕ ⲓⲁⲕⲱⲃ ϯⲥⲧⲟⲓⲭⲉⲓ ⲉⲛⲉⲓ
ⲉⲛⲧⲟⲗⲏ ⲙⲛⲛⲕⲁⲛⲱⲛ ⲧⲏⲣⲟⲩ
ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲛⲟⲕ ⲁⲃⲣ[ⲁ]
ⲁⲙ ⲡⲓⲉⲗⲁⲭ/ ⲙⲡⲣⲉⲥⲃ/ ⲁϥⲡⲁⲣⲁⲕⲁ
ⲗⲉⲓ ⲙⲙⲟⲓ ⲁⲓⲥϩⲁⲓ ϩⲁⲣⲟϥ ⲛⲥⲟⲩ
ⲥⲛⲁⲩ ⲙⲡⲁϣⲟⲛⲥ ⲛⲉⲕⲧⲏ :·

35. ϯ ⲁⲛⲟⲕ ⲫⲓⲗⲟⲑ ?
ⲡⲁⲓⲁⲕ/ ⲉⲧⲥϩⲁⲓ ?
ⲁⲁⲃ ⲁⲡⲁ ⲁⲃⲣⲁϩ[ⲁⲙ]
ϫⲉⲉⲓⲡⲉⲓⲇⲏ ⲁⲓⲡⲁⲣ ?
? ? ?
? ⲛⲟⲩⲧ[ⲉ ?
ⲣⲉ ϩⲉⲛⲛ ? ?
ⲛⲉ ?
ⲡⲉ · ?

v. ⲧⲟⲟⲧⲕ ⲛⲧⲁⲁⲙⲁϩⲧⲉ
ⲙⲙⲟϥ ⲛⲧⲁⲣϩⲙⲉ ⲛϩⲟⲟⲩ
ⲉⲓⲛⲏⲥⲧⲉⲩⲉ ⲉⲛⲧⲁⲣϩⲙⲉ
ⲛϩⲟⲟⲩ ⲉⲓⲣⲟⲉⲓⲥ ⲉⲡⲁⲙⲁ ⲛⲛⲕⲟ
ⲧⲕ ⲁⲩⲱ ⲛϩⲟⲟⲩ ⲛⲥⲉⲛⲁⲅⲉ ⲉⲧⲧⲏϣ
ⲉⲧⲣⲁϩⲁⲣⲉϩ ⲉⲣⲟⲟⲩ ⲉⲡⲁⲙⲁ ⲛⲛⲕⲟⲧⲕ
..ⲉⲛϩ.ⲃ ⲁϫⲛϣⲓⲛⲉ ⲁⲛⲟⲕ
[ⲫⲓⲗ]ⲟⲑⲉⲟⲥ ⲡⲁⲓⲁⲕ/ ϯⲥⲧⲩⲭⲉⲓ
ⲁⲛⲟⲕ ⲫⲉⲩ ⲡⲉⲓⲉⲗⲁⲭ/ ⲛⲁⲓⲁⲕ/
ϯⲥⲧⲟⲓⲭⲉⲓ ⲉⲛⲉⲓ[ϣⲁϫⲉ]

36. ϯ ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲡⲣⲉⲥⲃⲩ/
ⲛⲧⲕⲱⲙⲏ ⲙⲡⲓⲱϩⲉ ⲙⲛⲇⲁⲁ
ⲡⲥⲁϫⲱ ⲛϯⲕⲱⲙⲏ ⲛⲟⲩⲱⲧⲉ
ⲙⲛⲥⲙⲉⲱⲛ ⲡϩⲁⲛⲁⲅⲛⲱⲥⲧⲏ[ⲥ]
ϩⲛϯⲕⲱⲙⲏ ⲛⲟⲩⲱⲧⲉ ⲉⲛⲡⲁ
ⲣⲁⲕⲁⲗⲉⲓ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲡⲉⲡⲓⲥ
ⲕⲟⲡⲟⲥ ⲉⲧⲣⲉϥⲭⲓⲣⲱⲧⲟⲛⲉ
ⲛⲓⲥⲁⲕ ⲙⲡⲡⲣ̣ ⲛⲁⲛ ⲉⲧⲉⲕ
ⲕⲗⲏⲥⲓⲁ ⲛⲑⲁⲅⲓⲁ ⲙⲁⲣⲓⲁ
ⲙⲡⲓⲱϩⲉ ϫⲉⲡⲙⲁ ⲣⲭ
ⲣⲓⲁ ⲛⲁϥ ⲧⲛϣⲧⲱ
ⲣⲉ ⲙⲙⲟϥ ϩⲛ
ϩⲱⲃ ⲛⲓⲙ ⲛ̣≋
ⲧ≋

v. ⲧⲙⲛⲧⲟⲩⲏⲃ ⲉⲧⲙⲕⲁⲧⲁⲫⲣ[ⲟ]
ⲛⲉ....ⲩ ⲁⲗⲗⲁ ⲉⲧⲣⲉϥⲡⲣⲟ
ⲥⲉⲭⲉ ⲉⲡⲉϥⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ
ⲕⲁⲗⲱⲥ ϩⲛϩⲱⲃ ⲛⲓⲙ ⲛⲧⲉⲧⲙ
ⲛⲟⲩⲏⲃ (sic) ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲏ[ⲥ]
ⲡⲡⲣ̣ ⲙⲛⲇⲁⲩⲉⲓⲇ ⲡⲥⲁϫ
ⲱ ⲙⲛⲥⲉⲙⲉⲱⲛ ⲡϩⲁⲛ
ⲛⲁⲅⲛⲱⲥⲧⲏⲥ (sic) ⲧⲛ
ϣⲧⲱⲣⲉ ⲙⲙⲟϥ ⲁⲩ[ⲱ]
ⲡⲉϥⲕⲣⲓⲙⲁ ϩⲓϫⲱⲛ
ⲁⲩⲱ ⲟⲛ ⲧⲛⲥⲧⲟ̣
ⲓⲭⲉ ⲉⲛⲓϣⲁ
ϫⲉ ⲧⲏ[ⲣⲟⲩ]

37. ϯ ⲁⲛⲟⲕ ϩⲉⲙⲁⲓ ⲡ̣ ?
ⲉⲓⲥϩⲁⲓ ⲛⲁⲡ ?
ⲓⲛⲟⲩⲧⲉ ⲁⲃⲣⲁϩⲁⲙ ⲡ[ⲉⲡⲓⲥ]
ⲕⲟⲡⲟⲥ ⲙⲙⲁⲓⲛⲟⲩ
ⲧⲉ ⲁⲓⲡⲁⲣⲁⲕⲁⲗ[ⲉⲓ ?
ⲁⲕⲡⲁϣⲛⲉϥ ⲛⲁⲓ ⲧ ?
ϯϣⲱⲣⲉ ⲙⲙⲟϥ ?
ⲛⲧⲉⲕⲁⲅⲁⲡⲏ ϫⲉ ?
ⲥϩⲁⲓ ⲡⲉⲩⲁⲛ̣ ?
ⲡ̣ⲏⲛⲕⲁⲓⲱϩ[ⲁⲛ]
ⲛⲏⲥ ⲛⲁϥ
ⲛϥϫⲟⲣ̣ ?

38. [ⲁ]ⲛⲟⲕ ⲇⲓⲟⲥ ⲡⲡⲣ̣
[ⲉⲧ]ⲥϩⲁⲓ ⲉⲧϣⲧⲱⲣⲉ ⲉⲧ
[ⲟⲟⲧ]ϥ ⲡⲉⲛⲉⲓⲱⲧ ⲡⲉⲡⲓⲥⲕ/
≋ⲁϣⲏⲣⲉ ϫⲉϣⲁⲩⲣϯⲗⲓⲧⲟ
[ⲩⲣⲅ]ⲓⲁ ⲛⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣ
[ⲓⲟⲛ] ⲛⲥⲉⲡⲣⲟⲥⲉⲭⲉ ⲉⲣⲟϥ ⲛ̣
≋ⲕⲣⲓⲙⲁ ϩⲓϫⲱⲓ ⲉⲩϣⲁ̣
≋ⲱⲧⲙ ⲛⲥⲱⲓ ϯⲛⲏⲩ
ⲛⲧⲁϫⲟⲟⲥ
ⲛⲁⲕ̣

v. ⲛⲅⲁⲡⲟⲧⲁⲥⲥⲉ
ⲛⲧⲉϥⲟⲩⲥⲓⲁ ⲉⲣ̣
ϯ ⲁⲛⲟⲕ ⲇⲓⲟⲥ ⲡⲣ≋

39. † ⲁⲛⲟⲕ ⲙⲏⲛⲁⲥ ⲡϣⲏⲛⲁⲛⲁⲛⲓⲁⲥ
ⲡⲓⲉⲗⲁⲭ/ ⲙⲡⲣⲉⲥⲃ/ ⲉⲧⲥϩⲁⲓ ⲛⲁⲡⲁ ⲁ
ⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕ/ ϫⲉϩⲙⲡⲟⲩⲱϣ
ⲙⲡⲛⲟⲩⲧⲉ ⲁϫⲛⲁⲛⲁⲅⲕⲏ ⲉⲓϣⲁⲛ
ⲧⲙⲁⲡⲟⲥⲧⲏⲑⲓⲍⲉ ⲙⲡⲉⲩⲁⲅⲅⲉ[ⲗⲓⲟⲛ]
ϣⲁⲑⲁⲩⲧ ⲧⲏⲣϥ ⲛⲧⲁⲧⲁⲩⲟϥ ϯⲟ
ⲛⲁⲡⲟⲕⲗⲏⲣⲟⲥ

40. ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲛⲏⲥ
[ⲡⲓ]ⲉⲗⲁⲭ ⲙⲡⲣ̄ ⲉⲓⲥϩⲁⲓ ⲛⲁⲡⲁⲉⲓⲱⲧ ⲁⲡⲁ
ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕ/ ϫⲉⲉⲡⲉⲓⲇⲏ ⲁⲓⲕⲱ
ⲡⲁⲧⲟϣ ⲛⲥⲱⲓ ⲁⲓⲃⲱⲕ ⲉⲕⲉⲧⲟϣ ⲡⲁⲣⲁⲛ
ⲕⲁⲛⲱⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲓⲛ̄ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲧⲉⲕ (sic)
ⲙⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲕⲛⲧ ⲉϩⲟⲩⲛ ⲧⲉ
ⲛⲟⲩ ⲟⲩⲕ ⲉⲝⲉⲥⲧⲓ ⲛⲁⲓ ⲉⲃⲱⲕ ⲉⲕⲉⲧⲟϣ ⲉⲓ
ⲙⲏⲧⲓ ⲉⲫⲱⲛⲏ ⲉⲓϣⲁⲛⲃⲱⲕ ⲙⲡⲧⲟϣ ⲛⲣⲙⲟ
ⲛⲧ ⲛⲧⲁⲟⲩⲱϩ ⲙⲡⲉϥⲃⲟⲗ ⲙⲛϭⲓϫ ϩⲓϫ
ⲱⲓ ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲣⲉⲥⲃ/ ⲡⲥⲱϩ ⲧⲉⲥⲧ
ⲭⲉ[ϯⲃ]ⲗⲁϫⲉ ⲁⲛⲟⲕ ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ
?ⲡⲉⲗⲁⲭ/ ⲛⲡⲣⲉⲥⲃ/ ⲁϥⲁⲓⲧⲓ ⲙⲙⲟⲓ
[ⲁⲓ]ⲥϩⲁⲓ ϯⲃⲗⲁϫⲉ ϩⲛⲥⲟⲩ ϫⲟⲩⲱ
ⲧϣⲟⲙⲧⲉ ⲙⲡⲉⲃⲟⲧ ⲙⲉⲭⲉⲓⲣ
[ⲧ]ⲏⲥ ⲧⲣⲓⲧⲏⲥ ⲓⲛⲇⲓⲕ/ ⲁⲩⲱ ϯⲟ ⲙ
ⲙⲁⲣⲧⲩⲣⲟⲥ

41. † ⲁⲛⲟⲕ ϩⲗⲗⲟ ⲉⲓⲥϩⲁⲓ ⲉ ?
ⲛⲧⲟⲧϥ ⲙⲡⲉⲛⲉⲓⲱⲧ [ⲁⲃ]
ⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕ/ ϫⲉⲁ ? ⲛ]
ⲕⲟⲧⲕ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲏ [ⲁ]
ⲛⲟⲕ ⲏ ⲡⲁⲉⲓⲱⲧ ⲧⲁⲗⲱ
ϫⲕ ⲡⲉϥϩⲏⲃⲥ ϫⲓⲛⲣⲟⲩϩ[ⲉ]
ϣⲁϩⲧⲟⲟⲩⲉ ⲛⲧⲁⲣⲛⲉ≡
ⲥⲱⲟⲩϩ ⲧⲁⲕⲱ ⲉ ?
ⲧⲟⲓ ⲉϩⲣⲁⲓ

v: ⲉⲓϣⲁⲛⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ
ⲧⲁⲧⲙⲛⲕⲟⲧⲕ ϩⲣⲁⲓ ⲙⲙⲁⲩ
[ⲁ]ⲛⲟⲕ ⲏ ⲡⲁⲉⲓⲱⲧ ⲛⲉⲗⲱϫⲕ ⲡ
[ϩⲏⲃ]ⲥ ⲛⲉⲣⲛⲥⲱⲟⲩϩ ϩⲓⲣⲟⲩϩⲉ
[ϣⲁ]ϩⲧⲟⲟⲩⲉ ⲛⲉϩⲓⲃⲟⲗ ⲙⲡϣⲁ
ⲁⲛⲟⲕ ϩⲗⲗⲟ ⲧⲛ̄ⲥⲧⲟⲓⲭⲉ (sic)
ⲉⲡⲓⲡⲗⲁⲝ

42. ⲁⲛⲟⲕ
ⲁⲃⲣⲁϩⲁ[ⲙ ⲡ]
ⲧⲓⲁⲕ ⲉⲓⲥϩⲁⲓ
ϫⲉϯⲟ ⲛϩⲉⲧⲉⲙⲟ[ⲥ]
ⲛⲧⲁϩⲱⲛ ⲉⲡϩⲁⲡ [ⲡ]
ⲉⲧⲛⲏⲩ ⲉⲃⲟⲗ ⲉⲧⲙ
ϩⲁⲛ ϯⲛⲁⲕⲱⲃ ⲡⲟⲥⲉ
ⲛⲧⲁⲓ †
ⲁⲛⲟⲕ ⲁⲃⲣⲁϩⲁⲙ ⲡⲁ̄ⲓ
ϯⲥⲧⲓⲭⲏ ⲉⲡⲉⲓⲡⲗⲁⲝ †

v: ⲁⲩⲱ ⲉⲓⲥ
ϩⲁⲓ ⲉⲓϯϣⲧⲱⲣⲉ
ⲉⲣⲟⲓ ⲉⲧⲟⲟⲧϥ ⲛⲁ
ⲃⲣⲁϩⲁⲙ ⲡⲏⲡⲓⲥ
ⲕⲟⲡⲟⲥ ⲉⲓⲧⲙϩⲱⲛ
ⲉⲡϩⲁⲡ ⲙⲛⲥⲧⲁⲩⲣⲟⲥ
ⲛⲧⲟⲟⲧ ϩⲙⲙⲁ ⲛⲓⲙ
ⲉⲛⲁⲃⲱⲕ ⲉⲣⲟϥ

43. ≡ⲁ ⲡϣⲏⲛⲏⲗⲓⲁⲥ ⲡⲁⲓ ⲉⲧⲏⲡ
≡ⲗⲉ ⲉϥⲥϩⲁⲓ ⲉⲧⲟⲟⲧϥ ⲙ
≡ⲡ]ⲉⲡⲓⲥⲕ/ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ
≡ϩⲱⲕ ⲉⲡϩⲁⲡ ⲙⲛ
≡ⲡⲉⲧⲛⲏⲩ ⲉ
[ⲃⲟ]ⲗ ⲛⲧⲁⲧⲙϩⲱⲛ ⲉⲣⲟϥ ϯⲟ ⲛϩⲉⲧⲉⲓⲙⲟ
[ⲥ ⲛ]ⲧⲁϯ ⲥⲟⲟⲩ ⲛϩⲟⲗⲟⲕ/ ⲙⲡⲁⲣⲭⲱⲛ ⲛⲧ
[ⲁϩ]ⲱⲛ ⲉⲡϩⲁⲡ ⲉⲧⲙⲙⲁⲩ ⲟⲛ ⲁⲛⲟⲕ
[ⲙ]ⲏⲛⲁ ϯⲥⲧⲟⲓⲭⲉⲓ ⲇⲁⲛⲓⲏⲗ
? ?

44. † ⲁⲛⲟⲕ ⲉⲍⲉⲕⲓⲁⲥ ⲡⲓⲉⲗⲁ[ⲭ/]
ⲛⲇⲓⲁⲕ/ ⲡϣⲏⲣⲉ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲉⲓⲥϩⲁ[ⲓ]
ⲙⲡⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕ/
[ϫ]ⲉⲉⲡⲉⲓⲇⲏ ⲁⲕⲛⲟⲩϫ ⲡⲁⲥⲟⲛ ⲉⲃⲱⲛϫ ⲉⲃⲟⲗ ⲛ[ⲧⲉⲕ]
[ⲕ]ⲗⲏⲥⲓⲁ ⲙⲡϣⲟⲛⲧ ⲛⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲧⲉⲛⲟⲩ ⲙⲛⲧⲁⲓⲗ[ⲁ]
[ⲁⲩ ⲛ]ϩⲱⲃ ⲛⲙⲙⲁⲕ ϩⲁⲣⲟϥ ⲁⲩⲱ ⲟⲩⲕ ⲉⲝⲉⲥⲧⲓ ⲛⲁⲓ ⲉⲧⲣⲁ
ϯⲧⲱⲛ ⲛⲙⲙⲁϥ ϩⲛⲗⲁⲁⲩ ⲛϩⲱⲃ ⲉⲓϣⲁⲛⲧⲟⲗⲙⲁ ⲇ[ⲉ]
[ⲧⲁ]ⲛⲕⲁⲗⲉⲓ ⲛⲁϥ ϩⲛⲗⲁⲁⲩ ⲛϩⲱⲃ ϯⲟ ⲛⲉⲧⲟⲓⲙⲱⲥ ⲉϯ
ⲟⲩⲟⲅⲅⲓⲁ ⲛⲛⲟⲩⲃ ⲛⲧⲁⲉⲓ ⲉϩⲟⲩⲛ ⲛⲧⲁϩⲱⲛ ⲉⲛⲉⲓⲥⲩⲙ
[ⲫ]ⲱⲛⲟⲛ ⲁⲛⲟⲕ ⲉⲍⲉⲕⲓⲁⲥ ⲡⲇⲓⲁⲕ/ ϯⲥⲧⲟⲓⲭⲉⲓ ⲉⲛⲉⲓ
[ⲥ]ⲩⲙⲫⲱⲛⲓⲛ

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45. † ⲁⲛⲟⲕ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡϣⲏⲣⲉ
ⲛⲕⲓ..ⲥ ⲙⲛⲁⲛⲑⲁⲛⲁⲥⲓⲟⲥ
ⲡϣⲏⲣⲉ ⲛ... ⲉⲛⲥϩⲁⲓ ⲉⲛϣⲧ
ⲱⲣⲉ ⲉⲧⲟⲟⲧϥ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲡⲉⲡⲓⲥⲕ/ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ ⲛ..
ⲛⲟⲙⲏ..ⲉⲓⲉⲍⲉⲕⲓⲏⲗ ⲡⲇⲓⲁⲕ/
ⲉⲧⲣⲉϥⲡⲣⲟⲥⲉⲭⲉ ⲉⲧⲉⲕⲕ
ⲗⲏⲥⲓⲁ ⲛⲁⲡⲁ ⲙⲏⲛⲁ ⲁ
ϫⲛⲗⲁⲁⲩ ⲛⲕⲁⲧⲁⲫ
ⲣⲟⲛⲏⲥⲓⲥ ⲙⲟⲓⲛⲧⲟⲓ (sic)
ⲅⲉ ⲉⲛϣⲁⲛⲛⲁ
ⲩⲉ

v: ⲛⲕⲁⲧⲁⲫⲣⲟⲛⲏⲥⲓⲥ ⲛⲧⲟϥ
ⲉⲓⲧⲉ ϩⲁⲡϩⲏⲃⲥ ⲉⲓⲧⲉ ϩⲛⲧⲉ
ⲑⲩⲥⲓⲁ ⲛⲧⲛⲧⲙϫⲟⲟⲥ ⲛⲁⲕ
ⲡⲉϥⲕⲣⲓⲙⲁ ⲛⲁϣⲱⲡⲉ
ϩⲓϫⲱⲛ
ⲁⲛⲟⲕ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲙⲛⲁⲛⲑ
ⲁⲛⲁⲥⲓⲟⲥ ϯⲥⲧⲟⲓⲭⲉ ⲉϯⲁⲅⲅⲓ
ⲁ..ⲧⲏ.....ⲉⲧⲓ ⲡⲇⲓⲁⲕ/
ϩⲓⲧⲟⲟⲧϥ ⲙⲡⲉⲛⲉⲓⲱⲧ
ⲡⲉⲡⲓⲥⲕ/ †

46. ≋ⲱⲥⲏ≋
≋ⲁⲛⲁⲅ/ ⲛⲁⲡⲁ ⲁⲓ
≋ⲣⲉ ⲡϩⲁⲛⲁⲅ/ ⲛⲁⲡⲁ
≋ⲟⲥ ⲙⲛⲥⲁⲛⲥⲛⲱ ⲡϩⲁⲛⲁ
≋ⲓⲁⲕⲱⲃ ⲡϩⲁⲛⲁⲅ/ ⲛⲁⲡⲁ
≋ⲣⲏⲥ ⲙⲡϯⲙⲉ ⲉⲛⲥϩⲁⲓ
≋ⲡⲉⲧⲟⲩⲁⲁⲃ ⲛⲉⲓⲱⲧ ⲁⲡⲁ
[ⲁⲃⲣⲁϩⲁ]ⲙ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉϫⲓⲛ
≋ⲉⲃⲟⲗ ⲉⲧⲉⲥⲟⲩ ϫⲟⲩⲧⲥⲁϣϥⲉ
≋ⲉⲧⲛⲟ ⲛϩⲉⲧⲟⲓⲙⲟⲥ ⲉⲧⲣⲉⲛ
≋ⲉⲓ ⲉⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲛ
≋ⲩⲛ ⲧⲏⲣⲛ ⲉⲩⲥⲩ
≋ⲛ...ⲩⲟⲩⲛ
? ?

v: ⲛⲟⲩϣⲓ≋
ⲛϩⲟⲟⲩ≋
ⲕⲩⲣⲓⲁⲕⲏ≋
ⲩⲁⲃ ⲉⲛϣⲁⲛ≋
ⲛⲁⲓ ⲛⲅⲡⲏⲙⲛ≋
ⲛⲕⲗⲏⲣⲓⲕⲟⲥ ⲁ≋
ϩⲉⲛⲗⲁⲓⲕⲟⲥ ⲁ≋
ⲓⲕⲟⲥ ⲛⲧⲁⲛⲣϣⲟⲣ[ⲡ≋
ⲥⲧⲟⲓⲭⲉ ⲉⲡⲉⲓⲡⲗⲁ[ⲥ]
ⲁⲛⲟⲕ ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ ⲡ≋
ⲡⲉⲓⲉⲗⲁⲭ/ ⲙⲡⲣⲉⲥⲃ/ ϯⲟ≋

47. † ⲁⲛⲟⲕ ⲇⲁⲩⲉⲓ[ⲇ≋
ⲁⲛ. ⲡⲡⲣ ⲉⲧⲥϩⲁ[ⲓ]
ⲛⲁⲡⲉⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ≋
≋ⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕ/ ϫⲉ≋
≋ⲁⲓⲧⲟⲗⲙⲁ ϩⲓⲧⲉⲕⲉⲡⲓⲥⲕⲟⲡⲏ ?
ⲧⲓϩⲉ ⲛϩⲉⲛϣⲏⲣⲉϣⲏⲙ ⲁ ?
ⲓⲧⲟⲟⲧⲛ ⲁⲕⲕⲁⲓ ϩⲓⲃⲟⲗ ⲁⲓⲡⲁ[ⲣⲁⲕ]
ⲁⲗⲉⲓ ⲛⲧⲉⲕⲙⲛⲧϫⲟⲉⲓⲥ ⲁ ?
ⲥϩⲁⲓ ⲡⲉⲓⲉⲅⲅⲣⲁⲫⲟⲛ ?
..ⲕ

48. † ⲁⲛⲟⲕ ⲡ[ⲉⲥⲩⲛ]ⲧⲉ ⲛ
ⲕⲟⲙⲉⲥ ⲉⲧ[ⲥϩ]ⲁⲓ ⲛ
ⲡ̈ⲉⲧⲟⲩⲁⲃ (sic) ⲛⲓⲱⲧ ⲁⲡⲁ ⲁⲣⲃⲉϩⲁⲙ (sic)
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉⲡⲓⲧⲉ ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙⲙⲟⲕ ⲁⲕϣⲧⲱⲣⲉ ⲙⲙⲟⲕ ⲉⲧⲟⲧⲉϥ ⲛ
ⲓ̈ⲁⲕⲱⲃ (sic) ⲙⲛⲛⲉϥⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ
ϣⲁⲟⲩⲙⲉⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲉⲛⲉⲡⲉⲡ
ⲉⲛⲧⲁⲓ ⲉⲣⲏⲥ ϫⲉⲙⲁⲛⲧⲁⲡⲟⲗⲉⲕ
.ⲙⲩⲟⲩ ⲉϣⲟⲡ
ⲙⲙⲟⲛ

v: ϯⲟ ⲛϩⲉⲧⲟⲓⲙⲟⲥ ⲛⲧⲁϯⲟ
ⲩϩⲟⲗⲟⲕ/ ⲛⲁⲕ ⲙⲛϯⲟⲩ ⲛⲁⲓ.ⲛ
ⲛϩⲟⲙⲉⲧ ⲁⲩⲱ ϯⲟⲣⲕ ⲛⲁⲕ ⲙⲡⲛⲟⲩ (sic)
ⲉ ⲡⲉⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ϫⲉⲛⲉϭⲟ
ⲧⲉⲡⲣⲟⲑⲉⲥⲙⲓⲁ ⲉϣⲱⲡⲉ ⲙⲡⲁⲧⲁ
ⲉⲓ ⲁⲛⲟⲕ ⲡⲉⲥⲩⲛⲧⲉ ⲛⲕⲟⲙⲉⲥ
ϯⲥⲧⲟⲓⲭⲉⲓ ⲉϯⲃⲉⲗϫⲉ †
ⲁⲛⲟⲕ ⲡϫⲟⲩⲓ ϯⲟ ⲙ≋
? ?

49. ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲙⲡⲓϭⲛⲭⲁⲣⲧⲏⲥ
ϯ ϣⲟⲣⲡ ⲙⲉⲛ ⲙⲡϣⲁϫⲉ ϯϣⲓⲛⲉ ⲉⲧⲉ[ⲕⲙⲛⲧ]
ⲉⲓⲱⲧ ⲙⲛⲛⲉⲧⲛⲙⲙⲁⲕ ⲧⲏⲣⲟⲩ ⲛ.
ⲡⲡⲣⲉⲥⲃⲩⲧ/ ⲃⲓⲕⲧⲱⲣ ⲁⲣⲓ ⲡⲛⲁ ⲛⲅⲧⲛⲛⲟⲩ
ⲡⲉⲕⲟⲩϫⲁⲓ ⲛⲁⲛ ϫⲉⲟⲩⲡⲉⲛⲧⲁⲕⲧⲁϣϥ
ⲙⲛⲡⲗⲁϣⲁⲛⲉ ⲙⲙⲟⲛ ⲡⲉⲛϩⲏⲧ ⲙⲟⲕϩ
ϣⲁⲛⲧⲉⲡⲛⲟⲩⲧⲉ ⲥⲟⲃⲧⲉ ⲛⲧⲉⲧⲛⲧⲱ..ⲩ
ϩⲱⲃ ⲁⲣⲓ ⲡⲛⲁ ⲛⲅⲧⲛⲛⲟⲟⲩ ⲧⲁⲡⲟⲕⲣⲓⲥ ⲛ.
ϭⲱⲗⲉ ⲛⲁⲓ ϫⲉⲛⲧⲁⲕⲧⲱϣⲟⲩ ⲛⲙⲙⲁϥ

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50. ? ?

ⲭ/ⲡ ? ?
ⲉⲭⲛⲡⲁ ? ⲟⲩⲱϣⲧ ⲛ ?
ⲓⲟⲛ ⲛⲛⲟⲩⲣⲏⲧⲉ ⲛⲧⲉⲕⲙⲛⲧ ?
ⲧⲉ ⲡⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲃ ⲉⲧⲫⲟⲣⲓ ⲙⲡⲉⲭ̅ⲥ̅ ϩ[ⲙ]
ⲟⲩⲙⲉ ⲁⲩⲱ ϯϣⲓⲛⲉ ⲉⲡⲁⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ
ⲡⲣⲉⲥⲃ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ϩⲛⲡϫⲱⲕ ⲧⲏⲣϥ
ϫⲏⲉⲡⲉⲓⲇⲏ ⲁⲡⲁⲥⲟⲛ ⲕⲟⲙⲉⲥ ⲡⲁⲣⲁⲅⲉ
ⲓ ⲁϥϫⲟⲟⲥ ϫⲉⲁⲓⲁⲡⲁⲛⲧⲁ ⲉⲧⲉⲕⲙⲛ̈ⲉⲓ
ⲛ ⲁⲡⲁ ⲙⲱⲩⲥⲏⲥ ⲁⲧⲉⲕ
ⲙⲙⲟⲓ ϫⲉⲕⲙⲟⲧⲛ
ⲉⲣⲉⲉⲓ ⲉⲣⲏⲥ ⲁⲛⲁ
ⲙⲙⲟⲓ ⲉⲧⲣⲁ
ⲉⲓⲥ ϩⲏⲧⲉ ⲟⲩⲛ
ⲉⲣⲟⲓ

v. ? ?
? ⲧⲣⲉⲕⲣⲡⲛⲁ ⲛⲙⲙ
? ⲛⲉⲕ
? ⲁⲡⲁ ⲁⲃⲣ[ⲁϩ]ⲁⲙ
[ⲡⲉⲡⲓⲥ]ⲕⲟⲡⲟⲥ ⲛ...ⲛⲟⲩⲓⲉ ϩⲏ.
? ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲕϣⲏⲣ[ⲉ ⲛⲉ]ⲗⲁ
ⲭⲓⲥⲧⲟⲥ ⲙ̄ⲡⲧⲟⲡⲟⲥ ⲛⲁⲡⲁ ....

51. ϯ ⲁⲛⲟⲕ ?

ⲕⲉⲗ ?
ⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ [ⲡⲉⲡⲓ]
ⲥⲕⲟⲡⲟⲥ ϫⲉⲉⲡⲉⲓⲇⲏ ⲁⲓ ?
ϥϩⲁⲧⲉⲕϩⲁⲓⲃⲉⲥ ⲁⲓⲣϩⲁ ?
ⲉⲓⲁ ⲡⲉⲕϣⲏⲣⲉ ϯⲛⲟⲩ ⲉⲓ ?
.ⲓⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ ?
ⲗⲁⲁⲩ ⲛⲧⲟⲟⲧⲕ ⲁⲗ
ⲙⲟϩⲧ ⲙⲡⲁⲃⲉⲕⲉ
[ⲗ]ⲁⲁⲩ ⲛϩⲱⲃ ⲛ
[ⲁⲛ]ⲟⲕ ϩⲗⲗⲟ
ⲓⲭ

v. [ⲁ]ⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ ⲡϣⲏⲣⲉ ⲛ
[ⲥ]ⲁⲃⲓⲛⲟⲥ ϯⲟ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ
[ⲁ]ⲛⲟⲕ ⲥⲁⲗⲱⲙ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ
ⲛⲁⲡⲁ ⲫⲁⲩⲥⲧⲟⲥ ϯⲟ ⲙⲙⲁ
ⲁⲓⲥϩⲁⲓ ⲡⲉⲡⲗⲁ
[ⲛⲥ]ⲟⲩ ϫⲟⲩⲧⲥⲛ
ⲉ ⲛϩ
ⲕⲟⲩ.

52. ϯ ? ⲉⲕ ? ⲉⲓ ⲙⲡⲉⲓ

ϫⲛⲟⲥ ⲛⲛ..ⲛⲛⲟⲩⲉⲣ
ⲏⲧⲉ ⲙⲡⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱ̄
ⲉⲧⲧ/ⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ
ⲁⲩⲱ ϯϣ[ⲓⲛⲉ] ⲉⲡⲁⲙⲉⲣⲓⲧ
ⲛⲥⲟⲛ ⲉϥⲙⲉ ⲙⲙⲟϥ ϩⲛⲟⲩ
ⲙⲉ ⲛⲁⲧⲟⲩⲱ ⲁⲡⲁ ⲃⲓⲕ/ ⲡⲡⲣ/
ⲁⲣⲓ ⲡⲛⲁ ⲙⲛⲡⲉⲧⲛϩⲙϩⲁⲗ
ⲁⲡⲁ ⲓⲁⲕⲱⲃ ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ
ⲕⲁⲓ ⲅⲁⲣ ⲉϥⲥⲏϩ ϫⲉⲛⲉⲛⲣⲱ
ⲟⲩ ⲙⲡⲓⲏ̅ⲗ̅ ⲛⲛⲣⲱⲟⲩ ⲛⲧⲉ
ⲡⲏⲛⲁⲛⲉ ⲟⲩϫⲁⲓ ⲡⲁϫⲟ
ⲉⲓⲥ̄ ⲛⲉⲓⲱ̄ ⲁⲡⲁ ⲁⲃⲣⲁ
ϩⲁⲙ ⲡⲉⲡⲓⲥⲕ/ ⲡⲉⲕ
ϣⲏⲣⲉ ⲛⲉⲗⲗⲁⲭ/

53. ϯ ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉⲧⲉⲕ

ⲙⲛⲧϣⲏⲣⲉ ⲡϫⲟⲉⲓⲥ ⲉϥ
ⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅ
ϯϩⲓⲥⲉ ⲛⲁⲕ ⲛⲅⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ
ⲧⲙⲛⲕⲉ ⲛⲅⲣⲉϣⲁ ⲉⲕⲧⲙⲃⲱⲕ
ⲕϩⲓⲃⲟⲗ ⲙⲡϣⲁ ⲧⲁⲁⲥ ⲛ
ⲁⲛⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲡⲣ/

v. ϩⲓⲧⲛⲁⲃⲣⲁϩⲁⲙ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ

54. ϯ ϣⲟⲣⲡ ⲙⲉⲛ ϯϣ

ⲓⲛⲉ ⲉⲧⲉⲕⲙⲛⲧϣ
[ⲏ]ⲣⲉ ⲡϫⲟⲓⲥ ⲉϥⲉⲥⲙ
[ⲟ]ⲩ ⲉⲣⲟⲕ ⲉⲓⲥ ⲡⲁⲡ
ⲛⲟⲩⲧⲉ ⲡⲡⲣ/ ϩⲓ
ⲃⲟⲗ ⲙⲡϣⲁ ⲙⲛ
ⲓⲱⲁⲛⲛⲏⲥ ⲛ
ⲧⲥⲁⲩⲱ

v. ⲧⲁⲁⲥ ⲙⲡⲁϣ
ⲏⲣⲉ ⲡⲡⲁⲣⲭⲏⲡ
ⲡⲣ/ ⲯⲁⲓ ϩⲓⲧⲛⲁ
ⲃⲣⲁϩⲁⲙ ⲡⲉ
ⲡⲓⲥⲕ/ ϯ

55. ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ?
ⲉⲥ ⲡⲁⲧⲏⲣⲙⲟⲩⲧ[ⲉ ?
ⲱ ⲛⲁⲡⲟⲕⲗⲏⲣⲟⲥ ϣ[ⲁⲛ]
ⲧⲉϥⲃⲱⲕ ⲉⲡϩ ?
ⲁⲛⲏⲥ ⲙⲛ..ⲗⲟⲕⲟⲥ ⲧⲁ[ⲁ]
ⲥ ⲙⲡⲡⲣ̅ ⲡⲁⲓⲱϩⲁⲛⲛⲏⲥ
ϩⲓⲧⲛⲁⲃⲣⲁ[ϩⲁⲙ]
ⲡⲉⲡⲓⲥⲕ/

56. ⳨ ⲛⲧⲟⲕ ⲇⲉ ⲁⲛ///
ⲗⲁⲝ ⲉϩⲟⲩⲛ///
ⲙⲡⲣϭⲱ ⲛϣⲟ///

v. ///ⲟ ⲛⲁⲡⲟⲕⲗⲏ
///ⲁⲣϣⲁ ⲛⲙⲙⲁⲕ
///ϩⲓⲃⲟⲗ ⲙⲡϣⲁ
///ϩⲓⲧⲛⲁⲃⲣⲁ
[ϩⲁⲙ ⲡⲉⲡ]ⲓⲥⲕⲟⲡⲟⲥ ⳨
ⲕⲟⲡ///
ⲁⲛⲟⲕ///

57. ⳨ ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ [ⲉⲧⲉⲕⲙⲛⲧϣⲏ]
ⲣⲉ ⲉⲓⲥ ? ?
ⲛⲧⲉⲕⲕ/ ⲙⲡⲕⲱϩ..ⲛⲟⲩ ⲁⲣⲓ ⲡⲛⲁ
ϯϩⲧⲏⲕ ⲉⲛⲕⲁⲧⲁⲫⲣⲟⲛ[ⲏⲥⲓⲥ ?
.ⲙⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲛⲅⲕⲱⲗϩ ⲙⲙⲟⲟⲩ
ⲗⲁⲩ... ? ⲛⲧⲟϥ ⲉⲧⲣ
ⲙⲟⲟϣⲉ ϩⲛⲑⲟⲧⲉ ⲙⲡⲛⲟⲩⲧⲉ
ⲁⲣⲁⲧⲥⲱⲧⲙ ⲇⲉ ⲛⲥⲱⲕ ϩⲛⲛ
ⲕⲗⲏⲣⲓⲕⲟⲥ ⲙⲛⲗⲁⲓⲕⲟⲥ
ϩⲓⲃⲟⲗ ⲙⲡϣⲁ ϣⲁⲛ
? ?

v. ϯⲥⲃ
ⲁⲩⲱ ⲉⲓⲥ ⲡⲟⲩⲣⲟⲟⲩϣ ⲧ
ⲣ...ⲃⲱⲕ ⲉⲕϣⲁⲛⲛⲁⲩ ⲉⲕⲁ
ⲧⲁⲫⲣⲟⲛⲏⲥⲓⲥ ⲛϩⲟⲩⲛ ⲙⲡⲙⲁ ⲉⲧⲙ[ⲙ]
ⲁⲩ ⲛⲅⲟⲃϣⲕ ⲉⲡⲉⲩⲕⲣⲓⲙⲁ ⲛⲁϣⲱ[ⲡⲉ]
[ϩ]ⲓϫⲱⲕ ϩⲓⲡⲃⲏⲙⲁ ⲙⲡⲛⲟⲩⲧⲉ
ⲧⲁⲁⲥ ⲙⲡⲁϣⲏⲣⲉ ⲡⲡⲣ///
ⲱⲃ ϩⲓⲧⲛⲁⲃⲣⲁ[ϩⲁⲙ]
ⲡⲉⲡⲓⲥⲕ/

58. ⲡⲗⲏⲛ ⲁⲣⲓ ⲁⲡⲁⲧⲟⲧⲕ ⲉϯ
ⲥⲃⲱ ⲛⲁⲩ ⲁⲩⲱ ⲉⲓⲥ ⲡⲟⲩⲣⲟⲟ
ⲩϣ ⲧⲏⲣϥ ϩⲓϫⲱⲕ ⲉⲕϣⲁⲛⲛ
ⲁⲩ ⲉⲕⲁⲧⲁⲫⲣⲟⲛⲏⲥⲓⲥ ⲛϩⲟⲩ
ⲛ ⲙⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲛⲅⲟⲃϣⲕ ⲉ
ⲡⲉⲩⲕⲣⲓⲙⲁ ⲛⲁϣⲱⲡⲉ ϩⲓϫ
ⲱⲕ ϩⲓⲡⲃⲏⲙⲁ ⲙⲡⲛⲟⲩⲧⲉ
ⲧⲁⲁⲥ ⲙⲡⲁϣⲏⲣⲉ ⲁⲡⲁ ⲃⲓⲕ
ⲧⲱⲣ ⲡⲇⲓⲁⲕ/ ϩⲓⲧⲛⲁⲃ
ⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕ/

59. ⲧⲁⲁⲥ
ⲛⲛⲣⲉϥⲣϩⲟⲧⲉ ⲓⲁⲕⲱⲃ
ⲙⲛⲛⲣⲱⲙⲉ ⲉⲧⲉⲛⲟⲩⲱϣ ⲉϫⲓ
ϩⲁⲡ ⲛⲙⲙⲁⲩ ϩⲓⲧⲛⲁⲃⲣⲁ
ϩⲁⲙ ⲡⲉⲓⲉⲗⲁⲭ/

60. ⳨/// ///ⲉⲓ
ⲥϩⲁⲓ ⲛⲁϣⲁⲓ ⲙⲛⲓⲱⲥⲏⲫ
ϫⲉⲣⲡϣⲁ ⲉϩⲟⲩⲛ ⲉϩⲛⲧⲟⲟⲩ
ⲉϩⲙⲡϣⲁⲱ ⲛⲑⲉ ⲛⲧⲁⲧⲉⲧⲛⲁϥ
ⲉϩⲟⲩⲛ ⲉϩⲛⲧⲟⲟⲩⲉ ϩⲙⲡϣⲁ
ϣⲏⲙ ⲙⲡⲟⲩⲥⲟⲧⲙⲉⲧ ϯⲛⲟⲩ ⲉⲓⲥ
ϩⲏⲧⲉ ⲥⲉⲟ ⲛⲁⲡⲟⲕⲗⲏⲣ̅
ⲧⲁⲁⲥ ⲙⲡⲉⲕⲗⲏⲣⲟⲥ
ⲧⲏⲣϥ

v. ϩⲓⲧⲛⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲓ
ⲉⲗⲁⲭ/ ⲛⲛⲉⲡⲓⲥⲕ/

61. ⳨ ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓ[ⲛⲉ ⲉⲧⲉⲧⲛ]
ⲙⲛⲧϣⲏⲣⲉ ⲡϫⲟⲉⲓⲥ ⲉ[ϥⲉⲥⲙ]
ⲟⲩ ⲉⲣⲱⲧⲛ ϯⲣϣⲡⲏⲣⲉ ⲙⲙⲱⲧⲛ
ϫⲉⲙⲁⲧⲛⲉϣⲓⲡⲉ ϩⲏⲧϥ ⲙⲡⲣⲱⲙⲉ
ϫⲉⲁⲡⲣⲱⲙⲉ ⲛⲉϫⲡⲥⲕⲩⲗⲙⲟⲥ
ⲁϥⲉⲓ ⲛⲁⲓ ϩⲁⲧⲁⲅⲁⲡⲏ ϫⲉⲉϥⲛⲁⲥ
ϣⲧ ⲉⲃⲟⲗ ⲁⲧⲉⲧⲛϭⲟⲡϥ ϯⲛⲟⲩ ⲉⲓⲥ
ⲡϣⲁ ⲥⲟϣⲧ ⲉⲡϯⲙⲉ ⲧⲏⲣϥ ⲁⲩⲱ
ⲡⲉⲧⲛⲁⲃⲁⲡⲧⲓⲍⲉ ϩⲙⲡⲉⲓϣⲁ
ϩⲓⲃⲟⲗ ⲙⲡϣⲁ ⲁⲩⲱ ⲡⲣⲱⲙⲉ ⲉ[ⲧ]
ⲛⲁϯϣⲁ ϩⲙⲡϯⲙⲉ ⲧⲏⲣϥ
ϣⲁⲛⲧⲟⲩϯ ⲡⲉ///
.ⲱⲙ///

v. ⲡⲣⲱⲙⲉ ⲛⲁϥ ⲉϣⲱⲡⲉ ⲧⲉⲧⲛⲁ
ϣⲓⲡⲉ ϩⲏⲧϥ ⲙⲡⲣⲱⲙⲉ ⲁⲛ ⲧⲛⲛⲁ

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ϫⲟⲟⲩ ⲉϯⲡⲟⲗⲓⲥ ⲙⲛⲧⲉⲣⲱⲙⲉ ⲡⲁⲣⲁ
ⲅⲉ ⲙⲙⲟⲛ ⲛⲕⲉⲥⲟⲡ ⲉϣⲱⲡⲉ ⲑⲉ
ⲧⲉ ⲧⲁⲓ ⲕⲁⲓ ⲅⲁⲣ ⲙⲁⲑⲟⲧⲉ ⲛϭⲉⲣⲱ
ⲙⲉ ⲡⲁⲣⲁⲅⲉ ⲙⲙⲟⲛ ⲁⲗⲗⲁ ⲧⲉⲧ
ⲛⲁⲣⲭⲣⲓⲁ ⲛⲣⲱⲙⲉ ϩⲱⲧⲧⲏⲩⲧⲛ
ⲧⲁⲁⲥ ⲙⲡⲁϣⲏⲣⲉ ⲛⲣⲉϥⲣϩⲟⲧ[ⲉ]
ⲡⲉⲥⲩⲛⲧⲉ ⲡⲗⲁϣ/ ϩⲓⲧⲛ ⲁⲃ
ⲣⲁϩⲁⲙ ⲡⲉⲓⲉⲗⲁⲭ/ ϯ

62. ϯ ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉ[ⲧ]
ⲉⲧⲛⲙⲛⲧϣⲏⲣⲉ ⲡϫⲟⲉⲓⲥ ⲉϥ[ⲉ]
ⲥⲙⲟⲩ ⲉⲣⲱⲧⲛ ⲉⲡⲉⲓⲇⲏ ⲁ ?
ⲟⲟⲩ ⲛⲏⲧⲛ ϫⲉⲛⲟⲩϩⲓⲡ.
ϣ ⲉⲃⲟⲗ ⲛⲁⲡⲕⲁⲗⲉ ⲙⲛ
ⲡⲥⲱϣ ϯⲛⲟⲟⲩ ⲟⲩⲱ?
ⲛⲧⲉⲧⲛⲃⲱⲕ ⲛⲧⲟ
[...]ⲁⲛⲁⲛⲓⲁⲥ ⲡⲡⲣ
ⲙⲛⲓⲥⲁⲕ ⲉⲛ
ⲧⲛⲛⲟⲩ

v. ⲡⲧⲟϣ ⲉⲃⲟⲗ ⲛⲁⲩ ⲉⲡⲁⲩⲕⲁ
ⲓⲟⲛ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲧⲙⲁⲣⲉ
[ϥ]ⲕⲉ ⲛⲟⲩⲟⲛ ⲛϩⲏⲧⲟⲩ ⲙⲡ
ⲥⲛⲁⲩ. ⲁⲩⲱ ⲙⲡⲣⲕⲁⲁⲩ ⲉⲡ
[ⲁ]ⲣⲁⲅⲉ ⲙⲙⲱⲧⲛ ϣⲁⲛⲧⲉ
ⲧⲛⲛⲟⲟⲩϥ ⲉⲃⲟⲗ ⲉⲧⲙⲧ
ⲣⲉⲛⲃⲱⲕ ⲧⲉⲧⲛϩⲓⲃⲟ
ⲗ ⲙⲡϣⲁ ⲧⲁⲁⲥ ⲛ
ⲁⲛⲁⲛⲓⲁⲥ ⲡⲡ[ⲣ]
ⲙⲛⲓⲥⲁⲕ
ϩⲓⲧ[ⲛ]
ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ +

63. ⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲛⲅⲟⲃ
ϣⲕ ⲉⲡⲉⲩⲕⲣⲓⲙⲁ ⲛⲁϣⲱⲡⲉ
ϩⲓϫⲱⲕ ϩⲓⲡⲃⲏⲙⲁ ⲙⲡⲛⲟ
ⲩⲧⲉ ⲧⲁⲁⲥ ⲙⲡⲁϣⲏⲣⲉ
[ⲃⲓⲕ]ⲧⲱⲣ ϩⲓⲧⲛⲁⲃⲣⲁϩⲁⲙ
ⲡⲉⲡⲓⲥⲕ/

64. ϯ ϯϣⲓⲛⲉ
ⲉⲧⲉⲕⲙⲛⲧϣⲏⲣⲉ
ⲡϫⲟⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉⲣ[ⲟⲕ]
ⲁⲉⲡⲉⲓⲇⲏ ⲁⲡⲁϣⲏⲣⲉ ϩ
? ?

v. [...]ⲣⲟⲕ
ⲁⲩⲱ ⲛⲧⲁⲉⲩⲭⲁⲣⲓⲥⲧⲁ ⲛ
ⲧⲟⲧⲕ ⲧⲁⲁⲥ ⲙⲡⲁϣⲏⲣⲉ [...]ⲓⲥⲧⲁ
ϩⲓⲧⲛⲁⲃⲣⲁϩⲁⲙ

65. [...]ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉⲣⲱⲧⲛ
[...]ⲡⲉⲥⲛⲧⲉ ⲓ ⲛϩⲏⲧ ⲁϥⲧⲁⲩⲟ
[...]ⲉⲧⲃⲉⲙⲏⲛⲁⲥ
[...]ⲉⲡⲕⲏⲣⲟⲥ ⲕⲟⲩⲗⲟⲩⲗ
[...]ⲉⲓⲧⲓ ⲙⲙⲟⲓ ϫⲉⲙⲁⲣⲉϥⲣ
[...]ⲛⲙⲏⲛⲁⲥ ⲁⲉⲓⲧⲓ
[...]ϯϩⲁⲡ ⲉⲣⲟⲟⲩ ⲙⲛⲡⲁ
[...]ⲥ ϩⲏⲧⲉ ⲁϥⲉⲓ ⲉⲣⲏⲥ
[...]ⲙⲁϥ ⲁⲗⲗⲁ ⲁϥⲧⲁ.
ⲙ]ⲏⲛⲁⲥ ϫⲱ ⲙⲟⲥ
[...]ⲥ ⲙⲙⲁⲩ ⲡⲣⲟⲥ
[...]ⲛⲉⲓⲱⲧ ⲡⲁ
[...]ⲟ ⲛ̄ⲡⲟⲕⲗⲏ
[...]ⲱⲃ

v. ⲧⲁⲁⲥ ⲙⲡⲁϣ
ⲏⲣⲉ ⲁⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ
ϩⲓⲧⲛⲁⲃⲣⲁⲁⲙ ⲡⲉⲡⲓⲥⲕⲟⲡ[ⲟⲥ]

66. ⲛⲱⲛ[...]
ⲛϯϩⲗⲗⲱ ⲁⲩⲱ
ⲛⲧⲉⲧⲛϯⲡⲥⲙⲱ
ⲛⲁⲥ ⲕⲁⲧⲁ ϩⲟⲧⲉ ⲙ
ⲡⲣϭⲱ : ⲧⲁⲁⲥ ⲛⲁⲁⲩ
ⲉⲓⲁ ⲙⲛⲁⲃⲣⲁϩⲁⲙ
ϩⲓⲧⲛⲁⲃⲣⲁϩⲁⲙ
ⲡⲉⲡⲓⲥⲕ/

67. ϯ ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ sic
ⲡϫⲟⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉ
ⲣⲟⲕ ⲁⲣⲓ ⲡⲛⲁ ⲛⲅ
ϣⲱ ⲡⲓⲡⲗⲁ[...] ⲉⲡⲁ
ⲧⲏⲣⲙⲟⲩⲧⲉ ⲛⲅ
ⲡⲁⲣⲁⲅⲁⲗⲓ
[ⲙⲙ]ⲟϥ

68. ⲛϣⲟⲣ[ⲡ //   //ⲛⲥ
ⲛⲧⲛⲟⲩⲱϣ ⲉⲣϣⲁⲛ
ⲃⲗ]ϫⲉ ⲧⲁϩⲟⲕ ⲃⲱⲕ ⲉ
ⲩⲛ ⲉⲙⲁ ⲛⲓⲱϩⲁⲛ
ⲏⲥ ⲛϣⲉⲛⲣⲱⲙⲉ ⲛⲅ
ϫⲓ ⲥⲟⲟⲩ ⲛⲥⲟⲉⲓϣ ⲛ
ⲕⲉⲣⲉⲁ ⲁⲩⲱ ⲛⲧⲟⲕ ϩⲱⲕ
ⲛⲅⲛ ⲥⲟⲟⲩ ⲛⲥⲟⲉⲓϣ ⲛ
ϩⲃⲟⲥ ⲛⲁⲓ ⲙⲛⲛⲕⲉⲣⲉⲁ
ⲧⲁⲕϫⲓⲧⲟⲩ ⲛⲅⲧⲛⲛⲟⲟⲩ
ⲥⲟⲩ ϩⲓⲧⲛⲡⲉⲧⲛⲁⲛ ϯⲃⲗ
ϫⲉ ⲛⲁⲕ : ⲧⲁⲁⲥ ⲛⲕⲱⲥ
[ⲧ]ⲁⲛⲧⲓⲛⲟⲥ ϩⲓⲧⲛ ⲁⲃⲁ
[ϩ]ⲁⲙ ⲡⲉⲡⲓ[ⲥⲕⲟⲡ]ⲟⲥ

69. //ⲱⲧ//
ⲡ[ϫ]ⲟⲉⲓⲥ ⲉϥⲉⲥⲙ[ⲟⲩ]
ⲉⲣⲱⲧⲛ ⲙⲛⲡⲉⲧϣ[ⲟⲟ]
ⲡ : ⲛⲏⲧⲛ ⲧⲏⲣϥ : ⲙⲛ[ⲛ]
ⲥⲱⲥ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ [ⲙ]
ⲙⲱⲧⲛ ⲉⲧⲣⲉⲧⲛ̄ⲥⲱⲧⲙ ⲡ (sic)
[ⲉ]ⲥⲛⲑⲓⲟⲥ : ⲡⲣⲉⲥⲃ/
ⲙⲛϯⲟⲥⲕⲟⲣⲟ[ⲥ]
ⲡⲁⲣⲭⲏⲡⲣⲉⲥⲃ//
ⲃⲉⲡϩⲱⲃ//ⲓⲛ.//
ⲥ : ⲉⲡ//

v. //ⲁⲡⲁ ⲓ.//
//ⲥ ⲡⲣⲉⲥⲃⲏ[ⲧⲉⲣ]
ⲟⲥ ϩⲓⲧⲛⲁⲃ[ⲣⲁ]
ϩⲁⲙ : ⲡⲉⲡⲓⲥ[ⲕⲟ]
ⲡⲟⲥ ϯ

70. ϯϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛ
ⲉ ⲉⲣⲟⲕ ⲟⲩⲱϣ ⲛⲅⲇⲟⲕⲓ
ⲙⲁⲍⲉ ⲙⲡϩⲱⲃ ⲛⲛⲉⲣⲱ
ⲙⲉ ⲡⲉⲛⲧⲁϥ̈ⲥⲱϣ (sic)
ⲛϣⲟⲣⲡ ϫⲟⲟⲩ ⲛⲁ
ⲓ ϫⲉⲛⲓⲙⲡⲉ

v. ⲉⲕⲧⲙⲇⲓⲕⲓⲙⲁⲍ
[ⲉ] ϩⲱⲕ ⲕϩⲓⲃⲟⲗ ⲙⲡ
ϣⲁ ⲧⲁⲁⲥ ⲛⲙⲓⲥⲁⲏⲗ
ⲡⲡⲣ ϩⲓⲧⲛⲁⲃⲣⲁⲁⲙ ⲡ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϯ

71. ϯ ⲉⲡⲉⲓⲇⲏ ⲁⲩⲧⲁⲙⲟⲓ ϫⲉⲉ. ⲯⲁⲧⲉ ⲙⲁⲩⲗⲓⲍⲉ ⲛⲛ
ϩⲏⲕⲉ ⲁⲩⲱ ⲁⲩϫⲟⲟⲩ ⲉϩⲟⲩⲛ ⲛⲁⲓ ϫⲉⲉϥⲙⲁⲩⲗⲓⲍⲉ ⲙ
ⲙⲟⲛ ..ⲁⲁⲛ ⲛϩⲏⲕⲉ ⲁⲩⲱ ⲛⲉⲃⲓⲏⲛ ⲡⲉⲧⲙⲁⲩⲗⲓⲍⲉ ⲙⲡ
ⲉⲧϩⲓⲧⲟⲩⲱϥ [ϥϩⲓ]ⲃⲟⲗ ⲙⲡϣⲁ ⲁⲩⲱ ⲉϥⲧⲛⲧⲱⲛ ⲉⲓⲟⲩⲇ
ⲁⲥ ⲡⲉⲛⲧⲁϥⲧⲱⲟⲩⲛ ϩⲙ[ⲡⲇ]ⲓⲡⲛⲟⲛ ⲙⲛⲡⲉϥϫⲟⲉⲓⲥ ⲉϥ
ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙⲙⲟϥ ⲕⲁⲧⲁ ⲡⲉⲧⲥⲏϩ [ϫⲉ]ⲡⲉⲧⲟⲩⲱⲙ
ⲙⲡⲁⲟⲉⲓⲕ ⲁϥϥⲓ ⲙⲡⲉϥϯⲃⲥ ⲉϩⲣⲁⲓ ⲉϫⲱⲓ [ⲡⲉ]ⲧⲙⲁⲩ
ⲗⲓⲍⲉ ⲙⲡⲉⲧϩⲓⲧⲟⲩⲱϥ ϥϩⲓⲃⲟⲗ ⲙⲡϣⲁ ⲁⲩⲱ ⲉϥ[ⲧⲛ]
ⲧⲱⲛ ⲉⲡⲣⲱⲙⲉ ⲛⲧⲁⲓⲥ ϫⲟⲟⲥ ⲛⲁϥ ϫⲉⲛⲁⲛⲟⲩⲥ ⲛⲁϥ
ⲉ[ⲛ]ⲉ ⲙⲡⲟⲩϫⲡⲟϥ ⲉⲧⲉⲓⲟⲩⲇⲁⲥⲡⲉ ⲡⲉⲧⲙⲁⲩⲗⲓⲍⲉ
ⲙⲡⲉⲧ[ϩⲓ]ⲧⲟⲩⲱϥ ϥϩⲓⲃⲟⲗ ⲙⲡϣⲁ ⲁⲩⲱ ⲉϥⲧⲛⲧⲱⲛ
ⲉⲛⲉⲛⲧⲁⲩⲛⲉϫⲡⲁϭⲥⲉ ⲉϩⲟⲩⲛ ϩⲙⲡⲉϥϩⲟ ⲁⲩⲱ ⲁⲩϯ
ⲕⲗⲯ ⲉϫⲱϥ ⲡⲉⲧⲙⲁⲩⲗⲓⲍⲉ ⲙⲡⲉⲧϩⲓⲧⲟⲩⲱϥ ϥϩⲓ
ⲃⲟⲗ ⲙⲡϣⲁ ⲁⲩⲱ ⲉϥⲧⲛⲧⲱⲛ ⲉϭⲉⲉⲓⲥⲉⲓ ⲡⲉⲛⲧ
[ⲁ]ⲡⲥⲱⲃϩ ⲛ̄ⲛⲁⲓⲙⲁⲛ ⲧⲱϭⲉ ⲉⲣⲟϥ ⲙⲛⲡⲉϥ (sic)
ⲥⲡⲉⲣⲙⲁ ⲡⲣⲱⲙⲉ ⲉⲧⲙⲁⲩⲗⲓⲍⲉ ⲙ
[ⲡⲉⲧ]ϩⲓⲧⲟⲩⲱϥ ϥϩⲓⲃⲟⲗ ⲙⲡ
[ϣⲁ] ⲉϥⲧⲛⲧⲱⲛ ⲉⲕⲁⲉⲓⲛ
[ⲡⲣⲉ]ϥϩⲉⲧⲃⲥⲟⲛ
[ⲡⲣ]ⲱⲙⲉ ⲉⲧⲙ
[ⲁ]ⲩⲗⲓⲍⲉ

v. ⲙⲡⲉⲧϩⲓⲧⲟⲩⲱϥ ϥϩⲓⲃⲟⲗ
ⲙⲡϣⲁ ⲁⲩⲱ ⲟⲛ ⲉϥⲧⲛⲧⲱⲛ ⲉⲍⲁⲙⲃⲣⲉ//
//ϩⲉⲧⲃⲥϫⲟⲉⲓⲥ ⲡⲉⲧⲙⲁⲩⲗⲓⲍⲉ ⲙⲡⲉⲧϩⲓⲧⲟⲩⲱϥ [ϥϩⲓⲃⲟⲗ]
ⲙⲡϣⲁ ⲁⲩⲱ ⲉϥⲧⲛⲧⲱⲛ ⲉϩⲓⲉⲣⲟⲃⲟⲁⲙ ⲡⲉⲛⲧⲁϥ//
ⲡⲓⲏⲗ ⲣⲛⲟⲃⲉ ⲡⲉⲧⲙⲁⲩⲗⲓⲍⲉ ⲙⲡⲉⲧϩⲓⲧⲟⲩⲱϥ ϥϩⲓⲃⲟ[ⲗ]
ⲙⲡϣⲁ ⲁⲩⲱ ⲉϥⲧⲛⲧⲱⲛ ⲉⲛⲉⲛⲧⲁⲩϯϣⲧⲟⲩⲏⲧ ⲉⲇⲁⲛⲓⲏ[ⲗ]
ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉⲧⲙⲁⲩⲗⲓⲍⲉ ⲙⲡⲉⲧϩⲓⲧⲟⲩⲱϥ ϥϩⲓⲃⲟⲗ ⲙ
ⲡϣⲁ ⲁⲩⲱ ⲟⲛ ⲉϥⲧⲛⲧⲱⲛ ⲉⲛⲉⲛⲧⲁⲩϯϣⲧⲟⲩⲏⲧ ⲛⲥⲟ[ⲩ]
ⲥⲁⲛⲛⲁ ⲡⲉⲧⲙⲁⲩⲗⲓⲍⲉ ⲇⲉ ⲙⲡⲉⲧϩⲓⲧⲟⲩⲱϥ ϥϩⲓⲃⲟⲗ ⲙ
ⲡϣⲁ ⲁⲩⲱ ⲉϥⲧⲛⲧⲱⲛ ⲉⲛⲣⲱⲙⲉ ⲛⲧⲁⲩⲁϣⲕⲁⲕ ⲉ
ⲃⲟⲗ ϫⲉⲡⲉⲩⲥⲛⲟϥ ϩⲓϫⲱⲛ ⲙⲛⲛⲉⲛϣⲏⲣⲉ ⲡⲣⲱ

ⲙⲉ ⲉⲧⲙⲁⲩⲗⲓⲍⲉ ⲙⲡⲉⲧϩⲓⲧⲟⲩⲱϥ ϥϩⲓⲃⲟⲗ ⲙⲡ
[ϣ]ⲁ ⲁⲩⲱ ⲟⲛ ⲉϥⲧⲛⲧⲱⲛ ⲉⲙ̄ⲙⲁⲧⲟⲓ ⲛⲧⲁⲩϫⲟⲟ[ⲥ]
ϫⲉ ⲁϫⲓⲥ ϫⲉⲛⲉϥⲙⲁⲑⲏⲧⲏⲥⲛⲉ ⲛⲧⲁⲩⲉ̣[ⲓ]
.ⲉⲛⲧⲉⲩϣⲏ ⲉⲩϥⲓⲧϥ ⲛϫⲓⲟⲩⲉ ⲉⲛⲛ̄ⲕⲟⲧⲕ

72. ϯ ⲉⲡⲉⲓⲇⲏ ⲁⲩⲧⲁⲙⲟⲓ ⲟⲛ ϫⲉⲟⲩⲛ̣
ϩⲟⲉⲓⲛⲉ ⲛⲟⲩϫⲉ ⲉⲃⲟⲗ ⲛⲛⲉⲩ
ϩ̣ⲓⲙⲉ ϫⲛϣⲁϫⲉ ⲙⲡⲟⲣⲛⲓⲁ ⲉⲩⲥ̣ⲏ̣[ϩ]
ⲛϯϩⲉ ϫⲉⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲛⲁⲛⲉϫⲧⲉϥⲥϩ
ⲓⲙⲉ ⲉⲃⲟⲗ ⲛϥϩⲙⲟⲟⲥ ⲙⲛⲕⲉⲉⲓ ⲟⲩⲉⲓ
ⲉϥⲟ ⲛⲛⲟⲉⲓⲕ ⲁⲩⲱ ⲡⲉⲧⲛⲁϩⲙⲟⲥ
ⲙⲛⲟⲩⲉⲉⲓ ⲉⲁⲡⲉⲥϩⲁⲓ ⲛⲟϫⲥ ⲉⲃⲟⲗ
ϥⲟ ⲛⲛⲟⲉⲓⲕ ϯⲛⲟⲩ ⲡⲣⲱⲙⲉ ⲉⲧⲛⲁⲛ[ⲉ]
ϫⲧⲉϥⲥϩⲓⲙⲉ ⲉⲃⲟⲗ ⲉϫⲛϣⲁϫⲉ [ⲙⲡⲟ]
ⲣⲛⲓⲁ ϥϩⲓⲃⲟⲗ ⲙⲡϣⲁ ⲁⲩⲱ ⲧⲥ[ϩⲓ]
ⲙⲉ ⲉⲧⲛⲁⲕⲱⲡⲉⲥϩⲁⲓ ⲛⲥⲱⲥ ⲛⲥϩⲙ[ⲟ]
ⲟⲥ ⲙⲛⲕⲉⲟⲩⲁ ⲥϩⲓⲃⲟⲗ ⲙⲡϣⲁ ⲁ[ⲩ]
ⲱ ⲡⲣⲱⲙⲉ ⲉⲧⲛϯϣⲁⲧ ⲛⲁⲩ ⲉϥ̣
ⲥⲟⲟⲩ[ⲛ] ⲙⲡⲉⲩϩⲱⲃ ϥϩ[ⲓ]
[ⲃⲟⲗ] ⲙⲡϣⲁ

v. ⲁⲩⲱ ⲡⲣⲱⲙⲉ ⲉⲧⲛⲁⲥϩⲁ
ⲓⲁⲡⲟⲥⲉ? ⲛⲁⲩ ⲛϥⲡⲟⲣϫⲟⲩ ⲙⲛ
ⲛⲉⲩⲉⲣⲏⲩ ⲟⲩⲕⲗⲏⲣⲓⲕⲟⲥⲡⲉ ϥϩⲓⲃⲟ
ⲗ ⲙⲡϣⲁ ⲟⲩⲗⲁⲓⲕⲟⲥⲡⲉ ϥϩⲓⲃⲟⲗ ⲙⲡ
ϣⲁ ⲛⲟⲩⲓ ⲁⲛⲛⲉ ⲛⲓϣⲁϫⲉ ⲁⲗⲗⲁ ⲛⲁ
ⲡⲛⲟⲩⲧⲉⲛⲉ̣ ⲉⲛⲉⲡⲉⲧⲟⲩⲉϣ ⲡⲟⲩϫⲁⲓ
ⲛⲧⲉϥⲯⲩⲭⲏ ⲙ[ⲁⲣⲉ]ϥϩⲁⲣⲉϩ
ⲉⲣⲟⲟⲩ

73. ? ⲡ̣ⲉϥⲥⲟⲛ ⲏ ⲧϣⲉ ⲛⲧⲉϥⲥⲱⲛ[ⲉ]
? ⲉⲓⲧⲉ ⲉϥⲟⲛϩ ⲉⲓⲧⲉ ⲉϥⲙⲟⲟⲩⲧ ?
? ⲛⲧⲉϥⲙⲁⲁⲩ ⲏ ⲡⲉⲧⲛⲁϫⲓⲥⲱⲛⲉ ⲥⲛⲧ[ⲉ]
? ⲟ̣ⲟⲩ ⲡⲁⲣⲁ ⲡ̣..ⲱ̣ⲛⲉ̣ⲛⲛⲉ ⲉϥⲥⲏϩ ?
? ⲛⲟⲩ]ϫ ⲉⲃⲟⲗ ⲛⲧⲉϥⲥϩⲓⲙⲉ ⲁϫⲛϣⲁϫⲉ ⲙⲡⲟⲣ[ⲛ]
? ⲁⲩⲱ ⲡⲉⲧⲛⲁϩⲙⲟⲟⲥ ϩⲛⲛⲟⲩⲉⲓ ⲉ[ⲥ]
? ⲛⲛⲟⲉⲓⲕ ⲁⲩⲱ ⲛⲧⲟⲥ ϩⲱⲥ ⲉⲥϣⲁⲛⲕⲁ ?
? ⲛⲕⲉⲟⲩⲁ ϥⲟ ⲛⲛⲟⲉⲓⲕ ⲛⲟⲩⲓ ⲁⲛⲛⲉ ?
? ⲡⲛⲟ]ⲩⲧⲉ ⲡⲉⲛⲧⲁϥⲧⲁⲩⲟⲟⲩ ⲛⲧⲉϥⲧⲁⲡⲣⲟ ⲁⲩ[ⲱ]
? ⲟ̣ⲧ̣ ϣⲁ ⲉⲛⲉϩ ⲡⲉⲧⲟ ⲛϫⲁϫⲉ ⲙⲛⲡⲉⲧϩ
[ⲓⲧⲟⲩⲱϥ] ⲉϥⲥⲩⲛⲁⲅⲉ ⲁⲛ ⲡⲉⲧⲡⲟⲣⲛⲉⲩⲉ ⲙⲛⲟⲩⲥϩ
[ⲓⲙⲉ] ⲉϥⲥⲩⲛⲁⲅⲉ ⲁⲛ ⲡⲉⲧϭⲓⲛϫⲟⲛⲥ ϥⲥⲩⲛⲁⲅⲉ ⲁ[ⲛ]
[ⲛⲟ]ⲩⲓ ⲁⲛⲛⲉ ⲛⲓϣⲁϫⲉ ⲁⲗⲗⲁ ⲛⲁⲓⲱϩ̣[ⲁ]
ⲛⲏⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ

v. ⲛⲉ ⲡⲉϫⲁϥ ϫⲉϫⲓⲛϭⲟⲛⲥ ⲛⲓⲙ ⲟⲩⲛⲟⲃⲉⲡⲉ ⲁⲩⲱ̣
ⲛⲟⲃⲉⲡⲉ ⲉϥϫⲓ ⲉϩⲟⲩⲛ ⲉⲡⲙⲟⲩ ⲕⲁⲓ ⲅⲁⲣ ⲉϥⲥⲏϩ ⲛϯϩⲉ ϫⲉ
ⲁⲩⲱ ⲡⲉⲧⲉⲛϥⲧⲁⲩⲟ ⲁⲛ ⲛ̣ⲧⲙⲉ ⲛⲟⲩⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲁⲛⲡⲉ ⲁⲩ
ⲟⲛ ϫⲉⲟⲛⲧⲱⲥ ⲧⲙⲉ ⲛⲁⲣⲧⲏⲩⲧⲛ ⲛⲣⲙϩⲉ ⲁⲩⲱ ⲟⲛ ⲟⲩϩ
ⲟⲩ ⲛⲥⲩⲛⲁⲅⲉ ⲉⲡⲗⲁⲟⲥ ⲧⲏⲣϥ ⲥⲟⲟⲩⲛ ϫⲉϣⲁⲩⲥⲩⲛⲁ
[ⲅ]ⲉ̣ ⲛϩⲏⲧϥ ⲙⲁⲣⲟⲩⲥⲩⲛⲁⲅⲉ ⲙⲡⲁⲧⲟⲩⲱⲙ ⲡⲉⲧⲛⲁⲟⲩⲱⲙ
ⲥ]ⲩⲛⲁⲅⲉ ⲥⲉϩⲓⲃⲟⲗ ⲙⲡϣⲁ

74. ⲉⲣϣⲁⲛⲡⲉⲕⲗⲏⲣⲟⲥ
.ⲱⲣⲕ ⲧⲕⲣ̣ⲁⲧⲏⲣ ⲏ ⲡⲉ
ϯⲛⲁⲧⲟϣϥ ⲡⲣⲟⲥ ϣⲟⲙⲛⲧ
[ⲛ]ⲏⲣⲡ ⲙⲛⲟⲩⲁ ⲙⲙⲟⲟⲩ
ⲛⲧⲉⲕⲉⲟⲩⲁ ⲧⲟⲗⲙⲁ ⲉⲃⲱⲕ

v. ⲕⲁⲧⲁ ⲡⲉⲧⲥⲏϩ ϫⲉ
ⲡⲛⲟⲩⲧⲉ ⲁⲛⲥⲱⲧⲙ ϩⲛ
ⲛⲉⲛⲙⲁⲁϫⲉ ⲛⲉⲛ
[ⲉ]ⲓⲟⲧⲉ ⲁⲩⲧⲁⲙⲟⲛ
ⲉⲫⲱⲃ ⲛⲧⲁⲕⲁⲁϥ

κεμοου εροϲ προϲ θε
ντανενειοτε ϩοριζε μμοϲ
[ϥ]ϩιβολ μπϣα μν
// ṇηι τηρϥ ανοκ αν
πενταϥταυε
νιϣαϫε αλλα πε
πνα ετουαα[β]
πενταυ ετ̣ //

ϩννευϩοου ϩν
νευϩοου ϩν
νεϩοου νϣορπ

75. ϯ νϣορπ μ[εν ϯ]ϣινε
εροκ πρωμε νρεϥρϩο
τε αυω νρεϥϣμϣε
νουτε πϫοειϲ εϥεϲμου ε
ροκ μνπετϣοοπ νακ
τηρϥ νρωμε μννтβνο
ουε αρε ταγαπη
νγρουνα μνπε
ϩηκε ταας ννaπa
βικτωρ ϩιτνιωϩα
νηϲ

v. // ọạν νθε
ουϣε ρϣαντβλ
ϫε ταϩιτντηυτν
τετνω ννaπωκλε
ροϲ ϫεατετνρπϣα
ϩιρουϩε ντκυρε
ακη

76. // τϣινε ετετν
// πϫοειϲ εϥεϲμο
// οι]κονομοϲ ετνα
// ϲαββατον μντκ
// .ϥτοποϲ εβολ νατ
// εϥϣινε ϥο ναποκ
// ετναρϣα επεϥτοπ
// απ]οκληροϲ νϯϣωπερω
// ϣε εβολ αν αλλα ειϣινε
// ιηκηϲιϲ ννтοποϲ μν
// ϩ ννετνψυχη αυω ον
// τε ουντϥ ναεντολη
// τϩαρεϩ εροου

v. ? //
? //
ϫω //
μεϥ //
πετṇ //
ποκληρ //
ομοϲ μπ //
αμαειε //
κοποϲ μ //
τε ουϫ[αι ϩμπ]
ϫοει[ϲ]

77. ϯ ανοκ //
βικτωρ. //
ανοκ πεϲυνθ //
ανοκ κοϲταντιν //
ανοκ αμερ.ρ. //
ανοκ ιακωβ //

v. ϯ πετναπḷαναạ //
εϥϣανϲτηκι. //
βολ: μπϣα ϩ. //
μνπετνη: π̣ //
νϣουπλανα //
μπνουτε ϲ̣ //

78. // κ̣η̣ ζαχαριạϲ̣ //
// πεϥηι νϥβοτϥ ε
// πϲαϩου νπτευτερονο
// νβωκ εϩουν επεϥηι νϥβοτ̣ϥ
εβολ ντενϲαϩου τηρου ν
τεγραφη ει εϩραι εϫωϥ νϥβο
τϥ εβολ πετναρϩοτε ϩητϥ μ
πιαφοριϲμοϲ νϥονϩου ε
βολ ερεπνουτε [ϲ]μου εροϥ
νϥκω ναϥ εβολ ϯ

79. ✝ ⲁⲛⲟⲕ ⲧ ?
ⲛⲡⲡⲉⲧⲟⲩ ?
ⲡⲉⲡⲓⲥⲕ ⲁ ?
ⲣⲁ ⲛⲡⲃⲟⲗ ⲛ ?
ⲛⲡϣⲁⲉ ⲉⲓⲥⲁ ?
ⲡⲟⲩϫⲁⲓ ⲛⲧⲁⲯⲩⲭⲏ ?
ⲡⲁⲡⲁⲥ ⲡⲡⲣⲉⲥⲃ ϫⲛⲛ ?
ⲉⲧⲉϥⲁⲣⲙⲟⲩⲑⲓⲡⲉ ϩⲛ ?
ⲉⲓϣⲁⲛⲃⲱⲕ ⲟⲩⲛ ⲉⲧⲕⲙ ?
ⲥⲁⲧⲣⲁⲛⲱⲉ ⲉⲓⲧⲥⲁⲛⲟⲩ ?
ⲛⲡⲉⲧⲣⲟⲥ ⲡⲁⲕⲧⲟ ⲁⲣⲉⲓⲕ ?
ϩⲕⲏⲧ ⲉⲓⲧⲉ ϩⲁⲗⲟⲅⲟⲣⲣ ?
ⲉⲓⲧⲉ ϩⲁⲁⲡⲁⲓⲧ ⲉ ? ⲧⲓ ?
ⲛⲧⲉϥⲱⲃ ⲣⲁⲧϭⲟⲙ ⲉⲣⲉ ?
ⲛϭⲧⲙⲟⲩⲟⲣϩⲧ ⲛⲧⲟⲣ ?
ϯⲟ ⲛⲁⲡⲟⲕⲗⲏⲣⲟⲥ ?
ⲁⲩⲱ ⲟⲛ ⲛⲏⲓ ⲟⲩⲁ ?
ⲙⲛⲙⲁⲧⲟⲓ ⲉ ?
ⲉⲓⲙⲏⲧⲓ ⲉⲓ ?
ⲁⲓϭⲙ ?

v. ⲡ ϩⲓⲡϣⲙⲙⲟ ⲉⲧⲃⲉ ⲧⲁⲛⲁⲕ
ⲛⲉ ⲉⲓϣⲁⲛϫⲱⲕⲙ ⲇⲉ ϩⲛⲟⲙⲟⲛ
ⲛⲧⲉⲕⲅⲛⲱⲙⲏ ϯⲟ ⲛⲁⲡⲟⲕⲗⲏⲣⲟⲥ
ⲁⲛⲟⲕ ⲡⲁⲡⲁⲥ ⲡⲡⲣⲉⲥⲃⲩ ϯⲥⲧⲟⲓ
ⲭⲉⲓ ⲉϯⲟⲙⲟⲗ[ⲟⲅⲓⲁ]
ⲛⲧⲁⲓⲥⲙⲛⲧⲥ ⲛⲁ
ⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲩ
ⲟⲣϫ . . . ⲉⲓⲡϫⲟⲉ
ϫⲉⲉϥ ? ⲙⲟⲩ ⲉ ?
ϫⲉ ⲛⲧ ?
ⲛⲁϥ ⲉ ?
ⲛⲧⲁⲩ ?

80. ✝ [ϯϣⲓ]
ⲛⲉ ⲉⲧⲉⲕⲙⲛⲧϣⲏⲣⲉ ⲡϫⲟ
ⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲉⲓⲥ ⲡϣⲏ
ⲛⲡⲉⲧⲣⲟⲥ ⲁϥⲉⲓ ⲁϥϫⲟⲟⲥ
ⲛⲁⲓ ϫⲉ ⲁϥⲁⲛ ⲛⲟϫⲧ ϩⲓⲃⲟⲗ
ⲙⲡϣⲁ ⲁⲩⲱ ⲁⲩⲧⲁⲁⲧ ⲉⲧⲟⲟ
ⲧϥ ⲛⲛⲗⲁϣⲛⲓⲩ ⲉϥϫⲱ ⲙ
ⲙⲟⲥ ϫⲉⲕⲉⲓⲣⲉ ⲛⲧⲗⲓⲧⲟ
ⲩⲣⲅⲓⲁ ⲁⲛ ⲙⲡⲉⲑⲩⲥⲓ
ⲁⲥⲧⲏⲣⲓⲟⲛ ϯ[ⲛⲟ]ⲩ ⲟ[ⲩ]
ⲱϣ

v. ⲁⲩⲱ ⲧⲛⲥⲧⲉⲭⲟⲓ ⲉ
ⲡⲓⲡⲗⲁϩ ?
ⲁⲃⲣⲁϩⲁⲙ ⲡⲣⲉⲥⲃ//

81. ✝ ⲁⲛⲟⲕ ⲁⲃⲣⲁϩⲁⲙ ⲡⲣⲉⲥⲃ
ⲉⲡⲓⲧⲏ ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲡⲁ[ⲉⲓⲱⲧ]
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥⲟⲩⲁⲣϩⲧ
ⲡϣⲁ ⲁⲛⲟⲕ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲙⲛⲙⲏⲛⲁ
ⲙⲛϩⲁⲣⲟⲛ ⲙⲛⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ
ⲧⲛϣⲧⲱⲣⲉ ⲛⲧⲕⲅⲛⲱⲙⲏ ⲛⲁⲃⲣⲁϩⲁⲙ
ⲡⲣⲉⲥⲃ ⲉⲧⲙⲧⲣⲉϥϫⲓⲟⲩⲁ ⲛⲕⲉⲥ[ⲟⲡ]
ⲁⲩⲱ ⲉϥϣⲁⲛϫⲓ ⲛϭⲉⲥⲟⲡ ϥⲟ ⲛ
ⲁⲡⲟⲕⲗⲏⲣⲟⲥ ⲁⲩⲱ ⲛ
ⲧⲛⲉⲓ ⲛⲧⲛϫⲟϥ ⲛⲁ[ⲕ]
ⲉⲧⲃⲏⲧϥ

82. [ⲁ]ⲛⲟⲕ ⲙⲏⲛⲁⲥ ϯⲟ ⲙⲙⲛ
ⲧⲣⲉ ϫⲉⲁⲡⲉⲥⲛⲧⲉ ϫⲟⲟϥ
ϫⲁⲁⲛϫⲛⲟⲩϥ ⲉⲧⲃⲉⲧϩⲉ
ⲙⲏⲣⲁ ⲁϥϫⲟⲟⲥ ϫⲉϯⲟ ⲛ
ⲇⲓⲁⲕⲣ ⲁⲛ ⲁⲩⲱ ⲙⲁⲓⲉⲓ
ⲣⲉ ⲉⲛⲉϩ ⲁϥϫⲟⲟⲥ ϫⲉ
ⲣ̄ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙⲙⲁ
ⲧⲙⲉ ⲛⲉⲓϣⲁϫⲉ
ⲙⲛⲧⲉ ⲟⲩⲛ ⲁϥ
ⲛⲁⲡⲟⲕⲗⲏ
ⲁⲩ

83. ⲧⲁⲁⲥ ⲙⲡⲉⲩⲗⲁⲃⲉⲥⲧⲁⲧ
ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ ⲡⲁⲣⲭⲏⲡⲣ[ⲉⲥ]
ⲃⲩⲧⲉⲣⲟⲥ ⲃⲓⲕⲧⲱⲣ ⲡⲓⲉⲗ
ⲟⲩⲱϣⲉ ⲟⲛ ⲛⲅⲣⲁϥⲱⲣⲓⲥ
ⲃⲏⲧⲉⲣⲟⲥ ⲉⲓⲉⲣⲏⲙⲓⲁⲥ ϩⲓⲃⲟⲗ
ⲉⲣⲗⲓⲧⲟⲩⲣⲅⲓⲁ ϣⲁⲛⲧⲉϥϯ ⲡⲧ
ⲥⲓⲟⲛ ⲙⲡⲁⲡⲛⲟⲩⲧⲉ ⲛⲁϥ ϣⲱⲡⲉⲣⲟϥ ⲉϥ
ⲕⲟⲧ ⲉⲣⲟⲓ ⲙⲙⲟⲛ ⲁⲓϯⲡⲱⲓ ⲉⲥ ⲟⲩⲙⲏϣ
ⲛϩⲟⲟⲩ ϫⲉⲛⲧⲁⲓϯⲡⲱⲓ ⲛⲁϥ ⲙⲡⲉⲣ
ⲕⲱ ⲛⲁⲧϫⲓⲧϥ ⲛⲁϥ ⲡⲉϩⲟⲟⲩⲟ ⲇⲉ ⲛ
ⲛⲁⲓ ϯⲁⲥⲡⲁⲥⲉ ⲛⲧⲉⲧⲛⲫⲓⲗⲉⲥⲧⲁⲧⲟⲥ
ⲛⲥⲟⲛ

84. ⲁⲩⲱ ⲡⲣⲱⲙⲉ ⲉⲓⲧⲉ ⲡⲡⲣ
ⲉⲓⲇⲉ ⲇⲓⲁⲕ ⲉⲓⲧⲉ ϩⲁⲛⲁⲅ ⲛϥ
ⲉⲡⲛⲓϣⲁϫⲉ ϫⲉϩⲉⲛⲗⲁⲁⲩⲉ
ⲛⲉ ⲛϥϯⲙϯϩⲧⲏϥ ⲉⲣⲟⲟⲩ ⲉⲣⲉ

v. ⲛϥⲕⲱ ⲡϥ
ⲧⲉϥⲉⲓⲣⲏⲛ[ⲏ]
ⲛⲧⲉⲡⲉⲧⲥⲏϩ ϫ
ϫⲉⲛⲧⲁϥⲥⲱⲧⲙ ⲁⲛ ⲉⲁϥ . . . ⲃⲱ

ⲡⲉⲩⲕⲣⲓⲙⲁ ⲛⲁϣⲱⲡⲉ ϩⲓϫⲱϥ
ⲡⲉⲧⲛⲁⲥⲱⲧⲙ ⲇⲉ ⲉⲣⲟⲟⲩ ⲁⲩⲱ
ⲛϥϩⲁⲣⲉϩ ⲉ̄ⲡⲛⲟⲩⲧⲉ ⲛⲁϩⲁ
ⲣⲉϩ ⲉⲣⲟϥ ⲉⲡⲉⲑⲟⲟⲩ ⲛ
ⲓⲙ ⲛϥⲁⲩⲝⲁⲛⲉ ⲙ
ⲙⲟϥ ϩⲙⲡⲉⲧⲛⲁⲛⲟ
ⲩϥ ⲛⲓⲙ

ⲁⲗⲗⲁ ⲛⲧⲁϥⲉⲓⲣⲉ ⲙⲡϩⲟ̣. . ⲡⲁⲓ
ⲛⲁϣⲱⲡⲉ ⲉⲛⲁⲓⲁⲧϥ ϩⲣⲁⲓ ϩⲙⲡⲉϥ
ϩⲱⲃ

85. ⳁ ⲛⲁⲓⲛⲉ ⲛⲕⲁⲛⲱⲛ ⲙⲡⲉⲛ[ⲉⲓⲱⲧ ⲉⲧⲟⲩ]
ⲁⲁⲃ ⲁⲡⲁ ⲁⲛⲁⲛⲓⲁⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟ[ⲥ ⲛⲣⲙⲟ]
ⲛⲧ ⲡⲣⲱⲙⲉ ⲉⲧⲫⲟⲣⲉⲓ ⲙ ?
ⲡⲉⲡⲛⲉⲩⲙⲁⲧⲟⲫⲟⲣⲟⲥ ⲡϣⲏⲣⲉ [ⲛⲛⲁⲡⲟⲥ]
ⲧⲟⲗⲟⲥ ⲁⲩⲱ ⲡⲣⲱⲙⲉ ⲛϣⲟⲩⲁϣϥ ⲛ ?
ⲁⲛⲓⲏⲗ ⲛⲧⲁϥⲧⲁⲁⲩ ⲉⲧⲟⲟⲧⲟⲩ ⲛ ?
ⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲣⲉⲩϩⲁⲣⲉϩ ⲉⲣⲟⲟⲩ

86. ⲁⲛ[ⲟⲕ ?]ⲡϣⲏⲣⲉ ⲛ
ϩⲁⲙ ⲉⲓⲥϩⲁⲓ ⲙⲡⲛⲉ
ⲡⲉⲡⲓⲥⲕ ⲉⲓϣⲧⲱⲣⲉ ⲉ
ⲧⲟⲧⲕ ⲛⲓⲱϩⲁⲛⲛⲏⲥ ⲉⲧⲣⲉ
ϥⲃⲱⲕ ⲉⲡϩⲁⲡ ⲙⲛϩⲁⲧⲣⲉ
ⲡⲥⲟⲛ ⲙⲡⲉϥ̄ⲱⲧ ϩⲁⲡⲥⲉⲙ
ⲡⲟⲇⲓⲟⲛ ⲉⲧⲛϩⲟⲩⲛ ⲧⲉⲥⲧⲟⲩ
ⲁϩ ⲉⲧⲟⲩⲇⲓⲕⲁⲍⲉ ⲉϫⲱϥ
ⲁⲩⲱ ⲡⲉⲧⲛⲏⲩ ⲉⲃⲟⲗ ϩⲉ
ⲡϩⲁⲡ ⲕⲁⲛ ⲁϥⲣⲡⲁⲓⲱϩⲁ
ⲛⲛⲏⲥ ⲕⲁⲛ ⲁϥⲣⲡϩⲁⲧⲣⲉ
.ⲉⲡ̣. . . ⲉⲃⲟⲗ ⲧⲏⲣϥ ⳁ
ⲱ ⲛϩⲉ[ⲧⲉⲙⲟⲥ]ⲉⲓⲣⲉ
ⲕⲁⲧⲁⲣⲟϥ ⲁⲛⲟⲕ ⲓⲁⲕⲱⲃ
ⳁ ⲥⲧⲩ̄ⲧⲟⲓⲭⲉⲓ ⳁ
.ⲉⲓⲧⲙⲉⲓⲥ̣ ⲧⲉⲱ ⲛϩⲉ
ⲧⲉⲙⲟⲥ ? ⲉⲃⲟ̣ⲗ̣.
ⲛⲕⲁⲧⲁ ? ⲁⲉⲓⲉ̄ .
? ⲱⲛⲉⲡⲣⲟ̣
ⲁⲡⲁ ⲓⲁⲕⲱⲃ

87.
ⲛⲟϫ
ⲁⲁⲃ ⲁⲓ.
ϣⲁⲩⲡⲓⲥ
ⲕ ⲉⲧⲣⲉⲕ
ϩⲙⲡⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩ
ϣⲧⲱⲣⲉ ⲙⲙⲟ ?
ⲁⲧⲁⲫⲣⲟⲛⲉⲓ ?
ⲛϩⲟⲩⲛ ⲙⲡⲧⲟⲡⲟⲥ ⲁⲩ
ⲟⲩⲏⲏⲃ ⲁⲗⲗⲁ ⲛⲧⲁϥⲓⲗ
ⲗⲟⲕⲁⲗⲓⲁ ⲛⲓⲙ ?
ⲉⲡⲁⲣⲁⲅⲉ ⲛϩⲟⲩⲛ ⲙⲡⲏⲓ
ⲕⲟⲥ ⲏ ϩⲱⲥ ⲟⲓⲕⲟⲛⲟⲙ
ⲛϥⲡⲁⲣⲁⲅⲉ ⲛⲡⲙⲁ ⲉ
ⲧⲁⲓⲥϩⲁⲓ ⲛⲧⲡⲉ ⲉⲓ
ⲛ̣ⲉⲛⲕⲟⲧⲕ ⲛϩⲟ
ⲱⲙⲁ ϩⲉ
ⲟ̣ⲛ ⲛⲑⲉ

88.
ⲟⲃ.
ⲛⲟ̣ⲙⲟⲥ ⲛ
ⲏ ⲁⲕⲑⲛⲟⲓ ⲉ
ⲧⲟⲡⲟⲥ ⳁⲛⲟⲩ ⳁⲟ
ⲩⲧⲉ ⲉⲧⲣⲁ
[ⲡⲣ]ⲟⲥⲉⲭⲉ ⲉⲣⲟϥ
ⲥⲱ]ⲧⲙ ⲛⲥⲱ
ⲙⲟϥ

ⲩ̄. ⲧⲁⲃⲱⲕ ⲛⲁⲓ
ⲃⲉⲕⲉ ⲛⲧⲁⲣϩ
ϫⲓⲛⲙⲡⲟⲟⲩ
ⲡⲁⲑⲉⲣⲙⲟⲩ
ⲡⲉⲓⲥϩⲁⲓ ⲟⲣϫ
ⲍⲉ ⲙⲙⲟϥ ⲛ
ⲉⲡⲉⲓⲥϩⲁⲓ ⲁ
ⳁⲟ ⲙⲙⲁⲣ
ⲛϩⲁⲕ

89.
ⲉ ⲡⲣⲙⲁⲛ
ⲓⲗⲉⲥⲧⲁⲧⲟⲥ
ⲟⲙⲟⲥ ⲛⲁⲡⲁ
ⲏ ⲁⲕⲑⲛⲟⲓ ⲉ
ⲗ ⲙⲡⲧⲟⲡⲟⲥ
ⲙⲡⲟⲩⲱϣ ⲙ
ⲱⲱϥ ⲁϫⲛ
ⲧⲁⲡⲣⲟ
ⲙⲛϩⲩ
ⲟⲩⲧⲉ

ⲩ̄. ⲥⲟⲩⲯⲓⲥ
ⲙⲟⲩⲧⲉ ⲛ
ⲕⲁⲧⲏⲥ
ⲅⲓⲟⲥ ⲡ
ⲁⲛϩⲓ
ⲙ!

90. ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ ⲧⲁⲙⲛⲧⲉⲗⲁⲭ ⲡⲣⲟⲥⲕⲩ
[ⲛⲉⲓ] ⲁⲩⲱ ⲥⲁⲥⲡⲁⲍⲉ ⲙⲡⲉⲓⲭⲛⲟⲥ ⲙⲡϩⲩⲡ
ⲟⲡⲟⲇⲓⲟⲛ ⲛⲛⲟⲩⲉⲣⲏⲧⲉ ⲛⲧⲉⲕⲁⲅⲓⲱⲥⲩⲛⲏ ⲛ
ⲉⲓⲱ̄ ⲉⲧⲧⲁⲓⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ⲁⲩⲱ ⳁϣⲓⲛⲉ
ⲉⲡⲁⲥⲟⲛ ⲃⲓⲕⲧⲱⲣ ⲡⲡⲣ ⲙⲛⲛⲉⲧⲛⲙⲙⲁⲕ ⲧⲏⲣ
ⲟⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲏⲩ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲏⲧⲛ ⲉⲓⲥ
ⲛⲉⲓⲟⲉⲓⲕ ⲁⲓⲧⲛⲛⲟⲟⲩⲥⲟⲩ ⲛⲧⲉⲧⲛⲙⲛⲧⲉⲓⲱ̄
ⲁⲣⲓ ⲡⲛⲁ ⲛⲧⲉⲧⲛⲥⲙ[ⲟⲩ] ⲉⲣⲟⲟⲩ ⲛⲁⲛ ⲧⲁⲣⲉ

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ⲡⲉⲧⲛⲥⲙⲟⲩ ϣⲱⲡⲉ ϩⲓϫⲱⲟⲩ ⲉⲣϣⲁⲛ
ⲡϫⲟⲉⲓⲥ ⲧⲟϣⲧ ⲛⲧⲁⲧⲁϩⲟ ⲛ[ⲧⲁ]ⲛⲏⲩ ⲉⲛϩⲏⲧ
ϩⲙⲡⲟⲩⲱⲱϣ ⲛⲧⲙⲏⲧⲉ ⲛ. [ⲛ]ⲧⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ
ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱ̄ ⲟⲩϫⲁⲓ ⲧⲁⲁⲥ ⲙⲡⲁⲙⲉⲣⲓⲧ
ⲛⲉⲓⲱ̄ ⲡⲉⲡⲓⲥⲕ/ ϩⲓⲧⲛⲓⲱⲁⲛⲛⲏⲥ
? [ⲡⲉⲓ ⲉ]ⲗⲁⲭ/

91. /// ? ///
///ϣⲁ ϣⲱ///
///ⲡϣⲁ ⲁⲁⲡⲁ ⲕⲟⲩ
///ϫⲉⲁⲧⲉⲧⲛⲙⲛ
///ⲩⲉ ⲉⲧⲣⲉⲩⲣϣⲁ
///ϩⲙⲡⲉϥⲙⲁ̣ ϫⲓⲛ
///ϣⲁⲧⲉⲛⲟⲩ ⲁⲡⲁ ⲓⲱϩⲁⲛ
///ⲱⲣⲕ ⲛⲏⲧⲛ ⲙⲡⲛⲟⲩⲧⲉ
///ϫⲉⲧⲟⲩⲣⲏⲧⲉ ⲙⲡ̣ⲉⲙ
///ⲛⲟⲩⲟⲉⲓϣ ⲁⲡⲁ̇ ⲓ̇ⲱ
///ⲥⲟⲟⲩⲛ ⲁⲩⲱ ⲛ
///ϣ ⲙⲟⲟϣⲉ ?
///ⲛϩⲏⲧ ⲁⲣⲓ ?
///ⲁⲛ ⲛⲁⲓϣ̣
///ϣⲗ ?///

92. ⲁⲛⲟⲕ ⲡⲡⲣ̣ ϩⲉⲣ̣///
ⲉⲧⲛⲏ ⲉⲧⲥϩⲁⲓ ⲉⲧϣ///
ⲛⲡⲉⲧⲣⲟⲥ ⲙⲛⲁⲃⲣⲁϩⲁⲙ///
ⲕ/ ϫⲉϣⲁⲩⲧⲥⲁⲛⲟ ⲡ̄ⲥⲕⲩ̣ⲛ̣///
ⲛⲁⲡⲁ ⲍⲁⲏⲗ ϣⲁⲡϣⲁ ⲛⲧⲁ̣///
ⲉ ⲁⲩⲱ ϯⲕⲓⲛⲇⲉⲛⲉⲩⲉ ϩⲁⲣ
[ⲟ]ⲟⲩ : ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ ϯⲕ
ⲓⲛⲇⲉⲛⲉⲩⲉ ⲟⲛ ϩⲁ///
ϩⲏⲃⲥ̣
ϯ

93. ϯ ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ ⲧⲓ
ⲡⲣⲟⲥⲕⲩ/ ⲙⲡϩⲩⲡⲟⲡⲟ
ⲇⲓⲟⲛ ⲛⲛⲟⲩⲣⲉⲧⲉ ⲛⲧⲉⲧⲛⲙⲛⲧ
ϫⲟⲉⲓⲥ ⲛⲉⲓⲱ̄ ⲉⲧⲧⲁⲉⲓⲏⲩ ⲕⲁⲧⲁ
ⲥⲙⲟⲧ ⲛⲓⲙ ⲧⲏⲧⲁⲙⲱⲟⲩ ⲛⲛⲧⲉⲧⲛ
ⲁⲅⲓⲱⲥⲏⲛⲏ ϫⲉⲁⲛⲁⲣⲁⲙⲟⲩⲣ ⲉ
ϩⲟⲩⲛ ⲙⲛⲡⲇⲓⲁ/ ⲙⲡⲉϥϭⲛⲧⲩⲡⲟⲥ
ⲛⲛⲉⲓ ⲉϩⲟⲩⲛ ⲛϥⲡⲣⲟⲥⲕⲩ/ ⲛⲧⲉⲧⲛⲁ
ⲅⲓⲱⲥⲏⲛⲏ ⲕⲁⲓ ⲅⲁⲣ ⲁⲛⲧⲛⲛⲟⲟⲩ ϣⲁ
ⲧⲉⲧⲛⲁⲅⲁⲡⲏ ⲛⲕⲟⲩⲥ̣ⲟ̣ⲡ ⲉⲧⲃⲉⲛϩⲁ
///ⲓ̣ⲧⲉ ⲛⲧⲉϥⲥϩⲓⲙⲉ ⲛⲧⲁⲩϥⲓⲧⲟⲩ
[ⲁⲣ]ⲓ ⲡⲛⲁ ⲛⲅⲡⲗⲉⲩⲉ ⲛⲅϫⲓⲧⲟⲩ
///ϩⲓⲃⲟⲗ ⲙⲡ///

v. ?
?
?
?
?
ⲧⲁⲡⲟⲕⲣⲓⲥ ?
ⲉⲃⲟⲗ ⲙⲡⲉ ?
ⲡⲉϫⲁϥ ⲙ̣ⲙ̣ⲁ̣ⲓ̣ ϭⲛⲧⲩⲡ[ⲟⲥ
ⲁⲛⲟⲕ ⲡⲉⲧⲛϩⲙϩⲁⲗ ⲁⲩⲱ ⲡⲉ
ⲧⲛϣⲏⲣⲉ . . . . ⲙⲏⲇⲓⲟⲥ
ϯⲡⲣⲟⲥⲕⲩ/ ⲙⲡϣⲁⲉⲓϣ ⲛⲛⲉ
ⲟⲩⲣⲉⲧⲉ ⲉⲧⲟⲩⲁⲃ ϯ ⲡⲉⲛ
ⲡⲣⲟⲥ/ ⲛⲉⲓⲱ̄ ϩⲓⲧⲛⲛⲉⲓⲉⲗ
ⲁⲭⲓⲥⲧ///

94. ϯ ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ ϯⲡⲣⲟⲥⲅⲏⲛⲉⲓ
ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ϯⲡⲣⲟⲥ
[ⲅ]ⲩⲛⲉⲓ ⲙⲡϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ ⲛⲛⲉⲕⲟⲩⲉ
ⲣⲏⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲡⲓⲇⲏ ⲁⲧⲉⲕⲙⲛⲧ
ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲥϩⲁⲓ ⲛⲁⲓ ϫⲉⲁⲕⲃⲱⲗ
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲃⲟⲗ ⲕⲁⲓ ⲅⲁⲣ ⲙⲉⲥⲧⲁ
ϩⲟⲓ ⲁ̣ⲃⲱⲗ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲃⲟⲗ ⲕⲁⲓ
ⲅⲁⲣ ⲉⲛⲧⲁϥⲉⲓ ⲛⲁⲕ ⲉϥϫⲓϭⲟⲗ ⲉⲣⲟⲓ
ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲉⲓϣⲱⲛⲉ ⲛⲅⲛⲧ ⲉϩⲟⲩⲛ
ⲉⲡϣⲁⲉ ϫⲉⲉⲓϣⲱⲛⲉ ⲉⲡⲛⲟⲩⲧⲉ ⲧⲱϣ
ⲛⲧⲁⲕⲃⲁⲃ ϯⲛⲏⲩ ⲁϩⲟⲩⲛ ⲛⲁⲧⲉⲕⲙⲛⲧ
ⲉⲓⲱⲧ ⲉϣⲱⲡⲉ ⲧⲉϩⲁⲗⲉ ϯⲛⲁϯⲡⲁⲕⲁ̣..
ⲁⲓⲕⲏ ⲕⲁⲓ ⲅⲁⲣ ⲙⲡⲉⲓⲣⲁⲧⲥⲱⲧⲙ ⲛⲥⲱ̣.
ⲛϩⲱⲃ ϫⲉⲉⲓⲁⲉⲓⲣⲉ ⲙⲡⲉⲥⲟ̣ⲡ̣ ⲕⲱ̣. ⲛ̣ⲁ̣ⲓ̣ [ⲉⲃⲟⲗ]
ⲡⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲏ
ⲙⲛⲡⲉⲓϩⲏⲕⲉ ⲁⲛⲟⲕ ⲓⲥⲙⲁⲏⲗ ⲡ̣ⲉ̣ⲓ̣ ?
ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲡⲁⲉⲓⲱⲧ ⲉⲧⲟ[ⲩⲁⲁⲃ] =

= ⲡⲉⲡⲓⲥⲕ/ ⲙⲛⲡⲁⲉⲓⲱⲧ ⲃⲓⲕⲧⲱ[ⲣ]
///ⲩⲁ̣ⲁ̣ ⲓⲛⲇ ⲓ ⲛⲧⲉ
///ⲛ

95. ϯ ⲁⲣⲓ ⲡⲛⲁ ⲛⲅⲥⲡⲟⲩ
ⲩ̈ⲇⲁⲍⲉ ⲁⲣⲏⲩ ⲧⲉⲧ̣ⲛ̣
ⲁϭⲛⲧⲩⲡⲟⲥ ⲛ·ⲧⲉⲧⲛ
ⲣⲡϣⲉ ⲛⲟϭ ⲛϣⲧⲁ
ⲛⲧⲉⲧⲛⲁⲁϥ ⲙⲡⲣ
ϫⲉⲛⲧⲛϫⲟⲟⲩ
ⲛⲕⲁⲙⲁⲩⲗⲉ̣
ⲛⲥ̣ⲉ

96. † ⲉⲡⲉⲇⲏ ⲁⲛⲥϩⲁⲓ ⲛⲁⲕ
ⲛⲟⲩⲥⲟⲡ ⲁⲩⲱ ⲥⲛⲁⲩ
ⲉⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ
ⲕⲁⲧⲁ ⲡⲛⲟⲩⲧⲉ ϩⲛϩⲉⲛ
ⲛⲟϭ ⲛⲑⲃⲃⲓⲟ ϩⲱⲥ ϣⲏⲣ
[ⲉ] ϫⲉⲃⲱⲕ ⲛⲅⲣϣⲁ ⲉⲡⲧ
[ⲟ]ⲡⲟⲥ ⲁⲩⲱ ⲛⲅⲣⲉⲓⲣⲏ[ⲛⲏ]
///ⲡⲉⲕⲥⲟⲛ ⲕⲁⲧⲁ
///. ϫⲉⲕⲱ ⲉ///

97. ///ⲟⲉⲓⲥ///
///ⲉⲉⲓ ϩⲛ///
///ⲁⲣⲧⲏⲥ ⲉⲡⲉⲓⲇⲏ///
///ⲁ̣ⲓ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ///
///ⲛⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲧⲉⲧⲛ///
///ⲉⲧⲛⲥϩⲁⲓ ⲙⲡⲡⲣⲉⲥⲃ/ ⲇⲓⲟⲥ
ⲛϥⲣϣⲁ ⲉⲛⲧⲟⲡⲟⲥ ϣⲁⲛⲧⲉ
[ϥ]ⲗⲟ ϩⲙⲡⲉϥϣⲱⲛⲉ ⲏ ⲡⲡⲣⲉⲥⲃ/
ⲇⲓⲟⲥ ⲏ̈ ⲕⲉⲟⲩⲁ ϩⲁⲡⲗⲱⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲛⲅⲕⲉⲗⲉⲩⲉ ⲛⲟⲩⲁ ⲛⲁϥ ϫⲉⲧⲉⲭⲣⲉⲓⲁⲧⲉ
.ⲃ̣ⲟ̣ⲗ ⲛⲗⲁⲩⲏⲣⲁ̣ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ
ⲇⲉ ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲙⲡϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ
ⲛⲟⲩⲉⲣⲏⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲧⲉⲧⲛ
ⲙⲛⲧϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲉⲧⲧⲁⲓⲏⲩ
ⲙⲛⲡⲉⲩⲗⲁⲃ/ ⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ
ⲡⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲛⲁⲛⲓⲁⲥ
ⲡⲓⲉⲗⲁⲭ/ ⲉⲓⲥ ϫⲟⲩⲱⲧⲉ
ⲙⲙⲣⲣⲉ ⲛⲁ̣ⲃ ⲁⲓⲧⲛⲛⲟⲟⲩⲥⲟⲩ

98. † ϣⲟⲣⲡ ⲙⲉⲛ ϯⲡ
ⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲧⲉⲕ
ⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲧⲁⲉⲓ
ⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ
ⲁⲣⲓ ⲡⲛⲁ ⲉⲓⲡⲁⲣⲁⲕⲁ
ⲗⲉⲓ ⲙⲙⲟⲕ ⲛⲅⲧⲛⲛⲟⲩ
.ⲉⲍⲉⲕⲓⲏⲗ ⲡⲣⲉⲥⲃ/
ⲛϥⲥⲏⲛⲁⲅⲉ ⲙⲙⲟⲓ
ⲙⲡⲟⲟⲩ ⲙⲙⲟⲛ ⲧⲉ
ⲣⲟⲙⲡⲉ ⲙⲡⲁⲉⲓⲱⲧ
ⲁⲡⲁ ⲫⲟⲓⲃⲁⲙⲱⲛ
.ⲧⲉ ⲁⲩⲱ ⲛⲧⲁⲡⲣⲉⲥ
///ⲃ/ ⲛⲧⲁⲓϣⲉ ⲉⲡ
///ϫⲟ ⲙⲁϩ ⲉⲡⲁ
///ⲙⲉⲣⲓⲧ ⲛⲉⲓⲱⲧ
///.ⲥⲡⲉⲓ
///.../

99. ? ?
ⲡⲛⲟⲩⲧⲉⲡⲉ ϣⲁⲓⲉⲓ
ϩⲟⲩⲛ ⲛⲣⲁⲥⲧⲉ ⲛⲧⲁ
ⲡⲣⲟⲥⲕⲓⲛⲉⲓ ⲛⲧⲉⲕⲙⲛ[ⲧ]
ⲓⲱⲧ ⲉⲧⲥⲙⲁⲁⲧ ⲟⲩϫⲁⲓ ϩ[ⲛ]
ⲡϫⲟⲉⲓⲥ ⲧⲁⲁⲥ ⲙⲡⲣⲉⲥⲃ///
ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ϩⲓⲧⲛⲡ.///
ⲗⲁⲭ/ ⲓⲱϩⲁⲛⲛⲏⲥ
ⲁⲡϣⲁ ⲙⲡⲃⲱⲗ ⲁⲃⲟⲗ ϣⲱⲡ̣ⲉ̣
ϩ̣ⲓ̣ⲡ̣ⲁ̣ⲩϣⲉ ⲙⲡⲛⲟⲩⲧⲉ

100. ///ⲧⲁⲁ[ⲥ///
///ⲡⲁⲩⲗⲟⲥ ϩⲓⲧⲛϩⲏⲗⲓⲁ[ⲥ///
///ⲉⲓⲧⲛⲛⲟⲟⲩ ⲡⲁⲩⲗⲟⲥ .///
ⲉⲧⲃⲉⲧⲥⲩⲛⲧⲉ ⲛⲗⲱⲧⲓⲝ ⲁ̣///
ⲁⲓⲉⲩⲭⲁⲣⲓⲥⲧⲁ ⲛⲧⲟⲧⲕ ⲉⲙⲁ///
ⲙⲡⲉⲩⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ϯⲛⲟⲩ ⲁⲣ[ⲓ///
ⲁⲓⲧⲛⲛⲟⲟⲩϥ ⲛⲁⲕ ⲟⲩⲱϣ ⲛⲅ///
ⲛⲡⲣⲏϣ ⲛⲁⲓ ⲙⲛⲑⲁⲓⲧⲉ ⲕⲁⲙⲏ ⲁⲩ///
ⲡⲁⲛⲁⲣⲉ ⲕⲛⲁϩⲉ ⲉϯⲥⲩⲛⲧⲉ ⲛⲕ
///ⲕⲓϩⲉ..ⲉϩⲉⲛⲁϥⲧⲃ̣.ⲣ///

v: ⲕⲉⲫⲩⲁ : ⲉⲥϫⲓⲕⲓ ϩⲉⲛ.///
ⲛⲅⲧⲛⲛⲟⲟⲩⲥⲟⲩ ⲛⲧⲟⲟⲧϥ ⲁⲣⲓ ⲡ///
ⲉⲓ ⲉϩⲟⲩⲛ ⲛⲅⲣⲡⲡⲁⲥⲭⲁ ϩⲁϩⲧⲛ † ///
ϩⲛⲡϫⲟⲉⲓⲥ †

101. † ⲡ̣ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ϩⲏⲗⲓⲁⲥ ⲉϥⲥϩⲁⲓ ⲙ
ⲡⲉϥⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ..ⲣⲏⲧ ⲁⲣⲓⲧⲁ[ⲅⲁ]
ⲡⲏ ⲛⲅⲃ̣..ⲁ̣ⲓ ⲙⲡϣⲟⲣⲡ ⲛϩⲟⲟⲩ [ϩⲙⲡ]
ⲟⲩⲱϣ ⲙⲡⲛⲟⲩⲧⲉ ⲧⲛⲏⲥⲧ[ⲓⲁ///
ϣⲱⲡⲉ ϫⲉⲕⲛⲁⲃⲱⲕ ⲙⲡ///
ϩⲟⲟⲩ ⲉⲡⲧⲟⲟⲩ ⲛϩⲱ...ⲟ
ⲡⲉⲕⲛⲏⲩ ⲁⲛ ⲙⲡⲁ[ⲧⲉⲛ]ⲏ̣ⲥ
ⲧⲓⲁ ϣⲱⲡⲉ ⲙⲡⲣⲉ///
ϭⲛⲧⲁⲛⲉ///
ⲃ///
?///

v: † ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ † † †

102. ///ⲡⲓⲉⲗ]ⲁⲭ/// ϩⲏⲗⲓⲁⲥ ⲉϥⲥϩⲁⲓ ⲛ///
///ⲧⲉ ⲛⲥⲟⲛ ⲁⲡⲁ ⲙⲁⲕⲁⲣⲉ ⲡⲇ///
///ⲡⲛⲟⲩⲧⲉ : ϩⲁⲑⲏ ⲙⲉⲛ ⲙⲡϣⲁϫⲉ///
///ⲣⲱⲧⲛ : ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲁⲙⲏⲓⲧⲛ
///ⲛⲧⲉⲧⲛϫⲓⲡϣⲁ ϫⲉⲙⲡⲉⲓϭⲛ
///ⲉⲓ ⲉϩⲣ[ⲁⲓ///

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103. ⳨ ⲛϣⲟⲣⲡ ⲙⲉⲛ ϯⲡⲣⲟⲥⲕⲩ
ⲛⲉⲓ ⲛⲧⲉⲧⲛⲙⲛⲧⲉⲓⲱⲧ
ⲉⲧⲧⲁⲉⲏⲩ ⲉⲡⲉⲓⲇⲏ
ⲁⲓⲉⲓ ⲉϩⲟⲩⲛ ⲛⲣⲟⲩϩⲉ ⲉⲓⲡⲁ
ⲣⲁⲗⲉⲓ ⲙⲙⲟⲕ ϫⲉⲙ
ⲡⲣⲣϣⲁ ϣⲁⲛⲧⲛⲣⲟϣ
ⲓ̣ⲥ̣ⲧⲛⲁⲟ̣. ⲡⲱⲣϭ ⲙ
ⲡⲉⲓⲣⲱⲙⲉ ⲉⲓⲥϩⲏⲧⲉ
ⲉⲓⲥ ⲡⲗⲁⲟⲥ ⲁϥⲧⲏ̣ⲗ ⲉⲣⲟⲕ̣
ⲙⲛⲡⲕⲗⲏⲣⲟⲥ ⲧⲏⲣϥ
ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲓ
ϫⲉⲉⲣⲡⲛⲁ ⲛⲅⲕⲁⲁⲛ
ⲛⲉⲣϣⲁ ⲙⲡⲟⲟⲩ ϫⲉ
ⲡϩⲟⲟⲩ ⲛⲛⲣⲱⲙⲉ ⲛⲧⲁⲩ
ⲙⲟⲩⲧⲟⲩ ⲡⲉⲧⲛ[ⲁ]
ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲛϣⲁⲣ̣[…]
ⲣⲁⲥ̣ⲧⲉ ⲛⲧⲛ[…]
ⲛⲙⲙ.[…]
ⲛⲅ[…]

104. ⳨ ⲧⲁⲙⲛⲧⲉⲗⲁⲭ/ ⲡⲣⲟⲥⲕ/ ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱ̅ ⲉⲧⲟⲩ
ⲁⲁⲃ ⲁⲩⲱ ⲉⲧⲧⲁⲓⲏⲩ ⲙⲛⲡⲁⲥⲟⲛ ⲡⲇⲓⲁⲕ/ ⲃⲓⲕⲧⲱⲣ
ⲙⲛⲛⲉⲧⲛ̅ⲛⲙⲙⲁⲕ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲛⲉⲩⲣⲁⲛ ⲕⲁⲧⲁ
[ⲑⲉ] ⲛⲧⲁⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ϫⲟⲟⲥ ⲛⲁⲓ ϫⲉ
ϫⲟⲟⲩ ⲛⲧⲁϯϩⲛⲁⲩ ⲛⲏⲣⲡ ⲛⲁⲕ ⲛⲅⲣϣⲁ ⲛϩⲏⲧⲥ
ϩⲛⲧⲉⲓⲡⲁⲥⲭⲁ ⲧⲉⲛⲟⲩ ⲉⲓⲥ ⲡⲥⲟⲛ ⲍⲩⲕⲏ
ⲁⲓϫⲟⲟⲩϥ ⲁⲣⲓ ⲡⲛⲁ ⲛⲅⲧⲁⲁⲥ ⲛⲁϥ
ⲡⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲇⲉ ⲁⲣⲓ ⲡⲛⲁ ⲛⲅⲣ
ⲡⲉⲛⲙⲉⲉⲩⲉ ϩⲛⲛⲉⲕ
ϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲃ
ϩⲛⲧⲉⲓⲡⲁⲥⲭⲁ

v. ⲛⲧ[ⲛ]ⲛⲟⲩϩⲙ
ⲉⲡⲓⲣⲁⲥⲙⲟⲥ
ⲟⲩϫⲁⲓ ⲡⲁⲉⲓⲱⲧ
ⲉⲧⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲉⲧⲧⲁⲓⲏⲩ
ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ϩⲓⲧⲛⲡⲉϥ
ϣⲏⲣⲉ ⲛⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲁⲩⲱ ⲛⲣⲉϥⲣ
ⲛⲟⲃⲉ +

105. ⳨ ⲛϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ
ⲉⲧⲉⲧⲛⲙⲛⲧϣⲏⲣⲉ ⲡϫⲟ
ⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲱⲧⲛ ⲉⲓⲥ
ⲓⲱϩⲁⲛⲛⲏⲥ ⲙⲛⲕⲟⲛⲁ
ⲣ̣ⲓⲟⲥ ⲛ̣ . . . . . ⲁⲓⲧⲟϣⲟⲩ
[…]ⲩⲣϣⲁ ⲉⲡⲙⲁ ⲛⲁⲡⲁ ϣ[ⲉ]
ⲛⲉⲧⲱⲙ ⲛⲥⲉϫⲓ ⲡ[…]
ⲕⲁⲛⲟⲛ

v. ⲧⲃⲉ̣ⲡ̣ⲕⲁⲛⲟⲛ ϩⲓⲧⲛⲁⲡⲁ
ⲥⲉⲛⲉ̣ⲧ̣ⲱ̣ⲙ̣ ⲉϥⲛⲁⲧⲁⲁϥ
ⲉϥⲕⲏⲃ . . . . ⲟ̣ⲩ̣ . . ⲛⲁⲛ
.ⲙⲛⲛϣ . . . . ⲉⲓ ⲛⲟⲉⲓⲕ
.ⲧⲉⲧⲛⲁⲕⲣ[ⲓⲛ]ⲉ ⲙⲙⲟϥ ⲛ̣
ϩⲟⲩⲛ ⲙⲡϩⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲑⲉⲟ̣
[ⲇ]ⲱⲣⲟⲥ : ⲧⲁⲁⲥ ⲛⲁⲡⲁ ⲓⲱ
[ϩ]ⲁⲛⲛⲏⲥ ⲡⲣ/

106. ⲁⲛⲟⲕ ⲙⲁⲣⲕⲟⲥ ⲡϣⲏⲣⲉ̣[…]
ⲙ̣ⲡⲉⲗⲁⲭ ⲛⲇⲓⲁⲕ/ ⲉϥⲥϩⲁⲓ ⲙⲡⲁⲡⲣⲟⲥⲧⲁⲧⲏⲥ
ⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲃ ⲁⲩⲱ ⲛⲛⲁⲓⲏⲧ ⲡⲁⲉⲓⲱⲧ ⲃⲓⲕⲧⲱⲣ ⲡⲇⲓⲁⲕ/
ϫⲉϩⲙⲡⲟⲩⲱϣ ⲙⲡⲛⲟⲩⲧⲉ ⲙⲛⲛϣⲗⲏⲗ ⲛⲛⲉⲧⲟⲩⲁⲃ ϯⲱ
ⲛϩⲉⲧⲟⲓⲙⲟⲥ ⲛⲧⲁⲣⲟⲉⲓⲥ ⲛⲉⲛⲧⲟⲗⲏ ⲉⲧⲟⲩⲁⲃ ⲛⲧⲁⲕⲧⲁⲩ ⲉⲧⲟⲟⲧ
ⲁⲩⲱ ⲛⲧⲁⲣϩⲱⲃ ⲛⲓⲙ ⲛⲉⲣⲅⲁⲥⲓⲁ ⲛϩⲱⲃ ⲛⲧⲉⲭⲛⲓⲧⲏⲥ
ⲛⲧⲁⲉⲓ ⲛⲁⲕ ⲉⲡⲉⲓⲧⲟⲟⲩ ⲙⲫⲓⲥⲟⲛ ⲛⲟⲩⲉⲃⲟⲧ ⲛⲛϩⲟⲟⲩ
ⲉⲡⲥⲟⲡ ⲛⲧⲁⲣⲧⲗⲓⲧⲟⲩⲣⲅⲓⲁ ⲙⲡⲙⲁ ϩⲛⲟⲩⲥ[ⲡⲟⲩⲇ]ⲏ
ϩⲛⲟⲩⲛⲟϭ ⲛⲟⲩⲣⲟⲧ ⲁⲩⲱ ϩⲛⲡⲁⲙ̣ ?
ⲉ̣ⲛ̣ⲉⲓϣⲡⲁⲣⲁⲃⲁ ⲛⲧⲉⲓϩⲟⲙⲟⲗ[ⲟⲅⲓⲁ]
ⲁⲛⲟⲕ ⲙⲁⲣⲕⲟⲥ ⲡⲇⲓⲁⲕ/ ϯⲥⲧⲟ[ⲓⲭⲉⲓ]
ⲉϩⲱⲃ ⲛⲓⲙ ⲉϥⲥϩⲏϩ
ⲉⲡⲉⲓ[ⲡⲗ]ⲁⲝ

107. ⳨ ⲉⲓⲥ ⲡⲗⲟⲅⲟⲥ ⲙⲡⲛⲟⲩⲧ[ⲉ]
ⲛⲧⲟⲟⲧⲕ ⲛⲧⲟⲕ ⲙⲏⲛⲁ ⲛⲅⲉⲓ ⲛⲧⲁϣⲁϫⲉ
ⲛⲙⲙⲁⲕ ⲉⲓ ⲙⲉⲛ ⲁⲡϩⲱⲃ ⲁⲣⲓⲥⲕⲉ ⲛⲁⲕ ⲁ̣ϥⲁⲣⲓⲥ
ⲕⲉ ⲉϣⲱⲡⲉ ⲇⲉ ⲙⲙⲟⲛ ⲛⲅⲃⲱⲕ ⲛⲁⲕ
ⲙⲉⲧⲁ ⲕⲁⲗⲟⲩ ⲁⲛⲟⲕ ⲥⲟⲩⲁⲓ ⲡⲗⲁϣ/
ⲧⲓⲥⲧⲟⲓⲭⲏ ⲉⲡⲓⲗⲟⲅⲟⲥ ⲁⲛⲟⲕ ⲛⲓϩⲁⲣⲁⲩ ⲡⲓⲉⲗⲁ[ⲭ] =

= ⲛⲇⲓⲁⲕ/ ⲁⲓⲥⲙⲛⲡⲓⲗⲟⲅⲟⲥ ⲛⲧⲁϭⲓϫ
ⲕⲁⲧⲁ ⲧⲉϥⲁⲓⲧⲉⲥⲓⲥ

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108. † ⲉⲥ ⲡⲗⲱⲅⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲟⲟⲧⲕ ⲛⲧⲟⲕ
ⲙⲁⲣⲕⲟⲥ ⲙⲛⲧⲉⲕⲥϩⲓⲙⲉ ⲙⲛⲛⲉⲕϣⲏⲣⲉ
ⲛⲅⲉⲓ ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲏⲓ ⲛⲅⲃⲱⲕ ⲉⲛϩⲏⲧ
[ⲛ]ⲅⲃⲱⲕ ⲉⲣⲏⲥ ϫⲉⲉⲛⲉⲛⲉⲥⲛⲭⲱⲣⲉ ⲛ
ⲛⲡⲉⲑⲟⲟⲩ ⲉⲧⲁϩⲟⲕ ⲁⲩⲱ ϫⲉ
ⲕⲉⲗⲁⲩⲉ ϩⲛⲧⲉⲓⲣⲟⲙⲡⲉ
ⲏ ⲛⲧⲉⲣⲙⲏⲥⲓⲟⲛ ⲉⲩⲱⲣϫ
ⲁⲡⲓⲗⲟⲅⲟⲥ ⲉϥⲟⲣϫ ϩⲛⲥⲟⲩ
ⲉⲉⲃⲧⲱ..ⲉⲛⲇⲓⲕ
ⲟⲩⲧⲉ ⲡⲗⲁϣⲁⲛⲉ ϯⲥⲧⲩⲭⲏ
ⲡⲱⲛ ⲛⲉⲗⲓⲥⲁⲓⲟⲥ
ⲥϩ]ⲁⲓ ⲡⲓⲗⲱⲅⲟⲥ
ⲡⲙⲓⲛⲟⲩⲧ

v. † ⲁⲩⲱ ⲉⲓϣⲁⲛⲡⲁⲣⲁⲃⲁ ⲙⲡⲓⲗⲱⲅⲟⲥ
ⲉⲡⲛⲟⲩⲧⲉ ⲛⲁⲡⲁⲣⲁⲃⲁ ⲙⲙⲟⲓ

109. † ⲉⲓⲥ ⲡⲗ
ⲛⲧⲟⲟⲧⲕ
ⲛⲅⲉⲓ ⲉϩⲟⲩ[ⲛ
ⲕⲛⲁⲩ ⲕⲉⲗ
. ϩⲛⲧⲉⲓⲣⲟⲙ[ⲡⲉ
⳩ ⲉⲅⲣⲁⲫ
ⲁⲩⲱ ⲉⲓⲱⲣⲕ
ⲧⲟⲩⲕⲣⲁⲧⲱⲣ
ⲙⲡⲉⲓⲗⲟⲅⲟⲥ
ⲣⲉ ⲛⲗ
?

110. [ⲉⲓⲥ ⲡ]ⲗⲟⲅⲟⲥ ⲙ
ⲧⲉ ⲛⲧⲟⲟⲧⲕ ⲛⲧⲟⲕ
[ⲡⲁ]ⲧⲉⲣⲙⲟⲩⲧⲉ ⲛⲧⲁⲡⲏⲩ
ⲅⲉⲓ ⲉⲃⲟⲗ ⲉⲡⲉⲕⲏⲓ ⲛⲅ
ϩⲙⲟⲟⲥ ϫⲉⲉⲛⲉⲗⲁⲩⲉ
ⲛⲡⲉⲑⲟⲟⲩ ⲡⲁⲣⲁⲅⲉ ⲙ
ⲙⲟⲕ ⲛϯⲣⲟⲙⲡⲉ
ⲡⲣⲟⲥⲧⲏ ϫⲉⲉⲛⲉⲕⲁⲙ
ⲁⲓϩⲩⲡⲟⲅⲣⲁⲫ.
ⲉⲡⲓⲥⲧⲟⲗⲏ ⲧⲁϩⲏⲗ
ⲅⲣ ⲧⲩⲃⲓ ⲑ ⲓⲛⲇ
ⲓⲥⲁⲕ ⲡⲓⲙ..ⲛ
ϯⲥⲧⲟⲓⲭⲉⲓ ⲉ

111. † ⲉⲓⲥ ⲡⲗⲟⲅⲟⲥ
ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲟⲟⲧⲕ
ⲛⲧⲟⲕ ⲡⲉⲧⲣⲟⲥ ⲛⲅⲉⲓ
ⲉϩⲟⲩⲛ ⲉⲡⲉⲕⲏⲓ ⲛⲅϯⲁⲕⲟⲛⲉⲓ
ϫⲉⲉⲛⲉⲛⲉⲥⲩⲅⲭⲱⲣⲉⲓ ⲛⲗⲁⲩⲉ
ⲛⲣⲱⲙⲉ ⲉⲡⲁⲣⲉⲗⲑⲉ ⲙⲙⲟⲕ
ϩⲁⲃⲉⲗⲁⲩⲉ ϩⲛϯⲣⲟⲙⲡⲉ ⲟⲩⲇⲉ
ϩⲁⲃⲉⲗⲁⲩⲉ ⲛⲡⲣⲁⲅⲙⲁ ϫⲉ
ⲉⲛⲉⲕⲁⲙⲫⲓⲃⲁⲗⲉ ⲁⲓϩⲩⲡⲟⲅⲣ
ⲉⲡⲓⲗⲟⲅⲟⲥ † ⲉⲅⲣ ⲉⲡⲓⲫ ⲕⲅ
ⲓⲛⲇⲓⲕ ⲇⲉⲕⲁⲧⲏⲥ ⲡⲉⲕⲱϣ
ⲡⲗⲁϣⲁⲛⲉ ϯⲥⲧⲟⲓⲭⲉⲓ

112. ⲣⲱⲙⲉ ⲉⲡⲁⲣⲁⲅⲉ ⲙⲙⲟⲕ ⲉⲩⲱⲣϫ ⲟ
[ⲩⲛ ⲁⲓⲥⲙ]ⲛⲡⲓⲗⲟⲅⲟⲥ ⲛⲁⲕ ⲉϥⲟⲣϫ
ϩ]ⲙⲙⲁ ⲛⲓⲙ ⲉⲩⲛⲁⲙⲫⲁ
ⲛϩ]ⲏϥ ⲟⲥ ⲡⲣⲟⲕ † ⲁⲛⲟⲕ
ⲡⲁϩⲁⲙ ⲡⲗⲁ
ⲗⲟⲅⲟⲥ ⲡⲣⲟⲥ
. ⲓⲛⲇ ⲓⲁ
ⲧⲟⲩ ⲥⲱ
ⲗⲟⲅⲟⲩ
?

113. † ⲉⲓⲥⲧⲡⲗⲟⲅⲟⲥ
ⲙⲡⲛⲟⲩⲧⲉ ⲧⲟⲟⲧⲕ
ⲛⲧⲟⲕ ⲙⲁⲑⲓⲟⲥ
ⲛⲅⲟⲩⲱⲛϩ ⲉ
ⲃⲟⲗ ⲛⲅⲕⲱⲧⲉ
ⲛⲅϫⲓ ⲡⲉⲕⲙⲉⲣⲟⲥ
ⲛⲛⲟⲩⲃ ϫⲉⲉⲛ
ⲉⲓⲡⲁⲣⲁⲅⲉ ⲙⲙⲟⲕ
† ⲕⲟⲗⲗⲟⲩⲑⲟⲥ
ⲡⲙⲁⲧⲟⲓ ϯⲥⲧ

114. † ⲧⲁⲁⲥ ⲛⲡⲥⲟⲛ ⲃⲓⲕⲧⲱⲣ
ϩⲓⲧⲛⲡⲉⲕⲱϣ ⲡⲗⲁϣⲁⲛⲉ
ⲙⲁⲛⲁϥ ⲡϣⲉ ϩⲙⲉ ⲛⲙⲉ.
ⲙⲙⲁϩⲉ ⲛⲥⲁⲙⲟⲩⲏⲗ ⲛⲁⲓ
ⲉⲧⲛⲁϩⲣⲉ ⲉⲃⲟⲗ ⲛⲧⲁϥ
ⲙⲁⲩⲁⲁϥ †

115. ⲛⲕⲩⲣⲓⲁⲕⲟⲥ
ⲛⲧⲁϥ ⲅⲁⲣ ⲁⲗⲗⲁ
ⲃⲓⲧϥ ⲉⲓⲥϩⲏⲧⲉ ⲥⲉϫⲓ ⲙⲙⲟ
ⲁⲗⲗⲁ ⲙⲁⲣⲉⲡⲉⲕⲙⲛⲧⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ⲇⲓⲱⲕⲉ ⲙⲙⲟϥ ⲙⲏ
ⲡⲟⲧⲉ ⲛⲧⲉⲟⲩϣⲧⲟⲣⲧⲣ ϣⲱ
ⲡⲉ ⲙⲙⲟⲛ ⲁϥⲣⲡⲣⲱϣⲉ
ⲙⲡⲉⲑⲟⲟⲩ
ⲉⲡⲉⲓⲉⲕϣⲁⲛⲕⲁⲁϥ ⲛ
ϩⲟⲩⲛ ⲙⲡⲉⲕⲙⲁⲛϣⲱⲡⲉ
ⲛⲧⲉⲛⲕⲟⲩⲓ ⲉⲓ ⲉϩⲟⲩⲛ

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[ⲛⲧⲉⲟⲩⲡ]ⲓⲣⲁⲥⲙⲟⲥ ϣⲱⲡⲉ
≡ϥ·ⲧⲉⲓⲧ

v. ϩⲓⲧⲛ
ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲗⲁϣⲁⲛⲉ
ⲙⲛⲡⲧⲓⲙⲉ
ⲧⲏⲣ[ϥ]

117. ϯ ⲧⲁⲥ ⲛⲡⲁⲥⲟⲛ ⲙⲁ
[ⲑ]ⲓⲟⲥ ϩⲓⲧⲛⲓⲱⲥⲏⲫ
ⲡⲗⲁϣ, ⲛϫⲏⲙⲉ ⲛϣⲟ
ⲣⲡ ⲙⲛ ⲛⲡϣⲁϫⲉ ϯϣⲓⲛⲉ
ⲉⲧⲉⲕⲙⲛⲧⲧⲥⲟⲛ ⲙⲛⲛ≡
ⲙⲏⲧⲛ ⲧⲏⲣⲟⲩ ⲕⲁ[ⲧⲁ≡
ⲙⲛⲥⲱⲥ ϯⲧⲁ[ⲙⲟ≡
ⲧⲥⲟⲛ ϩⲁⲙⲁ≡
ⲅⲉⲣⲙⲁⲛⲟⲥ ⲛⲕ≡
ⲧⲛⲛⲟⲟⲩⲥ ⲛⲁϥ ϫ≡
ⲙⲁϩⲧⲉ ⲙⲟϥ ϩⲟⲧ≡
≡ⲛⲇⲓⲁⲫⲟⲣ≡

v. ⲁⲛⲟⲕ ⲓⲉⲣⲏⲙⲓⲁⲥ
ϯϣⲓⲛⲉ ⲉⲣⲟⲕ

119. ϯ ⲁⲛⲟⲕ ⲡⲁⲩ[ⲗⲟⲥ]
ⲉϥⲥϩⲁⲓ ⲛⲡⲗⲁϣⲁⲛⲉ ⲥⲁⲙⲟⲩⲏⲗ
ϫⲉⲁⲛⲃⲱⲕ ⲉϩⲟⲛ ⲩⲡⲉⲙⲁ ⲙⲡⲛⲁ
ϭⲛⲣⲱⲙⲉ ⲁϥⲡⲁⲣⲁⲅⲁⲗⲓ ⲙ
ⲙⲟⲓ ϩⲁⲙⲁ ⲛⲁⲛⲑⲏⲛⲁⲥ
[ⲓ]ⲟⲥ ⲁⲓⲡⲱⲗϭ ⲛⲉⲙⲁϥ ⲙⲙ
ⲧⲓϩⲱⲃ ⲛⲛⲏⲙⲁⲕ ϩⲁ
? ?'
? ?
ⲟⲩ ⲁⲣⲓ ⲧⲁⲅⲁ

v. ≡ⲩ ⲛⲁⲛ ⲛ..ⲅⲓⲁ
≡ϩⲛⲡϫⲟⲉⲓⲥ ⲧⲁⲁⲥ
ⲙⲡⲗⲁϣⲁⲛⲉ ⲥⲁⲙⲟⲩ
ⲏⲗ ϩⲓⲧⲛⲡⲁⲩⲗⲟⲥ ⲡϣⲏⲣⲉ
ⲛⲓⲱⲥⲏⲫ ⲡⲣⲙϫⲉⲙⲉ

121. ≡ϩⲏ]ⲗⲓⲓⲁⲥ ⲡⲓⲉⲗⲁⲭ, ⲉϥⲥϩ[ⲁⲓ≡
≡ⲉ ⲛⲥⲟⲛ ⲕⲟⲙⲉⲥ ⲡⲗⲁϣⲁⲛⲉ ⲙⲛⲥⲁ
≡ⲙⲏⲏⲛⲟϭⲛⲣⲱⲙⲉ ⲧⲏⲣⲟⲩ ⲛ
≡ⲕ]ⲁⲧⲁ ⲛⲉⲩⲣⲁⲛ ϯⲡⲁⲣⲁⲕ[ⲁⲗⲉⲓ
[ⲙ]ⲙⲱⲧⲛ ⲉⲧⲣⲉⲧⲉⲧⲛⲥⲡ[ⲟⲩ]
[ⲇ]ⲁⲍⲉ ϩⲛⲟⲩϭⲉⲡⲏ ⲛⲧⲉⲧⲛ
≡ⲟⲟⲩ ⲉⲧⲙⲟⲛⲁⲍⲉⲓ ⲛⲁⲡ

v. ? ⲧⲛⲟⲩⲱ ?
? ? ⲥϫⲟⲟⲩⲉ ?
? ⲃⲁϩⲥⲉ ⲛⲥ ?
ϩⲓⲱⲱϥ ? ⲁⲩⲃⲓⲥⲛⲁⲩ.ⲛ
? ⲙⲟⲩⲗ ⲛⲧ ? ≡

116. ϯ ⲕⲁⲧⲁ ⲧⲛ
ⲁⲓⲧⲏⲥⲓⲥ ⲁⲛⲥⲱⲧⲙ
ⲡϩⲱⲃ ⲛⲥⲟⲩⲣⲟⲩⲥ ⲙⲛⲁⲡⲁ
ⲣⲁⲥⲓⲟⲥ ⲉⲁⲛϣⲓⲛⲉ ϩⲓⲧⲛϩⲏⲗⲓⲁⲥ ⲛⲕⲁⲗⲁⲡⲏⲥⲉ
ⲁⲛϩⲏ ⲉⲉⲧⲁⲥⲫ, ⲛⲙⲁⲣⲓⲛⲟⲥ ⲉⲥⲟⲩⲏϩ ⲛⲉϩⲱ ⲉϥϣ
ⲱⲛⲉ ⲛⲧⲟϥ ϩⲏⲗⲓⲁⲥ ⲛⲡⲉϥϭⲛⲑⲉ ⲛⲉⲙⲫⲁⲛⲓⲥⲑⲁⲓ ⲙ
ⲙⲟⲥ ⲉⲣϣⲁⲛⲧⲉϩⲉ ⲛⲁⲥ ϭⲙϭⲟⲙ ϣⲁϥⲉⲙⲫⲁⲛⲓⲥⲑⲁⲓ
ⲙⲙⲟⲥ ⲛⲧⲛϭⲛⲡϫⲱⲕ ⲛⲡϩⲱⲃ ⲁⲛϭⲱ ⲡϩⲱⲃ ϣⲁⲛ
ⲧⲉϩⲏⲗⲓⲁⲥ ⲧⲱⲟⲩⲛ ⲉϩⲣⲁⲓ ⲁⲁⲡⲁ ⲣⲁⲥⲓⲟⲥ ⲁⲙⲫⲓⲃⲟⲗⲉ ⲉϥ
ϫⲱ ⲙⲙⲟⲥ ϫⲉϩⲁⲙ..ⲧⲙⲛⲧⲣⲉ ⲉⲁⲥⲟⲩⲣⲟⲩⲥ ⲃⲓ ϩⲉⲛⲥⲟⲓⲱ
ⲙⲛⲟⲩⲉϣⲱ ⲙⲙ.ⲉ ⲁⲩⲱ ⲟⲛ ⲁⲁⲡⲁ ⲣⲁⲥⲓⲟⲥ ⲡⲓⲥⲧⲉⲩⲉ ⲛⲥⲟ
ⲩⲣⲟⲩⲥ ⲉⲧⲣⲉϥⲱⲣⲕ ⲁⲛⲁϣ ⲉϫⲛⲛⲥⲟⲓ ⲉⲧⲙⲙⲁⲩ ⲙⲛⲧⲉ
ϣⲱ ⲡⲣⲟⲥⲑⲉ ⲛⲧⲁϥⲉⲓ ⲛⲁϩⲣⲁⲓ ⲉⲛϩⲟⲥⲟⲛ ⲁϥⲡⲓⲥⲧⲉⲩⲉ
ⲛⲥⲟⲩⲣⲟⲩⲥ ⲡⲇⲓⲕⲁⲓⲟⲛ ⲡⲉ ⲛⲧⲉⲥⲟⲩⲣⲟⲩⲥ ⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ
ⲙⲙⲟϥ ϩⲛⲟⲩⲧⲟⲡⲟⲥ ⲉϥⲟⲩⲁⲃ ⲡⲣⲟⲥⲑⲉ ⲉⲧⲉϥⲛⲁϭⲙϭⲟⲙ
ⲛⲱⲣⲕ ⲉϥϣⲁⲛⲱⲣⲕ ϫⲉⲛⲧⲁⲓⲃⲓⲧⲟⲩ ϩⲁⲡⲟⲥⲉ ⲛⲧⲙⲟⲩ
ⲉ ⲛⲧⲟϥ ⲉⲧⲥⲟⲟⲩⲛ ⲉϥϣⲁⲛⲱⲣⲕ ⲛϭⲉⲧⲣⲟⲡⲟⲥ ⲉⲛϩⲟⲥ
ⲟⲛ ⲛⲧⲟϥ ⲉⲧⲱⲣⲕ ⲛⲧⲟϥ ⲟⲛ ⲛⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲛⲁϥ ⲧⲁⲓ
ⲧⲉ ⲑⲉ ⲛⲧⲁⲩⲧⲱϩ ⲙⲛⲛⲉⲩⲉⲣⲏⲩ
ⲧⲁⲁⲥ ⲙⲡⲁⲥⲟⲛ ⲁⲃⲣⲁⲁⲙ ϩⲓⲧⲛ
ⲓⲱⲁⲛⲛⲏⲥ ⲡⲗⲁϣ[ⲁⲛⲉ≡

118. ϯ ⲧⲁⲁ[ⲥ] ⲙⲡⲧⲓⲙ[ⲓⲱ]ⲧⲁⲧⲟⲥ ⲛ≡
ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲗⲁϣ, ϩⲓ[ⲧⲛ≡
ⲡⲉⲓⲉⲗⲁⲭ, ⲉⲧⲃⲉⲫⲱⲃ
ⲛⲁⲡⲁ ⲁⲛⲁⲛⲓⲁⲥ ⲁⲣⲓ ⲡ≡
[ⲛ]ⲅⲧⲣⲉⲩⲛⲧⲉⲩϩ
≡ⲉϫⲱⲕ ⲛⲅⲉⲓ

v. [ⲟⲩ]ϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ ϯ

120. ⲛⲁⲃ≡ ≡ⲃ
ⲏⲗϫⲉ ϯⲡⲧⲉⲣ
ⲙⲏⲥⲉⲟⲛ ⲙⲏⲛⲁ
ⲙⲡⲁⲕⲟⲩϫⲉ ⲙⲡⲣ
ϭⲱ ⲛϣⲟⲩⲧⲁⲁϥ ⲛⲁϥ
ⲧⲁⲁⲥ ⲙⲡϭⲱⲗ ⲙⲛⲡⲁ
ⲩⲗⲟⲥ ⲗⲁϣⲏⲛⲓⲟⲩ ϩⲓⲧⲛⲧⲉ
ⲣⲃⲟⲩⲛⲟⲩⲟⲥ ⲡⲁⲓ
ⲕⲩ

[…]ⲛⲉ ⲛϥⲟⲩⲱϩ ⲣⲱ
[…]ϫⲓⲟⲟⲣ

122. † ⲧⲁⲁⲥ ⲛⲥⲧⲣⲁⲧⲓⲅⲉ
ⲡⲗⲁϣ, ϩⲓⲧⲛⲁⲍⲁⲣⲓⲁⲥ ⲡⲉϥⲥⲟⲛ
ⲟⲩⲱϣ ⲟⲩⲛ ⲛⲅⲣⲡⲙⲛⲧⲥⲟⲛ ⲛⲅ
ϫⲟⲟⲩ ⲙⲙⲁⲣⲕⲟⲥ ⲡⲓⲏⲗ ⲛϥⲣⲡϩⲱⲃ
ϫⲉ.. ⲛⲉϥϥⲓⲥⲁⲣⲁⲡⲓⲱⲛ ⲉⲡⲣϩ
ⲱⲃ ⲙⲙⲟⲛ ⲛⲉϥϣⲃⲏⲣ ϣⲱⲛⲉ ⲉϥ
ⲕⲁⲡⲙⲁ ⲉⲃⲟⲗ ⲉⲩⲁⲛⲧⲁⲕⲟⲥ
ⲉⲡⲛⲟⲩⲧⲉ ⲧⲱϣⲟⲩ ⲁⲓⲉⲓ
ⲉϩⲣⲁⲓ ⲛⲧⲁⲧⲁⲩⲟ ⲡϩⲱⲃ
ⲉⲡⲁⲉⲓⲱⲧ ⲉⲧⲃⲏⲏⲧϥ ⲁⲩ
ⲱ ⲛⲅⲣⲡϩⲱⲃ ⲛⲅϫⲓⲡⲉϥ
ⲡⲣⲏϣ ⲛⲁϥ ⲉⲓⲉⲓ ⲉϩⲣⲁⲓ
ⲟⲩⲁⲓⲧⲱϣ ⲡⲉϥϩⲱⲃ
ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ

123. † ⲉⲥ ⲡⲗⲟⲅⲟ[ⲥ…
ⲛⲧⲟⲕ ⲓⲁⲕⲕ[ⲱⲃ…
ⲉⲡⲉⲕⲏⲓ ⲛ[ⲅ…
ⲅⲉ ⲛⲙⲙⲟⲕ[…
ⲉⲡⲉⲕⲕ[…
ⲧⲏⲣⲟⲩ[…
ⲅⲉ ⲧⲛ[…

124. † ⲡϫⲟⲉⲓⲥ ⲛⲓⲱⲧ
ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲁⲃⲣⲁ
ⲁⲙ ⲡⲉⲧⲛⲥⲟⲛ ⲉⲓⲥ ⲧⲉ
ⲡⲣⲁⲥⲓⲥ ⲉⲛϩⲓⲣⲟⲩϩⲉ ⲁⲓ
ⲥⲙⲛⲧⲥ ⲛⲧⲉⲣⲉⲓⲙⲓϣⲉ ⲙⲛⲧⲙ
ⲛⲧⲁⲑⲏⲧ ⲙⲡⲁⲡⲛⲟⲩⲧⲉ
ⲁⲩⲱ ⲁⲓϣⲁϫⲉ ⲙⲛⲡϣⲏⲣⲉ
ϣⲏⲙ ⲛⲧⲁⲓⲥⲙⲛ ⲡⲇⲱⲣⲓⲁ ⲛⲁⲕ
ⲉⲧⲃⲉⲡⲏⲓ ⲁⲓⲁⲣⲭⲏ ⲙⲡⲓⲑⲉ
ⲙⲙⲟϥ ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ
ⲙⲙⲱⲧⲛ ⲇⲉⲥⲡⲱⲧⲁ †

125. [ⲁⲛ]ⲟⲕ ϩⲟⲣⲃⲓⲛ ⲡϣⲏⲣⲉ ⲛⲁ[…
[…]ϫⲉϩⲁⲧⲉⲓⲡⲣⲁⲥⲓⲥ ⲉⲧⲛⲧⲱⲧⲉⲕ ⲁ[…
ⲛⲧⲁⲥϩⲁⲓ ⲛⲉⲕ ϩⲁⲣⲟⲟⲩ ⲉⲛⲟⲩϩⲟ[…
ϩⲁⲣⲟⲟⲩ ⲉⲛⲉϩ ⲟⲩⲇⲉ ⲁⲛⲟⲕ ⲟⲩ[…
ϣⲏⲣⲉ ⲛϣⲏⲣⲉ ⲟⲩ ⲗⲁⲁⲩ ⲛⲣⲱ[…
[…]ⲣⲱⲙⲉ ⲉϥⲁϯⲥⲟⲟⲩ[…
[…]ⲏⲧ ⲉⲧⲉⲓϩⲏ[…
[…]?

126. [ϣ]ⲟⲣⲡ ⲙⲉⲛ
[ϯϣⲓ]ⲛⲉ ⲉⲣⲟⲕ:
[ⲡ]ϫⲟⲉⲓⲥ ⲉϥⲉⲥⲥⲙⲟⲩ
ⲉⲣⲟⲕ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲛⲅⲥϩⲁⲓ ⲟⲩⲉⲡⲓⲥ
ⲧⲟⲗⲏ : ⲛⲁϩⲉⲣ
ⲟⲩⲃⲓⲛ : ⲡⲇⲓⲁ
ⲕⲟⲛⲟⲥ : ⲛⲥⲛⲉϭⲡⲣⲓⲛ
ⲙⲡⲁⲉⲓⲱⲧ : ⲡⲁⲡⲁⲥ :
ⲧⲁⲣⲉⲡϫⲟⲓⲥ ⲥⲙⲟⲩ
ⲉⲣⲟⲕ ⲧⲁⲁⲥ
? ?

v. […]ⲡⲉⲡⲓⲥⲕ[…
ⲁⲣⲓ ⲡⲛⲁ ⲥϩ
ⲁⲓ ⲡⲉⲕϣⲓⲛⲉ
ⲛⲁⲛ ⲧⲁⲣⲛ
ⲉⲓⲙⲉ : ⲉⲡⲉⲕ
ⲟⲩϫⲁⲓ
†

127. † ϣⲟⲣⲡ ⲙⲉⲛ [ⲛϩ]ⲱⲃ[…
ⲥⲟⲛ ⲉⲧⲧⲁⲉⲓⲏⲩ ϩⲙⲡ[…
ⲁⲩⲱ ⲧⲛϣⲗⲏⲗ ⲕⲁⲧⲁ ⲡⲟ[…
ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ϩⲁⲣⲉϩ[…
ⲕϩ ⲧⲏⲣϥ ⲧⲛⲧⲁⲙⲟ ⲇⲉ ⲛⲧⲉⲧ[…
ⲉⲧⲃⲉⲡⲉⲓϣⲏⲣⲉ ϣⲏⲙ ? […
ⲁⲃⲣⲁϩⲁⲙ ⲛⲧⲁϥ ⲛⲕ ? […
ⲉϥⲉϩⲟⲩⲛ ϩⲁⲑⲁⲓ[ⲃⲥ ⲛ]
ⲧⲉⲕⲁⲅⲓ[ⲱⲥⲩⲛⲏ[…

v. […]ⲛⲧⲁ[…
[…]ϩⲛⲧⲟⲓⲙⲁⲙ ? […
[…]ⲃⲓⲧⲟⲩ ⲉϩⲟⲩⲛ ⲉⲧ[…
[…]ⲙⲡⲁⲛⲕⲁⲗⲏⲗⲁⲟⲛ ⲉ[…
.. ⲡ]ⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲧⲉⲕⲙⲛⲧ[…
[…]ⲙⲏⲧⲉ ⲛⲅϫⲓⲧⲁⲡⲟⲗⲟⲅⲓⲁ ϩⲁⲣⲟ
[…], ⲟⲃⲣⲩⲍⲟⲥ ⲕⲁⲛ ⲙⲁ ⲙⲡⲉϥ
[…]ⲏⲧⲛ ⲁⲛⲣⲙⲡⲁⲛⲕⲁⲗⲏ
[…]ⲉⲓⲕ ⲛⲁⲛ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
[…]ϩⲱⲃ ⲛⲅϫⲓⲧⲟⲩ[…
[…] ? ?

128. † ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲓⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲱⲧⲥ ⲛ
ⲧⲉⲧⲛⲁⲅⲁⲡⲏ ⲛⲣⲟⲩϩⲉ ⲁⲓϣⲁϫⲉ ⲙⲛ
ⲥⲧⲉⲫⲁⲛⲟⲥ ⲁⲩⲱ ⲁϥⲥⲧⲟⲓⲭⲉⲓ ⲉϩⲱⲃ ⲛⲓⲙ
ⲉⲁⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ϫⲟ[ⲟⲥ] ⲛⲁⲓ ⲉⲛ ϩⲟⲥⲟⲛ
ⲉⲓϣⲁϫⲉ ⲛⲙⲙⲁϥ ϫⲉⲉ[ⲁ]ⲛⲛⲏⲩ ⲉϩⲟⲩⲛ
ⲁⲛⲗⲁϣⲛⲏⲩ ⲛⲧⲁⲛⲧⲛⲛⲟⲟⲩ ⲟⲩⲉⲡⲓⲥ

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ⲧⲟⲗⲏ ⲛⲁϥ ⲙⲛⲡⲥⲓⲧ ⲉⲧⲙⲙⲁⲩ ⲁϥϫⲟⲟϥ
ⲟⲩⲛ ϫⲉⲕⲁⲛ ⲙⲁⲣⲛⲛⲁⲩ ϫⲉⲧⲛⲛⲡⲟⲗϭ
ⲛⲙⲙⲁϥ ⲛⲧⲛϭⲟ ⲛⲣⲱⲙⲉ ⲉⲃⲟⲗ ⲡⲗⲏⲛ
ⲉϥϣⲁⲛⲡⲟⲗϭ ⲕⲁⲛ ⲙⲡⲉϥⲡⲟⲗϭ ⲧⲛ
ⲛⲁⲕⲟ ⲛⲣⲱⲙⲉ ⲉⲃⲟⲗ ϩⲓⲧⲛⲧⲉ.
ⲍⲱⲏ ⲉⲣϣⲁⲛ ⲫⲱⲃ ⲉⲓ ⲉⲃⲟⲗ ⲟⲛ ϫⲁ.
ϫⲓⲛⲧⲛⲏⲥⲧⲓⲁ ⲉϩⲣⲁⲓ ⲕⲁⲛ
.ⲁⲥⲧ. .ϯⲛⲛⲁ ⲛⲧⲁ
ⲡⲟⲕⲣⲓⲥ ⲛⲏⲧⲛ

130. + ⲥⲙⲟⲩ ⲉⲣⲟⲓ
[ⲁ]ⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲡⲁϫⲟⲉⲓⲥ ⲛⲓⲱⲧ
ⲉ ϩⲛⲛⲉⲕϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲃ ϣⲁ
ⲉⲗⲁⲕ, ⲛⲅⲛⲟⲓ ⲧⲁⲡⲙⲁⲕⲁⲣⲓⲟⲥ
ⲉϩⲁⲡ ⲙⲛⲧⲉϥⲥϩⲓⲙⲉ
ⲡϩⲁⲡ ϫⲉⲥⲁⲱⲣⲕ ⲛⲁⲓ
ⲁⲓ ⲙⲡⲉⲥϣϭⲙϭⲟⲙ ⲛⲁⲣⲉ
ⲣϫⲟϥ ϫⲉⲣⲁϫⲉⲓⲟⲩ
ⲧϫⲱ ⲉϩⲣⲏⲓ ⲉⲧⲛⲏⲟⲩ
ⲱϣ ⲛⲧⲁϫⲓⲧϥ
ϣ ⲛⲁⲥ ⲧⲛⲛ.
ⲥ ⲛⲓⲱⲧ
+

131. + ϣⲉⲡⲉⲓⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ
ϣⲉⲧⲉϥϭⲟⲙ ⲙⲡⲉⲓϯ ⲗⲁⲩⲉ ⲛⲯⲏⲥ
ⲡⲁϣⲏⲣⲉ ⲟⲩⲇⲉ ⲙⲡⲉⲡⲉϥⲉⲓⲱⲧ ϯ ⲛⲁϥ
ⲉⲓⲙⲏⲧⲓ ⲉⲩϩⲟⲗⲟⲕ ⲛⲟⲣⲑⲟⲛ ⲙⲙⲁⲧⲉ
ϩⲁⲥϫⲁⲧ ⲥⲩⲅⲣ̄ ⲫⲁⲙⲉⲛⲱⲑ ⲕⲁ ⲓⲛ̄ ⲧⲉⲥⲥⲁⲣⲉⲥⲕⲁⲓ
ⲇⲉⲕⲁⲧⲏⲥ ϯ, ⲡⲁⲓⲡⲉ ⲡⲁⲛⲁϣ ⲛⲧⲁⲥⲟⲩⲥⲁⲛⲛⲁ
ⲟⲣⲕϥ ⲛⲥⲁⲡⲉⲧⲣⲟⲥ ⲡⲉⲥϣⲏⲣⲉ ⲉⲡⲓ ⲍⲁⲭⲁⲣⲓⲁ
ⲥⲁⲙⲟⲩⲏⲗ ⲓⲇ ϯ ⲧⲓⲙⲓⲱ̄ ⲡⲣⲱⲧⲟⲕⲱⲙⲏⲧ̄ +

133. ϯ ⲑⲁⲛⲁⲥⲓⲁ ⲉⲧⲥϩⲁⲓ ⲙⲡⲉϥϫⲟⲉⲓⲥ
ⲡⲣⲉⲥⲃ ⲁⲡⲁ ⲁⲛⲁⲛⲓⲁⲥ ⲙⲛⲁⲡⲁ ⲃⲁⲣ
ⲑⲟⲗⲟⲙⲁⲓⲟⲥ ϫⲉⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ϫⲉ
ⲉⲡⲉⲓⲇⲏ ⲁⲓⲃⲱⲕ ⲛⲁⲓ ϩⲙⲡⲧⲓⲙⲉ
ⲉⲓⲥ ϣⲟⲙⲧⲉ ⲛⲣⲟⲙⲡⲉ ⲉⲁⲯⲁⲭⲟ ϫⲟⲟⲥ
ⲛⲁⲓ ϫⲉⲙⲟⲟϣⲉ ⲛⲏ ϩⲁⲣⲁⲧ ⲁⲓϣⲉ ⲛⲏ!
ⲁⲥϣⲱⲡⲉ ⲁⲓϫⲱⲃⲉ ⲉⲡⲧⲓⲙⲉ ϫⲉⲉⲓϩⲱⲧ
ⲉⲣⲟⲓ ⲧⲉⲛⲟⲩ ⲉⲓⲥϩⲏⲧⲉ ⲁϥⲉⲓ ⲉϩⲟⲩⲛ ⲁⲣⲓ ⲧⲁ
ⲕⲁⲡⲏ ⲛⲅϫⲛⲟⲩϥ ϫⲉⲉⲧⲃⲉⲟⲩ ⲉⲕⲕⲁⲡⲥ
ⲙⲙⲟⲛ ⲁϥϫⲟⲟⲥ ϫⲉⲉⲓⲟⲩⲱϣ ⲡⲥⲁϩⲛⲉ ⲙ
ⲡⲏⲓ ⲁⲓⲧⲁⲛⲟ ⲡⲥⲁϩⲛⲉ ⲙⲡⲉϥϫⲓⲧϥ ⲟⲩⲇⲉ
ⲙⲡⲉϥⲃⲱⲗ ⲡϣⲧⲱⲣⲉ ⲉⲃⲟⲗ ⲁⲣⲓ ⲧⲁⲅⲁ
ⲡⲏ ⲛⲅϫⲛⲟⲩϥ ⲛⲅⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ
ⲉⲧⲃⲏⲧ ⲙⲙⲟⲛ ⲉⲧⲁⲓϯⲡⲁⲣⲁⲟⲩϣ
ⲧⲉ ⲉⲓⲧⲁϥ ⲉⲣⲱⲧⲛ
ⲁϫⲟⲉⲓⲥ ⲁⲛⲁⲛⲓⲁⲥ
ⲙⲁⲓⲟⲥ

129. ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲙⲡⲓϭⲛⲭⲁⲣⲧ[ⲏⲥ]
ⲉⲓϩⲛⲧⲥⲱϣⲉ ϯⲁⲥⲡⲁⲍⲉ ⲛⲧⲉⲕ[ⲙⲛⲧ]
ⲙⲁⲓⲛⲟⲩⲧⲉ ⲉⲧⲧⲁⲓⲏⲩ ⲙⲛⲡⲁⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲡⲁⲥⲟⲛ ⲍⲁⲏⲗ ⲕⲁⲧⲁ ⲑⲉ
ⲛⲧⲁⲧⲉⲕⲙⲛ̄ⲓⲱⲧ [sic] ⲥϩⲁⲓ ⲛⲏⲓ ⲉⲉ̄ⲧⲃⲉⲛϣ[ⲏ]
ⲣⲉ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲡⲡⲣ, ⲛⲁⲙⲉ ⲁⲓϭⲛⲧⲥ ⲉⲡⲕⲟ
ⲩⲛⲥⲟⲛ ⲉⲧϩⲟⲗⲉ ⲕⲁⲧⲁ ⲧⲉⲩϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲧⲁⲩ
ⲧⲁⲙⲟⲓ ⲉⲣⲟⲥ ⲁⲩⲱ ⲟⲛ ⲉⲡϩⲓⲥⲉ ⲛⲧⲉⲭⲏⲣⲁ ϩⲓ
ⲱⲱϥ ⲕⲁⲓ ⲅⲁⲣ ⲁⲓⲥⲱⲧⲙ ϫⲉⲁⲕϫⲟⲟϥ ϫⲉⲉⲛⲉⲩ
ϫⲛⲟⲩⲥ ⲉⲗⲁⲁⲩ ϩⲛⲧⲉⲥⲧⲣⲉⲙ, ⲏⲧⲓ ⲉϥⲧⲟⲟⲩⲛ
ⲣⲧⲁⲃ ⲛⲥⲟⲩⲟ ⲉⲓⲥϩⲏⲧⲏ̄ [sic] ⲁⲥϯϯⲟⲩ ⲛⲛⲣⲧⲁⲃ
ⲛⲁϥ ⲕⲁⲓⲅⲁⲣ ⲛⲧⲁⲓϭⲛⲧⲙⲉ ⲛⲧⲟⲟⲧϥ ⲙⲡⲉⲓⲱⲧ
ⲕⲁⲓ ⲅⲁⲣ ⲕⲥⲟⲟⲩⲛ ϫⲉⲟⲩⲁⲧⲥⲱⲧⲙⲡⲉ ϩⲁⲑⲏ ⲙ
ⲡⲟⲟⲩ ⲧⲉⲛⲟⲩ ⲉⲓⲥ ϩⲏⲧⲏ ⲁⲓⲧⲁⲧⲟⲩ ⲙⲛⲛⲉⲩ
ⲉⲣ[ⲏⲩ] ϫⲉⲉⲛⲉⲟⲩⲟⲛ ⲛϩⲏⲧⲟⲩ ϫⲱⲣⲡ ⲙⲛⲛⲉⲩ
ⲉⲣⲏⲩ ⲛ . . . ⲡⲉⲧⲛⲁϩⲱⲗϭ ϯⲛⲁϫⲟⲟⲩ ⲛⲁⲕ
ⲟⲩϫⲁⲓ ϩⲙ[ⲡϫⲟⲉⲓⲥ]
ⲧⲁⲁⲥ ⲙⲡⲙⲁ[ⲓⲛⲟⲩ]
ⲧⲉ ⲛⲁ.

132. ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ⲁⲗ
ϣ/ ⲉⲃⲓⲕⲧⲱⲣ ⲡⲉⲓⲉ.ⲉ.
ⲉⲓⲙⲏⲣⲟⲥ ⲛⲏⲓ ⲛⲁⲃⲣⲁ
ⲕⲁⲫⲟⲩⲣ ⲛⲧⲉⲧⲛϣⲓⲛⲉ
ϫⲉⲉⲥϣⲱⲡⲉ ⲟⲩⲟⲛⲧⲁ
ⲁ ⲁⲩⲧⲁⲁϥ ⲉⲃⲟⲗ ⲙ
ϣⲱⲡⲉ ⲙⲙⲟⲛ ⲡⲁⲣⲁ ⲛ
ⲕⲉ ⲙⲡⲙⲏⲣⲟⲥ ⲛⲏⲓ ⲉⲧⲙ
ⲟⲡⲟⲥⲡⲉ ⲁⲩⲱ ⲧⲉⲧⲛⲥⲟⲟⲩⲛ
ⲡⲙ]ⲁⲕⲁⲣⲓⲟⲥ ⲁⲃⲣⲁϩⲁⲙ ⲣⲡⲧⲟⲡⲟⲥ
ⲥⲉϩⲛⲁⲁⲩ ⲛⲓⲙ ⲉϥϣⲟⲟⲡ ⲛⲁ.
ⲉⲓⲧⲉ ϩⲁⲡⲉϥⲉⲓⲱⲧ ⲉⲓⲧⲉ ϩⲁ
ⲧⲉϥⲙⲁⲁⲩ ⲡⲣⲟⲥ ⲧϭⲟⲙ
ⲛⲧⲁⲓⲁⲑⲏⲕⲏ ⲙⲡⲙ[ⲁ]
ⲕⲁⲣⲓⲟⲥ ⲁⲃ[ⲣⲁ]

v. + ⲁⲩⲱ ⲡⲣⲟⲥ ⲧϭ[ⲟⲙ
ⲛⲧⲁⲧⲉϥ[ⲥϩ]ⲓⲙⲉ ?
ⲉⲓⲁⲥ ⲣⲡⲉⲧⲛⲧⲁⲁϥ ⲧⲏⲣϥ
ⲉⲓⲥ ⲧⲇⲓⲁⲑⲏⲕⲏ ⲉⲧⲙⲙⲁ[ⲩ]
ⲁⲓⲧⲛⲛⲁⲩⲥⲟⲩ ⲛⲏⲧⲛ ⲧⲁⲣⲉ
ⲧⲛⲉⲓⲙⲉ ⲉⲧⲉⲩϭⲟⲙ ⲁⲩⲱ.
ⲉⲧⲃⲉⲡϩⲱⲃ ⲙⲡⲉⲧⲛⲧⲁ
ⲧⲛⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉⲟⲩⲁ
ⲧⲉⲧⲣⲟⲙⲡⲉ ⲉⲧϩⲟⲥⲉ ⲁⲗⲗⲁ
ⲧⲟⲟⲧ ϭⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲧⲉⲧ[ⲛ]
ⲙⲛⲧⲙⲁⲓⲛⲟⲩⲧⲉ ⲛⲥⲟⲛ ⲉ
ⲙⲡⲣⲟⲥⲇⲉⲕⲟⲥ ⲉⲓⲛⲁⲉⲩ
ⲭⲁⲣⲓⲥⲧⲉ ⲛⲧⲉⲧⲛⲙⲛⲧ
ⲥⲟⲛ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟ
[ⲉ]ⲓⲥ ⲏ ⲁⲅⲓⲁ ⲇⲣⲓⲁ[ⲥ] +

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134.

?ⲛ?
ⲙⲁⲓⲛⲟⲩ[ⲧⲉ]
ⲡ]ⲣⲟⲉⲥⲧⲱⲥ ⲙ
ⲉⲧⲙⲙⲁⲩ ϫⲉ
ⲡⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ
ⲛⲧⲉⲧⲛⲙⲛⲧⲙⲁⲓ
ⲙⲉ]ⲣⲟⲥ ⲛⲏⲓ ⲛⲧⲁϥⲙⲱ
ⲇⲱⲣⲓⲍⲉ ⲙⲙⲟϥ
ⲩⲁⲁⲃ ⲉⲧⲙⲙⲁⲩ
ⲉⲣⲟϥ ϫⲉⲥⲉⲉⲛⲉ
ⲉ ϩⲛϯⲡⲟ
ⲁⲩⲏ ⲛ
ⲩⲣ

135.

ϩⲙⲡⲣⲁⲛ [ⲙⲡⲉⲓ]ⲱⲧ ⲙⲛ
ⲡ[ϣⲏⲣⲉ] ⲙⲛ[ⲡ]ⲉⲡⲛⲁ[ⲉⲧⲟⲩⲁ]ⲁⲃ
ⲁⲛⲟⲕ ⲫⲓⲗⲱⲑⲉⲟⲥ ⲡϣⲏⲣⲉ ⲛⲍⲁⲃⲉ
ⲁ ? ⲩⲛⲉⲡⲧⲟⲡⲟⲥ ⲛⲁ
? ⲁⲓϫⲓⲡ ? ⲛ ? ⲡⲁⲙⲏ ? ⲁ
? ⲉⲓ ? ϥϭⲱ ? ϩⲉⲛⲥⲛⲏⲩ ⲙ
? ⲟⲟϥ ⲛ ? ⲉ ⲉⲕϣⲁⲛⲃⲓ
? ⲁ ? ⲡⲧⲟⲡⲟⲥ ⲕⲁⲙ
? ⲡⲓⲑ ? ϩ]ⲁⲣⲉϩ ⲉ
? ⲁⲡⲁ ⲁⲃⲣ[ⲁϩⲁ]ⲙ : ϫⲉⲟⲩⲡⲣⲟⲥ
ⲫⲟⲣⲁ[ⲡⲉ] ⲟⲩⲇⲉ ⲁⲛⲟⲕ ⲟⲩⲇⲉ ⲡⲉⲧⲛⲏⲩ
[ⲙⲛⲛ]ⲥⲱⲓ ⲛⲉⲝⲟⲩⲥⲓⲁ : ⲡⲉⲧⲛⲁⲧⲛ
? ⲙⲁ ⲟⲩⲛ ⲛϥⲃⲓⲧϥ ⲉⲗⲁⲁⲩ
? ϥⲛⲁϣⲱⲡⲉ ⲛⲁⲛⲁⲛⲁ
ⲑⲏⲙⲁ ⲉⲡⲓⲱⲧ ⲙⲛⲡϣⲏⲣⲉ ⲙⲛ
ⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲛⲧϭⲉⲛⲟⲛⲓⲁ
ⲛⲛⲉⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ϫⲉⲟⲩⲡⲣⲟⲥ
ⲫⲟⲣⲁⲡⲉ ϩⲙⲡⲧⲟⲡⲟⲥ ⲁⲩⲱ
ⲉⲣⲉⲡⲉϥⲏⲓ ⲛⲁϣⲱⲡⲉ ⲛⲁⲛⲁ
ⲑⲉⲙⲁ ⳩

136.

† ⲁⲓϫⲉⲛⲉⲕⲥϩⲁⲓ
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲓⲉⲓⲙⲉ ⲉⲣⲁⲩ
ⲁⲩⲱ ⲁⲓϫⲓⲡⲉⲕⲥⲙⲟⲩ ⲡⲛⲟⲩ[ⲧⲉ]
ⲡⲉⲧⲥⲟⲟⲩⲛ ⲉⲙⲉⲩⲙ ?
ϫⲉⲙⲁⲕϣⲓⲛⲉ ⲛⲥⲁⲫⲱⲃ ⲁⲩⲱ
ⲁⲓⲧⲛⲛⲁⲩ ⲕⲓⲱⲣⲕⲓⲟⲥ ⲛⲁⲕ ⲡⲉϥ
ⲉⲛⲁⲡⲱⲕⲓⲥ ⲛⲁⲓ ϫⲉϣⲁϣⲓⲛⲉ
ⲙⲙⲁⲕ ϣⲓϭⲛⲧⲁⲕⲁⲙⲉⲗⲏⲁ
ⲉⲓ ⲁⲩϯⲡⲓⲱϩⲉ ⲉⲛⲉⲥⲁⲩ ⲉⲛ
ϫⲉϣⲁⲕϣⲓⲛⲉ ⲙⲁⲩⲕⲁ.
ⲧⲁϥ ⲧⲁⲁⲥ ⲛⲁⲡⲁ ⲃⲓⲕ
ⲧⲱⲣ † ϩⲓⲧⲛ ⲫⲓⲗⲟ[ⲑⲉ]
ⲟⲥ ⲡⲩⲗⲁⲭ/

138.

† ϩⲙⲡⲣⲁⲛ ⲙⲡⲉⲓⲱⲧ ⲙⲛⲡϣ[ⲏⲣⲉ]
ⲙⲛⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ϩⲙⲡⲟⲟⲩ ⲛ
ϩⲟⲟⲩ ⲉⲧⲉⲥⲟⲩ ⲥⲁⲟⲩⲡⲉ ⲙⲡⲉⲃⲟⲧ ⲡⲁⲁⲡⲏ
ⲁⲛⲟⲕ ⲃⲓⲕⲧⲱⲣ ⲉⲧⲥϩⲁⲓ ⲛⲛⲁⲃⲣⲁϩⲁⲙ
ⲙⲛⲁⲛⲁⲧⲱⲗⲉ ϫⲉϯⲉⲓⲉⲡⲓⲧⲣⲉⲡⲉ
ⲙⲁⲕ ⲉⲧⲣⲉⲕϫⲱ ⲛⲉⲓⲱϩⲣⲟⲩⲙⲁⲩ
ⲡⲣⲟⲥ ⲡⲉⲙⲟⲩ ⲉⲧⲉⲣⲉⲡⲛⲟⲩⲧⲉ
ⲛⲁⲧⲁⲁⲩ ⲛⲁⲛ ⲧⲡⲏϣⲉ ⲉⲣⲟⲓ ⲧⲡⲏϣⲉ
ⲉⲣⲱⲧⲧⲏⲩⲧⲛ ⲉⲧⲃⲉⲡϩⲱⲃ ⲇⲉ
ⲙⲡⲧⲉⲙⲟⲥⲓⲟⲛ ⲉⲕⲛⲁϯ ⲟⲩ
ⲡⲏϣⲉ ⲛϩⲟⲗⲟⲕ/ ⲁⲩ
ⲛⲧⲉⲃⲣⲓⲥⲱ

v. ⲙⲟⲩϩ ϩⲙⲡⲕⲉⲛⲱⲛ
.ⲁⲕⲁⲗⲓⲧⲉ ⲛϩⲏⲃⲃⲉ
ⲟⲛ ⲕⲁⲧⲁ ⲧⲉⲓϩⲉ ⲁⲛⲟ[ⲕ]
ⲃⲓⲕⲧⲱⲣ ⲡⲉⲛⲧⲁϥϣⲣ
[ⲡⲉϩⲁⲓ] ⲛⲧⲡⲉ ϯ[ⲥⲧ]ⲉϫ ?
ⲁⲛⲟⲕ ⲡϣⲏⲣⲉ ⲡⲉⲛⲧⲁ...
ⲥϩⲁⲓ ⲡⲉⲡⲗ[ⲁϩ] ϩ]ⲛⲧⲁϭⲓϫ
ⲧⲉⲥⲧⲉϫⲉ †

137.

ⲉⲛϩⲱⲃ ⲛⲓⲙ
ϣ]ⲓⲛⲉ ⲁⲧⲉⲧⲛⲙⲛ
ⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲙ
ⲁⲓⲛⲟⲩⲧⲉ ⲉⲡⲓⲧⲉ ⲁ
ⲥⲧⲉⲫⲁⲛⲟⲩ ⲟⲩⲱϩ ⲡϩ
ⲱⲃ ⲁⲣⲟⲓ ϩⲁⲡⲏⲓ ⲙⲛⲥⲕⲉⲩ
ⲉ ⲉⲧϩⲁϩⲧⲉⲧⲏⲩⲧⲛ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲉ ⲛⲧⲉⲧⲛⲉⲓ
ⲙⲙⲁⲛ ⲉⲓϣⲱⲛⲉ ⲙⲉⲛ
.ⲱ ⲉⲛⲧⲁⲙⲟⲩ ⲛⲧⲉ ⲙⲁ
ⲕⲣⲉ ⲙⲛⲛⲏⲧⲛ ⲧⲁⲁⲥ
ⲙⲡⲉⲧⲣⲟⲥ ⲙⲛ
ⲓⲁⲕⲱⲃ †
ϩⲓⲧⲛⲡⲁ
ϩⲁⲙ

139.

† ⲁⲛⲟⲕ ⲍⲁⲭⲁⲣⲓⲁ ⲡⲗ
ⲁϣⲁⲛⲏ ⲉⲧⲥϩⲁⲓ ⲉϯⲡⲓⲧⲣ
ⲉⲡⲉ ⲛⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡⲣⲉⲥⲃⲉ
ⲧⲉⲣⲟⲥ ⲉⲓϯⲛⲁⲕ ⲙⲡⲙⲉⲣⲟⲥ
ϩⲙⲡⲉⲓⲱϩ ⲟⲩⲃⲁ ⲛⲧⲣ
ⲟⲙⲡⲉ ⲡⲉⲙⲧⲏⲥ ⲓⲛⲇⲓⲧⲉⲣⲟⲥ
ⲡⲉⲧⲛⲏⲩ ⲉϩⲣⲁⲓ ϩⲁⲡⲛⲟϩ
ⲡⲣⲟⲥ ⲥⲟⲉ ⲛⲥⲁⲓⲱϩⲉ ⲉⲫⲟ
ⲗⲟⲕ/ ⲛ ⲁ ⲍⲁⲭⲁⲣⲓⲁⲥ ϯⲥⲧⲟⲓⲭⲉⲓ
ⲡⲓⲥϩⲁⲓ ⲅⲣ/ ⲫⲁⲱⲫ ⲕ/ ⲓⲛⲇ/ ⲇⲉⲕ/
? ⲁⲛⲟⲥⲉ

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140. † ϩⲙⲡⲣⲁⲛ ⲙⲡⲉⲓⲱⲧ ⲙⲛ̄ⲡϣⲏⲣⲉ [ⲙⲛⲡⲉⲡⲛ̄ⲁ̄]
ⲉⲧⲟⲩⲁⲁⲃ ϩⲙⲡⲟⲟⲩ ⲛ̄ϩⲟⲟⲩ ⲉⲧⲉⲥⲟⲩϫⲟⲩⲧ
ⲡⲉ ⲛ̄ⲑⲱⲑ ⲛ̄ⲧⲣⲟⲙⲡⲉ ⲙⲡⲉⲙⲁⲓ ⲕⲁⲓ ⲇⲓⲕⲁⲧ[ⲏⲥ]
ⲓⲛⲇⲓ̊ⲕϥ † ⲁⲛⲟⲛ ϩⲓⲟⲩⲥⲟⲡ ⲡⲉϭⲱϣ ⲙⲛⲡⲗⲁⲉⲓⲛⲉ
[ⲙⲛ]ⲁⲛⲁⲇⲱⲗⲓⲟⲥ ⲙⲛⲙⲉⲣⲅⲟⲩⲣⲓⲟⲥ ⲙⲛⲁⲃⲣⲁϩⲁⲙ ⲉⲛⲥ
[ϩⲁⲓ] ϩⲓⲟⲩⲥⲟⲡ ⲙⲡⲑⲉⲟⲫⲓⲗ ⲙⲡⲣⲉ, ⲃⲓⲕⲧⲱⲣ ϫⲉⲉⲡⲉⲓⲇ[ⲏ]
ⲁⲛⲡⲁⲣⲁⲅⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲁⲕⲙⲟⲟϣⲉ ϩⲁϩⲏⲧ ⲛⲁ…
ⲡⲉϩⲣⲓ ⲛⲁⲛ ⲙⲛⲛⲉϥⲥⲕⲏⲩⲉ ⲧⲏⲣⲟⲩ ⲧⲉⲛⲟⲩ ⲧⲛ̣…
ⲛⲉⲩⲉ ⲙⲙⲟϥ ⲙⲛⲡⲉϥϩⲱⲧⲉ ⲣϣⲁⲛⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩ[ⲧⲉ]
ϯⲑⲉ ⲛⲁⲛ ⲛⲧⲉⲛⲡⲗⲏⲣⲟⲩ ⲙⲡⲉⲧϫⲓ ⲉϩⲟⲩⲛ ⲉⲣⲟⲛ
ⲧⲏⲣϥ ⲧⲛⲕⲉⲛⲧⲉⲛⲉⲩⲉ ⲙⲙⲟϥ ⲙⲛ… …ⲧⲏⲣⲟ̣ⲩ̣
ⲛⲧⲛⲧⲁⲗⲟⲟϥ ⲙⲡⲉϥϫⲟⲉⲓⲥ ⲉϫⲛ[ⲕⲁⲧⲁ]ⲫⲣⲟ
ⲛⲉⲥⲓⲥ ⲉⲣϣⲁⲛⲧⲉⲗⲁⲁⲩ ⲛⲛ… …ⲓ
ⲉⲛⲁⲙⲟϩϥ ⲙⲛⲛⲉⲛⲉⲣⲏⲩ ⲉϫⲛ… …
ⲁⲩⲱ ⲁⲛ̣ⲥⲧⲟⲓⲭⲉⲓ ⲉⲣⲟϥ ⲁⲛϣⲱ…
ⲛⲧⲉⲛϭⲓϫ † † †
† † † †
ⲁⲛⲟⲕ ⲁⲛⲇⲣⲉⲁⲥ ⲡⲉⲓⲉⲗⲁ…
…ⲡⲁⲣⲁⲕⲁ]ⲗⲉⲓ ⲙ[ⲙⲟⲓ…

141. ⲡⲉⲉⲃⲧ ⲡⲉⲧ̣ⲟⲟⲩ
ⲡⲉⲙⲛⲧ ⲫⲓⲣ ⲇⲓⲙⲟⲥⲓⲟⲛ
ⲡⲣⲏⲥ ⲫⲓⲣ ⲉⲡ̣ⲙⲟⲟⲩ
ⲡϩⲏⲧ ⲡⲁⲃⲁⲥⲓⲕ

142. …ϩⲟⲩⲛ
…ⲛⲧϩⲉ ⲁⲛ
…ϣ̣ ⲛⲧⲉϩⲉ ϫⲉⲉⲣϣⲁⲛ
…ϫⲉϣⲁⲓⲧⲁⲟⲟⲧⲛⲧⲉ ⲉ̣ⲓ̣ϣ̣ⲁⲛ
…ϩⲟ ⲧⲡⲏϣⲉ ⲗⲉⲡⲟ̇ⲛ
…ⲙⲁ̣ⲓⲱⲣⲕ̣ ⲙⲡⲉⲓϩⲉⲣⲟⲥ
…ϣ]ⲱⲡⲉ ⲉⲧⲣⲉⲩⲡⲱϣ ⲡⲕⲁϩ
…ϩϩⲁⲓⲧϥ ⲉϣⲟⲙⲛⲧⲉ ⲛⲃⲗϫⲉ
… ? ? ?

143. …ⲙⲁⲛⲉ ⲛⲥ̣…
…ⲙⲓⲁⲥ ⲛⲑ̣ⲁ̣ϥⲁ…
…ⲫⲓⲗⲟⲑⲉⲟⲥ ⲛⲕ̣ⲉ̣ϣⲉ…
…ⲑⲉⲱⲇⲱⲣ[ⲟⲥ . . . ⲡ̣ⲛⲟⲩ…

144. ⲛϥⲉⲓ ⲉϩⲟⲩⲛ…
ⲙⲡⲉⲓⲉⲃⲧ ⲛϥⲃ[ⲱⲕ]
ⲉϩⲟⲩⲛ ⲉⲡⲉⲓⲙⲛ[ⲧ…
ⲛϫⲏⲣⲉ ϣⲁ̇ⲃⲟⲗ ϩ̣…
ⲛϥⲣⲡϫⲟⲉⲓⲥ ⲛⲧⲡⲏϣ…
ⲟⲛ ⲛⲧⲉⲝⲉⲇⲣⲁ ⲙⲡⲣⲏ[ⲥ…
ϫⲓⲛⲡϣⲱⲗϩ ⲛϥ…
ⲉϩⲟⲩⲛ ⲙⲡⲯⲓⲥ ⲛϣ̣…
ⲛϩⲓⲣ ⲙⲡⲉⲓⲙⲛⲧ ⲛ…
ⲉϩⲟⲩⲛ ⲉⲡⲉⲓⲙⲁ…

145. A. ϯⲡⲏⲓ ⲛⲃⲣⲣⲉ ⲡⲁⲙⲉⲣⲟⲥ ⲛϩⲏⲧϥ ⲙⲡⲁⲛϩ
ⲉⲧϩⲓⲃⲟⲗ ⲙⲡⲣⲱ ⲙⲃⲓⲕⲧⲱⲣ
ⲟⲙⲓⲟⲥ ⲡⲁⲙⲉⲣⲟⲥ ϩⲛⲡⲏⲓ ⲛⲡϫⲉⲓⲱⲧ
ⲟⲙⲓⲟⲥ ⲡⲁⲙⲉⲣⲟⲥ ϩⲛⲡⲁⲛϩ ⲙⲡⲱⲛⲉ
ⲛⲛⲟⲩⲧ ⲟⲙⲓ̈ ⲡⲁⲛϩ ⲙⲡⲗⲁⲧ̣ⲏⲣⲉ
ⲉⲧⲧⲁⲣⲕ ⲉⲡⲱⲛⲉ ⲛⲛⲟⲩⲧ
ⲉⲧϩⲓⲃⲟⲗ ⲙⲡⲣⲟ ⲙⲡⲁⲧⲃⲓⲕ
ⲧⲱⲣ ⲟⲙⲓⲟⲥ ⲧⲡⲏϣ
ⲡⲏⲓ ⲡⲉⲃⲱ ⲡⲁⲛⲁϣⲏⲣⲉ
ⲡⲉ ⲡⲁⲓ ⲛⲧⲁϥⲉⲓ
ⲉϫ[ⲙ]ⲡⲁϩⲁⲓ
ⲉ… …ⲁⲉⲓ
…ⲉ

B. ϯⲓⲥⲁⲕ ⲛⲉⲛⲟϫ ⲙⲛⲧⲁϫⲏⲗ ⲧⲉⲥ[ϩ]ⲓⲙⲉ
ϯⲱ ⲙⲛⲧⲣⲉ ϩⲁⲡⲗⲁⲩⲗⲁⲩ †
ⲟⲙⲓⲟⲥ ϥⲧⲟⲟⲩ ⲛⲧⲉⲣⲙⲏⲥⲓⲟⲛ ϩ·ⲧⲟⲟⲩⲧ ϩⲓⲙⲛⲟⲩⲃ
ⲛⲧⲁⲧⲁⲙⲁⲁⲩ ⲧⲁⲁⲩ ⲛⲓⲁⲕⲱⲃ
ⲟⲙⲓⲟⲥ ⲡⲗⲁⲩⲗⲁⲩ… …ⲧⲁⲩⲕⲁⲁϥ ⲛⲉⲃⲱ
ⲁⲧⲁⲙⲁⲩ… …ⲁϥ ⲛϣⲁⲓ ⲡⲁϣⲏⲣ[ⲉ…

C. † ⲟⲙⲓⲟⲥ ⲡⲁⲙⲉⲣⲟⲥ ϩⲛⲡⲁⲛϩ ⲉ ?
ⲙⲡⲏⲓ . . . ⲉ̣ⲡⲓⲕⲁⲗⲉ ⲛⲗⲁⲥ̣ ?
ⲛⲁⲙⲉⲣⲟⲥ . ⲧⲁ̣ⲣⲟ ?
ϩⲁⲡⲁⲉⲓⲱⲧ ⲛⲁⲛⲁϣ ?
ⲟⲙⲓⲟⲥ ⲡⲁⲙⲉⲣⲟⲥ ϩⲛⲡⲏⲓ
ⲛⲧⲁⲙⲁⲁⲩ ⲉⲧϩⲓⲡϩⲓⲣ
ⲛⲧⲡⲁⲓⲗⲁⲕⲓⲛⲉ
ⲉⲧϩⲓϩⲟⲩⲛ ⲛⲧϩⲉⲣ
ϩⲓⲣⲉ

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D. ? ?
ΤΝΑϢΗΡΕ ϤΙΤϤ
ϢΑΙ ΑΥΩ ΕΥΝΑ
? ϨΟΛΟΚΟΤΙΝΟϹ ΝΤΩΤϤ
[Ν]ΠΕΟΝΤΕ ΜΠΑΤΗΡΝΗ
ΟΜΙΟϹ ΟΥΤΕΡΜΗϹΙΟΝ
ϨΙΤΝ ΑΠ
ΡΕΝΛ
ΠΑΠ
ΠΕ

147. ΟΙΚ/ ΓΕΡΜΑ[Ν]ΟΥ
Ϯ ΠΕΤΝΑΤΑ[ϨΟ]
ΤΕΞΕΔΡΑ ΤΑΤ
ΕϤΝΑϤΙΤϹ
ϪΗΡΕ ΜΝΤΠΗ
ΕΡΕΠΡΟ ΝΑΥ[ΘΕΝΤΗϹ
ΜΝΤϨΙΡϨΙΡΕ Κ
ΠΤΩΡΤ Ν ΤΝΑϢΗΡΕ
ΝΑϢΩ
ΝΤΕΝΑΤΑϨ
ΕΤϤ ΠΑΕΙ ΝϢ.
ΕΡΗΥ Ν
ΝΕΥΕΡΗΥ Μ

151. Ϯ ΠΕΤΝΑΤΑϨΟ ΤΕΞΕΑΡΑ
ΤΑΠΕΙΤΝ ΕϤΝΑΒΙ ΤΚΑ
ΤϤ. ΝΜΝΤ[Π]ΗϢΕ ?
Μ ? ϪΟΕΙϹ
Ε ? Τ ? ΤΒΑΙ
ΜΟΟΥ ΜΝΠΤΩΡΤ
ϢΩΠΕ ΝΚΟΙΝ[Ο]Ϲ ?
ΠΗΙΤΕΝ ϨΑΤ ?

152. Ϯ Ϩ[ΑΘΗ ΜΕΝ] ΜΠϢΑϪΕ ΝΤΑΜΝΤΕΛΑΧ
ϮΑ[ϹΠΑΖΕ Ν]ΤΕΤΝΜΝΤΕΙΩΤ ΕΤΟΥΑΑΒ ΑΥΩ
ϮϢΙΝΕ ΕΡΩΤΝ ΤΗΡΤΝ ΠϪΟΕΙϹ ΕϤΕϹΜΟΥ
ΕΡΩΤΝ ΤΗΡΤΝ ϪΝΠΚΟΥΙ ϢΑΠΠΝΟ[Ϭ]
ϪΝΝΡΩΜΕ ϢΑΝΝΤΒΝΟΟΥΕ ΑΥ[Ω]
ΝΕΤϢΟΟΠ ΝΑΚ ΤΗΡΟΥ ΑΡΙ ΤΑ
ΚΑΠΗ ΟΥΝ ΝΓϢΙΝΕ Ν
ΝϹΑΠϨΩΒ ΜΝΕ
ϨΗ.

146. [Π]ΑΝΙ
[Ϩ]ΗΤ ΠΑΝϨΜ
ΠΚΕΡΑϤΤΟΟΥ Μ
ϢΕ ΤΑϹΟΥΡΟΥ[Ϲ
ΥΜΝϹΟΦΙΑ ΤΑ
ΤΕΤΝΡΠΟΥϪΟΕΙ[Ϲ
ΑΛΛΑ ΝΤΕϹΟΦΙ[Α
ΝϹΩΜΑ ΑΥΩ

148. Ϯ ΠΕΤΝΑΤΑϨΟ ΤϪΗΡΕ
ΤΑΘΗ ΕϤΝΑΡΠΕϪΟΕΙϹ
ϪΙΝΠΤΑΚ ΝϪΟΙ ΤΑΡΗϹ
ΜΠΕΙΕΒΤ ΕϨΡΑΙ ΕΡΕ
ΤΠΑϪΙ ΕΤ. ϨΙΠΕΙΕ ϨΙΤ
ϪΗΡΕ ΝΑϢΩΠΕ
? ΝΤΟΚ Ε

149. ΓΕΩΡΓΙΟϹ ΕΠΟΝΥΧΟϹ
Ϯ ΠΕΤΝΑΤΑϨΟ ΤΕΙΕΓΓΡΑ
ΜΠΑϨΟΥ ΕΤΝΤΠΕ ΝΤΡΙ
ΕϤΝΑϤΙ ΤΠΗϢΕ ΝϪΗΡΕ
ΜΟ. Ι ϪΙΝΜΠϢΩΛϨ ΕϨΡΑΙ
ΝΤΕΙΚΑΛΑϢΙϢΤΕ ΕΤϨΙΠΑΝΡ
ΜΝΠΡΟ ΝΑΥΘΕΝΤΕϹ
ΜΝΤΒΑΙΜΟΟΥ ΜΝΠΤΩΡΤ
ϢΩΠΕ ΝΚΟΙΝΟϹ +

150. ΒΟΛ
ϨΗΤ ΑΥΩ
ΝΤΕΚΑΛΑϢΙϢΤΕ ΕΤϨΙΠΑΝΡ
ϢΩΠΕ ΝΚΟΙΝΟΝ ΝΤΕΠΡΟ ΝΑΥ
ΘΕΝΤΕϹ Τ ? ΤΕ ΜΝΤΒΑΙΜΟΟΥ
ΜΝΠΤΩΡΤ ϢΩΠΕ ΝΚΟΙΝΟΝ +

v. ΝΓΠΑΛϬϤ ΜΝΝΕΡΩΜΕ ΕΤϨΟ
ΟΥ ϪΕΕΥϪΙ ΜΜΟϤ ΝϬΟΝϹ ΜΜΕΝ
ϬΩ ϪΕΚΑϹ ΕΙΝΑΕΥΧΑΡΙϹΤΑ ΝΤΟΚ
ϪΕΚΑϹ ΟΝ ΕΡΕΠϪΟΕΙϹ ϹΜΟΥ ΕΡΟΚ
ΜΝΝΕΤϢΟΟΠ ΝΑΚ ΤΗΡΟΥ ΟΥ
ΧΑΙ Ε ΑΓΙΑ ΤΡΙΑϹ

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153. ✝
ⲛⲙ ⲡϣⲏⲣⲉ
ⲗⲟⲥ ⲉⲓⲥϩⲁⲓ ⲙⲡⲁ[ⲡ]
ⲁⲥ ϫⲉⲉⲡⲓⲇⲏ ⲁⲧⲉ
ⲭⲣⲓⲁ ϣⲱⲡⲉ ⲁⲓϥⲓ.
ϩⲉⲛⲥⲟⲃⲧⲉ ⲙⲡϩⲟ
ⲓⲱⲁⲛⲛⲏ ⲁⲣⲓ
ϯϩⲁⲡ

v. ⲛⲉⲛⲧϥ
ⲡⲉϥⲙⲁ ⲛⲁⲧ
ⲗⲁⲁⲩ ⲛϣⲁϫⲉ
ⲉⲡⲉⲧⲛⲱⲣϫ ⲟⲩⲛ
ⲛⲡⲉⲓⲱⲣϫ
ϯⲥⲧⲟⲓⲭ

154. ✝ ⲁⲛⲟⲕ ⲧ
ⲉⲧⲥϩⲁⲓ ⲛⲡⲁ
ⲙⲉⲣ ϫⲓⲁⲣⲓ ⲧ
ⲣⲡⲁϩⲁⲡ ⲙⲛⲁⲁⲩ[ⲉⲓⲁ]
ⲛⲅⲉⲣⲁⲧⲥ ⲛϩⲁⲙ
ⲥⲉⲓⲁⲧⲁⲩⲟⲩ ⲛⲛⲛⲟⲟⲩ
ⲙⲁⲛ ⲛϩⲁⲧⲉⲉⲓⲟⲟⲉⲓⲧ
ⲣⲁⲩⲟⲟⲟⲩⲁϥ ⲙⲟⲟⲩϩ
ⲛⲫⲗⲟⲕⲁⲓⲛⲟⲥ ⲙⲛⲙⲏⲥⲉ
ⲧⲁⲁⲥ ⲛⲡⲁϩⲁⲙ ϩⲓ
ⲧⲛⲧⲁⲟⲩ
ⲉⲓⲧ

155. ϣⲏⲣⲉ ⲙ
ⲧ ⲡⲉⲡⲓⲥⲕ ⲉⲓ
ⲛⲉⲧⲣⲉϥⲃⲱⲕ
ⲛⲛⲏⲥ ⲡϣⲏⲣⲉ ⲙ
ⲛⲟⲛ ⲉⲧⲛϩⲟⲩⲛ ⲛ
ⲛⲁⲓⲕⲁⲍⲉ ⲉϫⲱϥ ⲁ
ⲛⲏⲩ ⲉⲃⲟⲗ ϩⲁⲡϩⲁⲡ ⲉⲧ
ⲡⲱⲓ ⲉⲓⲁⲉ ⲙⲉϥⲣⲡ
ⲛⲏⲩ ⲇⲉ ⲉⲃⲟⲗ ϩ
ⲉ.. ϩⲁⲡ ⲉⲧⲣⲉ
? ?

v. ϣⲁ ⲛⲧⲙⲉⲓⲣⲉ ⲕⲁⲧⲁ
[ϩⲉ]ⲧⲉⲙⲟⲥ ⲉϯⲟ̈ϩⲟⲗⲟⲕ ?
ⲕⲉ ⲛⲧⲁⲉⲓ ⲉϩⲟⲩⲛ ⲛⲧⲁϩ
ⲣⲟⲥ ⲉⲧⲛⲏⲩ ⲉⲃⲟⲗ : ⲁ
ⲥⲧⲟⲓⲭⲉⲓ ✝

156. ✝ ⲁⲛⲟⲕ ⲓⲁⲕⲱⲃ
ⲡϣⲏⲣⲉ ⲙⲫⲟⲓⲃ
ⲡⲣⲙⲟⲩⲁⲓ ⲛⲧⲁϫⲉⲙⲏ
ⲡϣⲛⲓⲱϩⲁⲛⲛⲏⲥ ?
ⲭⲣⲉⲱⲥⲧⲉⲓ ⲛⲁⲕ ϩ
ⲧⲉ ⲛϫⲟⲩⲱⲧⲉ ⲛⲁⲓ
ⲛⲁⲕ ϩⲙⲡϫⲱⲗⲉ
? ?

157. ✝ ⲁⲛⲟⲕ ⲓⲱⲛⲁⲥ
ⲉⲧⲥϩⲁⲓ ⲛⲇⲁⲩ
ⲉⲓⲇ ϫⲉϯⲟ ⲛϩⲉⲧⲉ
ⲙⲟⲥ ⲛⲧⲁ ⲛⲏⲕ ⲟⲩ
ⲧⲉⲣⲙⲏⲥⲓⲟⲛ ϩⲙⲡⲁⲱ
ⲛⲉ ⲛϯⲣⲟⲙⲡⲉ ⲧⲁⲓⲧⲉ
ⲧⲁⲣⲧⲏⲥ ⲁⲛⲟⲕ ⲇⲁⲩ
ⲉⲓⲇ ⲉⲧⲥϩⲁⲓ ⲛⲓⲱⲛⲁⲥ
ϫⲉϯⲟ ⲛϩⲩⲧⲉⲙⲟⲥ ⲛⲧⲁ
ⲥϩⲁⲓ ⲛⲁⲕ ⲙⲛⲛⲁⲥⲛⲏⲩ
ϫⲉⲛⲧⲁⲓ ⲕⲉϩⲱⲃ ⲛⲙⲙⲁⲕ
ϩⲁⲗⲗⲩⲉ ⲛⲡⲣⲁⲕⲙⲁ ⲁⲛⲟⲕ
ⲓⲱⲛⲁⲥ ⲙⲛⲁⲁⲩⲉⲁ ⲧⲛⲥⲧⲏⲭ
ⲉϯⲃⲏⲗϫⲉ ⲙⲡⲧⲙⲉⲣⲟⲥ ⲥⲛⲁⲩ
ⲁⲓ ⲉⲙⲟⲩ ⲡⲓⲥⲣⲁⲏⲗ ⲙⲯⲁⲧⲉ ⲁⲝⲓⲟⲩ.
ⲟⲗⲟⲅⲣⲁⲫⲉ ⲙⲉⲭⲓⲣ ⲙⲉⲛⲟⲥ
ⲁⲡⲟⲩ ⲏⲙⲉⲣⲁ ⲅ̄ ✝

158. ⲟⲥ ⲡϣⲏⲣⲉ ⲙ
ⲥ[ϩ]ⲁⲓ ⲙⲡⲑⲉⲟⲫⲓⲗ
ⲙⲟⲛⲟⲭⲟⲥ ⲁⲩⲱ ⲡⲟⲓ
ⲫⲟⲓⲃⲁⲙⲱⲛ ⲙ
ⲁⲕϯ ⲟⲩ[ϩ]ⲟⲗⲟⲕⲟ
ϯⲟ ⲛ[ϩⲉⲧ]ⲟⲓⲙⲟⲥ
ϥ ⲛⲉⲃ..ⲥⲱϫⲉ
ⲧⲁⲗⲟⲟⲩ ⲛⲧⲁⲛ
ⲗ[ⲁ]ⲁⲩ ⲛⲁⲛⲧⲓⲗⲟⲅⲓ
ϭⲙ[ϭ]ⲟⲙ ϩⲙⲙⲁ ⲛⲓ[ⲙ]
ϩⲏⲧϥ
ⲣⲟⲥ ⲡⲉⲛⲧⲁϥⲣϣ
ⲉⲧⲉⲁⲥ
ⲏⲧⲱⲛ

v. ⲁⲡⲡⲓⲥⲧⲟⲥ
ⲟⲥ ⲛⲓⲱⲥⲏⲫ ⲡⲣ
ⲉⲓⲛ ⲛⲁⲓⲟⲥ ϯⲟ

ⲕⲁⲁⲩⲉⲓⲁ ⲡⲉⲓⲉⲗⲁⲭ
ⲟⲡⲟⲥ ⲛⲁⲡⲁⲫⲟⲓⲃⲁⲙⲟ
ⲗⲓⲁ ϩⲛⲥⲟⲩ ⲙⲛⲧⲯⲓⲥ ⲉ
ⲛⲧⲣⲟⲙⲡⲉ ⲛⲁⲱⲁⲉⲕ

159. ⲱ ⲛⲧⲁ
ⲡⲱϫϭϣⲓ ⲁ
ⲓⲗⲟⲅⲓⲁ ⲁⲩⲱ ⲛⲁⲓ ϯⲟ ⲛϩ
ⲧⲣⲁⲥⲙⲛⲧⲟⲩ ⲛⲏⲧⲛ ϣⲁ
[ⲥ]ⲟⲩ ⲙⲛⲧⲏ ⲛⲕⲟⲓⲁϩⲕ ⲁⲩⲱ ϯ

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ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙⲡⲛⲟⲩⲧⲉ ⲉⲧⲣⲁ
ⲥⲙⲛⲧⲟⲩ ⲛⲏⲧⲛ ⲉⲛⲁⲛⲟⲩ
ⲟⲩ ϣⲁⲧⲉⲡⲣⲟⲑⲉⲥⲙⲓⲁ ⲉⲧⲙ
ⲙⲁⲩ ⲁⲛⲟⲕ ⲓⲥⲁⲕ ⲛⲁⲃ
ⲣⲁϩⲁⲙ ⲡⲉⲛⲧⲁϥⲣ
ϣⲣⲡⲥϩⲁⲓ ϯⲥⲧⲟ[ⲓ]
ⲭⲉ̣ ⲉⲡⲓⲡ̣[ⲗⲁⲝ]

160. † ⲁⲛⲟⲕ ⲥⲉⲩⲏⲣⲟⲥ
ⲡϣⲏⲣⲉ ⲛⲥⲟⲩⲗⲱⲙⲱⲛ ϩⲛⲧⲟⲩ
ⲣⲏⲥ ⲉⲡⲛⲟⲙⲟⲥ ⲛⲣⲙⲟⲛⲧ ⲉⲧⲥϩⲁⲓ [ⲛ]
ϣⲉⲛⲉⲧⲱⲙ ⲡϣⲏⲣⲉ ⲛⲧⲉⲩⲥ ϩⲛϫⲏⲙⲉ
ⲡⲉⲓⲛⲟⲙⲟⲥ ⲛⲟⲩⲱⲧ ϫⲉⲉⲡⲓⲇⲏ ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉ
ⲙⲙⲟⲕ ⲁⲕⲣϩⲉⲧⲁϩⲉ ⲁⲕϫⲓⲟⲩⲧⲉⲣⲙⲏⲥⲓⲟⲛ ⲛⲛⲟ
ⲩⲃ ⲛⲁⲓ ⲉⲧⲁⲭⲣⲓⲁ ⲧⲉⲛⲟⲩ ϯⲟ ⲛϩⲩⲧⲉ̣ⲙⲟⲥ ⲛⲧⲁⲁ
ⲡⲟⲗⲟⲅⲓⲍⲉ ⲛⲁⲕ ⲛⲧⲛⲟⲩ ⲛϫⲛⲟϥ ⲛⲏⲣⲡ ϩⲙ
ⲡϫⲱⲗ ⲉⲧⲛⲏⲩ ⲉϩⲟⲩⲛ ⲛⲅⲉⲛ ⲛⲉⲕϣⲁϣⲟⲩ
ⲉⲣⲟⲟⲩ ⲛⲧⲁϯ ⲧⲟⲩϩⲩⲙⲉ̣ ⲛⲧⲁⲗⲟ̣ⲩ ⲉⲡⲉⲕⲏⲓ ⲁϫⲛ
ⲗⲁⲁⲩ ⲛⲁⲙⲫⲓⲃⲟⲗⲉⲓⲁ ⲉⲩⲱⲣϫ ⲛⲁⲕ ⲁⲓⲥⲙⲛⲧⲉ
ⲃⲗⲁϫⲉ ϩⲛⲥⲟⲩ ⲥⲁϣϥ ⲛⲉⲡⲉⲓⲡ ⲛⲧⲉⲣⲟⲙⲡⲉ ⲧ̣ⲉ̣ ?
ⲉⲥⲛⲁϣⲱⲡⲉ ⲉⲥⲱⲣϫ [ⲉⲥ]ϭⲙϭⲟⲙ [ϩⲙⲙⲁ ⲛⲓⲙ]
ⲉⲩⲛⲁⲙⲫⲁⲛⲓⲍⲉ ⲙⲙⲟⲥ ⲁⲛⲟⲕ ⲥⲉⲩⲏⲣⲟⲥ
ⲡⲉⲛⲧⲁϥϣⲣⲡⲥϩⲁⲓ ϯⲥⲧⲟⲓⲭⲉⲓ ⲱⲥ ⲡⲣⲟⲕ/
ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲇⲓⲁⲕ/ ϯⲱ ⲙⲙⲛⲧⲣⲉ
ⲁⲛⲟⲕ ⲅⲉⲛⲛⲁⲇⲓⲟⲥ ϯⲟ ⲙⲙⲛⲧⲣⲉ
ⲁⲛⲟⲕ ⲓⲁⲕⲱⲃ ⲡⲉⲓⲉⲗⲁⲭ ?
ⲙⲡⲣⲉ̅ⲥ̅ ⲁϥⲉⲓⲧⲓ ⲙⲙⲟⲓ ⲁⲓⲥϩⲁⲓ [ϩⲁⲣ]ⲟϥ
ϫⲉⲙⲡ̣ⲛⲟⲓ ⲁⲩⲱ ⲟⲛ ϯⲟ ⲙⲙⲛⲧⲣⲉ † † †

161. [ⲁⲛⲟ]ⲕ ⲙⲁⲣⲕⲟⲥ
ϩⲱⲧ ⲡⲁⲓ ⲉⲧϩⲓ
ⲁ]ⲡⲁ ⲡⲉⲥⲛⲧⲉ ⲉ
ϣⲏⲛⲕⲟⲙⲉⲧⲟⲥ ⲡ
ⲉⲱ ⲉⲓⲥϩⲁⲓ ⲉⲓⲭⲣⲉⲱ
ⲟⲙⲟⲥⲛⲉ ⲛⲟⲣⲁⲝ ⲙ
ⲉⲡⲣⲧⲁⲃ ⲛⲁⲓ ϯⲱ ⲛϩⲉⲧⲟ[ⲓⲙⲟⲥ]
ⲡⲁⲱⲛⲉ ⲛⲡⲣⲱⲧⲏ ⲛⲡⲅⲉ
ⲛⲗⲁⲩⲉ ⲛⲁⲛⲧⲓⲗⲟⲅⲓⲁ ⲁ
ⲡⲉⲥⲛⲧⲉ ϯⲥⲧⲟⲓⲭⲉ ⲉϯⲃ[ⲗⲁϫⲉ]
[ϩ]ⲛⲧⲁϭⲓϫ ⲉⲅⲣ/ ⲭⲟⲓⲁ[ⲕ

162. ⲁⲛⲟⲕ ⲡⲟⲩⲥ ⲡϣⲏⲛ
ⲯⲁⲛⲁⲃⲁⲕⲏⲓⲛⲉ ⲉⲧ
ⲡϣⲏⲛⲡⲁⲁⲙ ϫⲉϯ
ⲟⲩⲕⲉⲣⲁⲧⲥⲉ ⲛϩⲟⲗ̣
ⲉ ⲉⲥⲟⲩ ϯⲟⲩⲡⲉ ⲛ
ⲧⲁⲓ ϯⲱ ⲛⲉⲧⲟⲓⲙ
ⲧⲉⲥⲙⲏⲥⲉ ⲉⲧⲉϣ̣
ⲉⲃⲟⲧ ⲁϫⲛⲗⲁⲩⲉ ⲛ
ⲁⲛⲟⲕ ⲡⲟⲩⲥ ⲡϣ
ϯⲥⲧⲟⲓⲭⲉⲓ ⲉϯⲃⲗⲁϫ[ⲉ
ⲛⲟⲩⲧⲉ ⲣⲥⲧⲉⲙ
ϫⲁ̣ⲡ̣ⲃⲁⲣ
? ?

163. ?
ϣⲉⲓⲃⲟⲗ
ⲁⲛⲟⲕ ⲏⲧⲉⲣⲱ.
. . ϯⲟ ⲛϩⲏⲧⲉⲙⲟⲥ ⲛⲧⲁϯ
ⲥⲟⲟⲩ ⲛϩⲟⲗⲟⲕ/ † ⲁⲛⲟⲕ ⲙⲟ
ⲩⲥⲁⲓⲟⲥ ⲡⲣⲉⲥⲃ ⲛⲧⲁⲣⲁⲩ
ⲁⲓⲥϩⲁⲓ ⲧⲉⲃⲉⲗⲁϫⲉ
ϯⲟ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ
†

164. ⲉⲓⲧⲟⲡⲟⲥ ⲉⲧ̣ⲙ̣
ⲡⲉⲓⲙⲁ ϩⲣⲁⲓ ϩⲛⲟⲩⲗⲏ ?
ⲛⲉⲛⲉⲓⲟⲧⲉ ⲙⲡⲉ̣ⲓ̣ϣⲟϫⲡ
ϩ]ⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲟⲩⲧⲣⲏⲙⲏⲥⲉ
? ⲡⲉⲣⲕⲣⲟϥ ⲉⲣⲟⲕ
ⲛϩⲏⲧⲥ ⲛⲧⲁⲧⲟⲕϥ ⲛⲧⲁⲃⲓ
ϩⲛⲧⲉⲓ ϩⲁ̣ⲗⲏ

v. ⲁⲩⲱ ϯⲟ ⲛⲁⲧⲥⲟⲟⲩⲛ
ⲡⲉ̣ⲧⲃⲓ ⲉⲅⲣ/ *μηνος*
παω̣νι κ̅α̅ ινδ/κ β

165. † ⲁⲛⲟⲕ ⲓⲱⲥⲏⲫ ⲡϣⲏⲣⲉ
ⲛⲓⲁⲕⲱⲃ ⲉⲓⲥϩⲁⲓ ⲛⲁⲡⲁⲉⲓ[ⲱⲧ]
ϩⲗⲗⲟ ⲡⲙⲟⲛⲟⲭⲟⲥ ϫⲉϯⲭⲣⲱ̣.
ⲛⲁⲕ ⲛⲟⲩⲡⲏϣ ⲧⲏⲣⲙⲏⲥⲉ : ⲛⲛⲟⲩⲃ
ϩ. . . . . ⲛⲉ : ⲛ . ϣ ? ⲡ̣ⲉ ⲙ̣ⲙ̣ⲁ
ϫⲉ ⲛⲥⲟⲩⲟ : ⲛⲧⲁϯ̣. . ⲛⲁⲕ ⲛⲛⲁⲧ
ⲗⲁⲩⲉ : ⲛϣⲁϫⲉ ⲛ̣ⲧ̣ⲉ̣ⲓ̣ⲃⲗⲁϫⲉ ⲟⲣϫ
ⲁⲩⲱ ⲥⲟ ⲛϫⲟⲉⲓⲥ ϩⲙⲙⲁ ⲛⲓⲙ ⲉⲩ
ⲛⲁϫⲓⲧⲥ ⲉⲣⲟϥ : ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ
ⲡϣⲏⲣⲉ ⲛϩⲏⲗⲓⲁⲥ ⲡⲁⲣⲁ
ϩⲛⲧϣⲏⲙⲉ ϯⲟ ⲙⲙⲁⲣⲧⲏⲣⲟⲥ : ⲉⲧⲓ
ⲃⲗⲁϫⲉ : ⲁⲛⲟⲕ ⲓⲟⲣⲇⲁⲛⲛⲏⲥ ⲡⲙⲟ
ⲛⲟⲭⲟⲥ ⲡⲉⲓⲉⲗⲁⲅⲏⲥⲧⲟⲥ ⲁⲓⲥϩⲁⲓ
ⲧⲉⲓⲃⲗⲁϫⲉ ⲛⲧⲁϭⲓϫ ϯⲟ ⲙⲙⲁⲣⲧⲏⲣⲟⲥ

⳩ ⳩ ⳩

166. † ⲁⲛⲟⲕ ϩⲁⲣⲱⲛ ⲛ⫽
ⲓⲉⲍⲉⲕⲓⲏⲗ ⲉⲧⲥϩⲁⲓ ⲛⲇⲁ⫽
ⲡϣⲛⲁⲛⲁⲛⲓⲁⲥ ϫⲉ . . . ϩⲛⲧⲡⲁϣⲉ [ⲛ]
ϩⲟⲗⲟⲕ ⲉⲧⲉⲓϣⲧⲱⲣⲉ ⲙⲙⲟⲕ ⲙⲙⲟⲥ ⲙⲁⲛ.
ⲡⲁⲩⲗⲟⲥ ⲛⲕⲁⲃⲓⲟⲩ ⲉⲓⲥϩⲏⲧⲉ ⲁⲥⲉⲓ ⲉⲧⲟⲧ ⲁⲩⲱ
ⲁⲕⲧⲁⲁⲥ ⲛⲁⲓ ⲁⲩⲱ ϯⲱ ⲛⲉⲧⲉⲙⲟⲥ ⲉⲣⲟⲉⲓ:
ⲡⲉⲕⲁⲥⲏⲙⲓⲟⲥ ϩⲓⲧⲛⲣⲱⲙⲉ ⲛⲓⲙ ⲉϥⲛⲏⲩ
ⲉⲃⲟⲗ ⲉⲣⲟⲕ ϩⲁⲣⲟⲥ ⲁⲛⲟⲕ ϩⲁⲣⲱⲛ ϯⲥⲧⲟⲓⲭⲉ
ⲁⲛⲟⲕ ⲡⲉⲃⲱ ⲛⲁⲃⲣⲁϩⲁⲙ ⲁϥⲁⲓⲧⲉⲓ ⲙⲙⲟⲓ ⲁⲓ
ⲥϩⲁⲓ ϩⲁⲣⲟϥ ⲉⲅⲣⲁⲫ. ⲛ ⲉⲭⲓⲣⲉ ⲁⲛⲟⲕ
[ⲥ]ⲧⲉⲫⲁⲛⲟⲥ ⲛⲓⲱϩⲁⲛⲏ[ⲥ]
ⲙⲁⲣⲧⲩⲣⲉⲓ †

167. A. † ⲁⲛⲟⲕ ϩⲉⲗⲏⲑⲏ.ⲥ
ⲡϣⲏⲣⲉ ⲫⲉⲗⲟⲑⲓⲟⲥ ϩⲛ
ⲡⲧⲱϣ ⲣⲙⲙⲱⲛⲧ ⲉⲓⲥϩⲁⲓ ⲛ ⲙⲛⲧⲉⲛⲁ.
ⲙⲁⲣⲧⲉⲣⲓⲁ ⲙⲛⲧⲁⲣϣⲉ ϫⲉⲉⲡ
ⲉⲓⲇⲏ ⲁⲧⲁⲣϣⲉ ⲙⲟⲩϩ ϩⲉⲛⲛⲏ
ⲣⲡ ? ⲧⲕⲁⲥⲙⲟⲩ ⲁⲓⲉⲓ ⲁⲕⲧⲓϥ ⲛⲏ
⫽ⲛ ⲙⲛⲧⲏⲓ ⲗⲁⲁⲩ ⲛⲉⲩ
⫽ⲁⲕ ϩⲁⲣⲟⲟⲩ⫽

B. ⫽ϫⲉⲙ⫽
⫽ⲏⲧⲟ ϩⲁⲣⲟⲟⲩ ϫⲉⲁⲡϩ⫽
⫽ⲏⲛⲉⲕⲏ ⲙⲛⲛⲏⲧⲛ ⲉⲩⲛⲁϣⲱ
⫽ⲧⲏ ⲟⲩⲱⲣϫ ⲛⲏⲕ ⲁⲓⲥⲙⲛⲧ
⫽ⲁⲛ]ⲟⲕ ⲁⲃⲣⲁⲁⲙ ⲡϣⲏⲣ⫽
⫽ⲇⲱⲣⲟⲥ ⲡⲣⲙⲡⲛⲟϩⲧ⫽
⫽ⲙⲛ]ⲧⲣⲉ ⲡⲣⲟⲥ ⲧⲉ⫽
⫽† ⲁⲛⲟⲕ⫽
⫽ⲛ⫽

168. † ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ
ⲡϣⲏⲣⲉ ⲡⲁⲩⲗⲟⲥ (sic) ⲡⲣⲙ
ⲛϫⲏⲙⲉ ⲉϥⲥϩⲁⲓ ⲛⲓⲱϩⲁⲛⲛⲏⲥ
ⲡϣⲏⲣⲉ ⲛⲡⲁϩⲁⲙ ϫⲉⲉⲓⲥϩⲏⲧⲉ ⲁⲓ
ϫⲓ ⲛⲧⲟⲟⲧⲕ ⲁⲓⲙⲟⲩϩ ⲙⲡⲉϩⲟⲩ.ⲛ.
ϣⲟⲙⲛⲧ ϩⲁⲧⲟ ⲙⲫⲟⲓⲃⲁⲙⲱⲛ ⲙⲡⲉⲕ
ⲥⲟⲛ ⲙⲛⲧⲁⲓ ⲙⲁⲉⲓⲧⲉⲓ ⲉⲃⲟⲗ ϩⲁⲣⲟϥ ⲟⲩⲁ
.ⲉⲓⲇⲉ ⲣⲱⲙⲉ ⲧⲁⲓ ⲡⲉⲧⲛⲏⲩ ⲉⲃⲟⲗ ⲉⲣⲟⲕ ϩⲁⲣⲱ
ⲁϥⲁϯ ⲟⲩϩⲟⲗⲟⲕ ⲁⲩⲱ ⲟⲛ ⲛϥⲉⲓ ⲉϩⲟⲩⲛ ⲛϥ
ϩⲟⲛ ⲉⲧⲉⲃⲗⲁϫⲉ
ⲡⲉⲧⲣⲟⲥ ⲡⲣⲉⲥⲃ/ ⲙⲁⲣⲧⲩⲣⲱ
ⲁⲛⲟⲕ ⲙⲱⲩⲥⲏⲥ ⲛⲕⲁⲧⲏⲣ
ϯⲱ ⲙⲁⲣⲧⲩⲣ

169. † ⲁⲓϫⲓ ⲁⲓⲙⲟϩ ⲛⲧⲟⲧⲕ
ⲛⲧⲟⲕ ⲡⲕⲩⲣⲓ ⲕⲩⲣⲓⲁⲕⲟⲥ
ⲛⲡⲁⲕⲧⲟⲛ ⲛⲉⲓⲁϩⲟⲩⲉ
ⲛⲁⲡⲁ ⲡⲁⲧⲁⲡⲏⲧⲟⲥ ϩⲏⲛ
ϯⲣⲟⲙⲡⲉ ⲉⲛⲛⲁⲉⲧⲏⲥ ⲓⲛⲇ/
ⲉⲧⲃⲉⲡⲉⲕⲱⲣϫ ⲟⲩⲛ
ⲁⲓⲥϩⲁⲓ ϯⲁⲡ. ⲁⲓⲍⲓ.
ⲛⲁⲕ ⲉⲅⲣⲁⲫ ⲭⲟⲓⲉⲕ ⲃ
ⲓⲛⲇ/ ⲑ † ⲁⲣⲓⲥⲧⲟⲫⲁⲛⲓⲟⲥ
ϯⲥⲧⲟⲓⲭⲉⲓ ⲙⲟⲓ. ⲡⲁⲓⲍ.

170. † ⲟⲩⲁⲣⲟⲩϩⲟⲗⲟ
ϭⲟⲧⲓⲛⲟⲥ ⲛⲧⲟⲧⲕ
ⲙⲙⲧⲉϥⲙⲏⲥⲉ ⲛⲁϫⲛ
ϩⲏⲛⲗⲟⲗⲉ ⲙⲙⲟⲩϩⲱⲛ
ⲱⲣⲍ ϥⲧⲟⲩ ϩⲱⲙⲱϫⲛ
ⲁⲛⲟⲩⲥ ⲧⲓⲩⲉⲛⲣⲧⲟⲩ
ⲃ ⲉⲫⲱⲗⲟϭⲟⲧⲓⲛⲟ[ⲥ]
ⲟⲩⲣⲧⲟⲩⲁⲃ ⲛϣⲏ
ⲛⲉ

v. ⲟⲩⲣⲧⲟⲩⲁⲃ
ⲛⲟ ?

171. ⫽ⲧⲥⲓ
⫽. ⲧⲁⲣⲉⲕⲉⲓⲙⲉ ϫⲉ
ⲛⲧⲁⲩⲥⲙⲛⲧⲥ ⲛⲙⲙⲁϥ
ⲉⲡⲃⲉⲕⲉ ϣⲁⲛⲧⲉ
ⲡⲛⲟⲩⲧⲉ ⲛⲧϥ ⲁⲩⲱ
ⲉⲩϣⲁⲛⲁⲙⲫⲓⲃⲁⲗⲉ
ⲉⲡϩⲟⲗⲟⲕ ⲛⲧⲁⲓⲧⲁϥ
ⲙⲡⲁⲧⲥⲓⲃⲧ ⲡⲁⲩⲗⲟⲥ
ⲙⲛⲡⲉⲥⲛⲧⲉ ⲉ
ϯⲛⲉⲭⲉⲥⲑⲁⲓ ⲙⲙⲟϥ
ϣⲁⲛⲧϥⲃⲱⲕ †

v. † ⲉϥϣⲁⲛⲁⲛ
ⲧⲓⲗⲉ ϫⲉⲙⲁⲛ
ⲁⲗⲗⲁⲍⲉ ⲙⲙⲟϥ
ⲙⲁⲣⲟⲩⲧⲛⲟⲟⲩ
ϯⲟⲩ ⲛ . . ⲧⲣⲉ
ϩⲟⲗⲟⲕ ?
ⲥⲉ ⲟⲩϫⲁⲓ

172. ⫽. ϩⲗⲗⲟ⫽
⫽ⲱⲛ ⲛⲡⲥⲧⲁ⫽
⫽ⲩⲥⲕⲏⲃⲩ ⲛⲃⲓⲕⲧⲱⲣ ⲡϣⲏⲣ⫽
⫽ⲛⲓⲱⲥⲏⲫ ⲡⲣⲙⲡⲕⲁⲥⲧⲣⲟⲛ ϫⲏⲙ⫽
⫽ⲉⲧ.ⲧ.ⲁⲓϯ ⲟⲩⲡⲏϣⲉ ⲙⲛⲟⲩⲧⲣⲓⲙⲓⲥⲓⲟⲛ ⲛ⫽
⫽ⲛⲕⲁⲙⲟⲩⲗ ϩⲓⲃⲗⲁⲙⲡⲉ ?
⫽ⲛⲁⲓ ϩⲁⲑⲉ ⲙⲡⲟⲟⲩ ⲙⲛⲥⲁⲡⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲛⲁϯ ⲛⲍ
⫽ⲛⲁⲓ ⲛⲧⲁⲙⲟⲥ ⲛⲧⲟⲧⲕ ⲁⲩⲱ ϫⲉⲛⲉⲓϫⲛⲟⲩⲁ ⲉⲕⲉⲗⲉⲩ

≋ⲡⲁⲣⲁ ⲡⲉ. . .ⲩ ⲁⲩⲱ ⲡⲉⲧⲛⲁⲧⲟⲗⲙⲁ ⲛϥϣⲓⲧⲁ ⲛⲗⲁⲁⲩ
≋ϥⲟ ⲛϣⲙⲙⲟ ⲉⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲛⲧⲁϯ ⲛⲟⲩⲙⲟⲟⲩ ⲉⲣⲟⲟⲩ
≋ⲛⲁⲕ ϩⲟⲩⲁⲁⲧⲉⲣⲟⲙⲡⲉ ⲛⲓⲙ ⲉⲡⲉⲕⲱⲣϫ ⲟⲩⲛ ⲁⲓⲥⲱ
ⲙⲁⲧⲓⲍⲉ ? ⲁⲛⲟⲕ ⲓⲱⲥⲏⲫ ϯⲥⲟⲙ
? ? ?

173. ⲁⲛⲟⲕ ⲅⲉⲱⲣⲅ[ⲓⲟⲥ]
ⲡϣⲏⲣⲉ ⲙⲡⲁⲣⲁ ? ⲧⲉ ?
ⲁⲛⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲛⲧⲟⲕ ⲙⲁⲧⲑ ? ⲁⲕϣⲧⲱⲣ[ⲉ]
ⲛⲟⲩϩⲟⲗⲟⲕⲟⲧⲥⲉ ⲉⲧⲟⲟⲧϥ ? ?
ⲭⲣⲉⲱⲥⲧⲉⲓ ⲉⲧⲣⲉⲛⲧⲁⲁϥ ⲛ ? ?
ⲁⲙⲁ ⲙⲡϩⲱⲃ ⲛⲛⲉϩ ? ?
? ⲱϩⲉ ?

v. ϩⲉⲧⲟⲓⲙⲟⲥ ⲛⲧⲁϯ ⲟⲩ
ⲉϩⲏ ⲛⲁⲕ ⲁϫⲛ ⲗⲁⲁⲩ ⲛ
ⲁⲛⲧⲓⲗⲟⲅⲓⲁ
ⲁⲛⲟⲕ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲡⲗⲁϣ/ ⲙⲁⲣⲧⲩ
ⲣⲱ ⲓⲱⲁⲛⲛⲏⲥ ⲙⲡⲉⲃⲱ ⲙⲁⲣⲧⲩⲣⲱ
ⲯⲙⲱ ⲛⲓⲱⲥⲏⲫ ⲙⲁⲣⲧⲩⲣⲱ

174. † ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲕ
ⲧⲛⲛⲟⲟⲩⲧ ⲉⲃⲟⲗ ⲛⲁⲡⲉ
ⲥⲩⲛⲏⲑⲓⲟⲥ ⲉⲧⲃⲉⲙⲁⲛⲧϩⲟⲓⲧⲉ ⲧⲉⲛⲟⲩ ⲉⲓⲥ
ⲡⲣⲱⲙⲉ ⲉⲧⲁϥϥⲓ ⲧϩⲟⲓⲧⲉ ⲁϥⲉⲓ ⲁϥⲛⲧⲉⲧⲏⲣ
ⲙⲏⲥⲓⲟⲛ ⲛⲁⲓ ⲉϥⲙⲉϩ ϩⲓⲡϣⲓ ⲙⲡⲁⲗⲉⲕⲧⲱⲣ
ⲉϥϫⲱ ⲙⲙⲟⲥ ⲛⲧⲓϩⲉ ϫⲉⲧϩⲟⲓⲧⲉ ⲡⲗⲉⲛⲧⲓ
ⲟⲛ ⲉⲧⲙⲏⲣ ⲙⲙⲟⲥ ⲟⲩⲁⲓϥⲓⲧⲟⲩ ⲛⲧⲁⲧⲟⲩ
ⲟⲩⲕⲁⲥ ⲛⲗⲓⲕⲛⲁ ⲛϩⲟⲙⲛⲧ ⲛⲁⲕ ⲛⲅϣⲡⲧⲱ
ⲣⲉ ⲉⲧⲟⲟⲧ ⲛⲕⲉϩⲙⲉ ⲇⲉ ⲛϣⲉ ϣⲁⲡⲥⲁ
ϣϥ ⲙⲡϣⲁ ⲁⲓϫⲟⲟⲥ ⲛⲁⲩ ϫⲉϩⲙⲉ ⲛ
ϣⲉ ⲉⲧⲉⲩⲁϣ ϣⲱⲡⲉ ⲡⲣⲟⲥ ⲯⲓⲥ
ⲟⲩⲕⲁⲥ ⲛⲗⲓⲕⲛⲁ ⲉϩⲉⲧⲏⲣⲙⲏⲥⲓⲟⲛ
. . ϫⲟⲟⲥ ⲛⲕⲉⲥⲟⲡ ϫⲉⲉⲙⲏⲧⲓ ⲉϩⲙⲉ
ⲛϣⲉ ϯⲡⲓⲑⲉ ⲉⲫⲱⲃ ⲁⲛ ⲕⲟⲩ[ⲱ]
[ϣ]ⲉϣⲡⲧⲱⲣⲉ ⲉⲧⲟⲧϥ ⲛϩⲙⲉ
ⲇⲉ ⲛϣⲉ ϯⲛⲁϣⲡⲧⲱⲣⲉ ⲕⲟⲩⲱ
ϣ ⲉϣⲡⲧⲱⲣⲉ ⲁⲛ ⲛⲧⲁϯ ⲡⲉϥ
ⲧⲏⲣⲙⲏⲥⲓⲟⲛ ⲛⲁϥ
ⲧⲁⲁⲥ ⲛϩⲩⲗⲓⲁⲥ ϩⲓⲧⲙ
ⲡⲁⲧⲟⲩⲣⲉ ⲡⲓⲉⲗⲁ
ⲭⲓⲥⲧ

175. ≋ⲛⲟⲥ ⲛⲟⲩⲃ ⲛⲧⲁ≋
≋ⲧⲁⲭⲣⲓⲁ ⲧⲱⲓ ⲁⲩⲱ ϯⲕⲓⲛⲧⲏ≋
≋ⲕ ϣⲁⲧⲱⲱⲃⲉ ⲉⲡϩⲏⲙϫ ⲡ≋
≋ϣⲉⲛⲉⲧⲱⲙ ϯⲥⲧⲏⲭⲉⲓ ⲉⲧⲉ≋
≋ⲙⲛⲛⲉⲧⲥⲏϩ ⲉⲣⲟⲥ † ⲁⲛⲟⲕ ⲏⲗⲓⲁ[ⲥ]
≋ⲇⲓⲁⲕ/ ⲛⲑⲁⲅⲓⲁ ⲙⲁⲣⲓⲁ ⲁϣⲉⲛⲉ[ⲧⲱⲙ]
≋ⲙⲙⲟⲓ ⲁⲓⲥϩ[ⲁⲓ] ϯⲃⲗⲁϫⲉ ϯⲟ ⲙ≋

176. ⲛϣⲟⲣⲡ
ⲙⲉⲛ ⲛϩⲱⲃ ϯϣⲓ
ⲛⲉ ⲉⲡⲉⲧⲛⲉⲓⲱⲧ
ⲉⲧⲧⲁⲉⲓⲏⲩ ⲕⲁⲧⲁ ⲑⲉ
ⲛⲧⲁⲧⲉⲧⲛⲕⲉⲗⲉⲩⲉ
ⲛⲁⲓ ⲉⲧⲃⲉⲡϫⲁⲕ ⲁⲣⲓ
ⲡⲛⲁ ϫⲉⲛⲣⲱⲙⲉ ⲉⲛ
ⲟⲭⲗⲉⲓ ⲛⲁⲓ ⲧⲛⲛⲟⲟⲩ
ⲡⲧⲣⲏⲙⲏⲥⲓⲟⲛ ⲛⲁⲓ ϩⲛ
ⲟⲩⲧⲁⲭⲩ ⲙⲛⲧⲟⲩⲃⲓⲧ
ⲟⲩ ⲛⲧⲉⲧⲛⲣⲭⲗⲏ ⲉⲣⲟⲓ
ⲧⲛⲛⲟⲟⲩϥ ⲛⲁⲓ ϩⲓⲧⲛ
ⲡⲉⲧⲛⲁⲛ ϯⲃⲗⲁϫⲉ
ⲟⲩϫⲁⲓ ϩⲙⲡϫ[ⲟⲉⲓⲥ]
ⲧⲁⲁⲥ ⲛⲛ≋
ⲁⲃ ⲁⲡ[ⲁ≋

177. ≋ⲛⲧⲉϥ≋
ⲛⲧⲟⲟⲧ ⲁⲣⲓ ⲧⲙⲛⲧ≋
≋ⲁⲓϯ ⲥⲟⲟⲩ ⲛϣⲉ ⲛϩⲟⲙⲛⲧ≋
≋ⲁⲓϫⲟⲟⲩϥ ⲛⲁⲕ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
[ⲛⲅ]ⲧⲛⲛⲟⲟⲩϥ ⲛⲁⲓ ϫⲉⲧⲭⲣⲓⲁⲧⲉ ⲙⲙⲟⲛ
≋ⲡⲁⲉⲓⲱⲧ ⲕⲛⲁⲏⲛⲉⲩⲉ ⲙⲏⲓϭⲛⲧⲏⲡⲟⲥ
ⲛⲧⲁⲉⲓ ⲡⲗⲏⲛ ⲙⲡⲣⲕⲁⲁϥ ⲉⲉⲓ ⲁⲛϩⲏⲧ
ⲙⲉⲕⲧⲁⲁϥ ⲛⲁϥ ⲉⲓⲥ ⲥⲟⲟⲩ ⲛϣⲉ
ⲛϩⲟⲙⲛⲧ ⲁⲓⲧⲁⲁⲩ ⲛ. . ⲉ
ϭⲓⲥⲕⲟⲩⲙⲛⲧⲥⲛⲟⲟⲩⲥ ? ⲩⲙ≋
ⲁⲓϫⲟⲟⲩⲥⲟⲩ ⲛⲁⲕ ⲧⲁ[ⲁⲥ]
ⲛⲇⲁⲛⲓⲏⲗ ϩⲓⲧⲛ ⲏⲗⲓⲁ[ⲥ]

178. † ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ
ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲙⲡⲓⲭⲛⲟⲥ ⲛⲛⲟⲩⲉ
ⲣⲏⲧⲉ ⲛⲧⲉⲕⲑⲉⲟⲥⲉⲃⲉⲥⲧⲁⲧⲟⲥ ⲛⲉⲓⲱⲧ
ⲉⲧⲧⲁⲓⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ⲉⲧⲃⲉⲡϩⲱⲃ
ⲟⲩⲛ ⲙⲡϩⲟⲗⲟⲕ/ ⲙⲡⲉⲓⲙⲁⲕⲁⲣⲓⲟⲥ ϫⲉ≋
ⲛⲧⲁⲕⲧⲛⲛⲟⲟⲩ ⲛⲁⲓ ⲉⲧⲃⲏⲏⲧϥ
ⲧⲁⲣⲉⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲓⲙⲉ ϫⲉⲧⲙⲉ≋
ⲁⲩⲱ ϥⲥⲙⲟⲛⲧ ⲁⲩⲱ ϯⲣⲁϣⲉ ⲉϫⲛⲧⲉⲕ
ⲙⲛⲧⲉⲓⲱⲧ ⲛϩⲟⲩⲟ ⲉⲕⲉⲣⲱⲙⲉ

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ⲉⲣϣⲁⲛⲧⲉⲡⲛⲟⲩⲧⲉ
ϯⲟⲉ ⲛⲁⲓ

ⲩ ϯⲛⲁⲥⲡⲟⲩⲇⲁⲍⲉ ⲉⲣⲟϥ
ⲛⲧⲁⲧⲁⲁϥ ⲛⲁⲕ ⲁⲩⲱ ⲛⲧⲁⲉⲩⲭⲁⲣ
ⲛⲧⲟⲟⲧⲥ ⲛⲧⲉⲧⲉⲕϩⲁⲅⲓⲟⲥⲩⲛⲏ +
ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲛⲛⲁⲓ ϯ ϯⲛⲁⲓⲧⲓ
? ⲛⲉⲕϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲃ ⲥⲙⲟⲩ ⲉⲣⲟⲛ
ϣⲗⲏⲗ ⲉⲭⲱⲛ ϯ ⲟⲩϫⲁⲓ
ϩⲛⲧⲉⲧⲣⲓⲁⲥ +
+ +

179. ϯ ⲥⲁⲙⲟⲩⲏⲗ ⲉⲧⲥϩⲁⲓ ⲛⲥⲁ
ⲙⲟⲩⲏⲗ ⲡϣⲉⲛⲓⲱϩⲁⲛ
ⲛⲏⲥ ⲛⲧⲃⲏⲗⲉⲡⲁⲣⲁ ⲉ
ⲡⲉⲓⲇⲏ ⲁⲕⲉⲓ ⲉⲛϩⲏⲧ ⲉⲓⲁ
. ⲛⲉⲥⲧ. ⲕ . . . ⲁⲛⲁⲣⲉ
ⲁⲥ ⲡⲟⲩⲁ ⲛⲃⲁϩⲗⲏⲗ ⲉⲁⲓϫⲟⲟⲥ
ⲛⲁⲕ ϫⲉⲁⲩⲉⲓⲥ ⲡϩⲟⲗⲟⲕⲟⲧⲥⲉ ⲛ
[ⲥ]ⲕⲉⲩⲏ ⲁⲕⲉⲓ ⲉⲛϩⲏⲧ ⲙⲡⲉⲕ
ⲧⲁⲧⲁⲁϥ ⲛⲁⲓ ⲁⲕⲕⲁⲁϥ ⲙ
ⲙⲙⲱⲩⲥⲏⲥ ϯⲛⲟⲩ ϫⲟⲟⲩ
ⲉⲛϩⲏⲧ ⲛⲁⲙⲱⲩⲥⲏⲥ ⲛϥⲧⲁⲁϥ
ⲛⲁⲓ ⲛⲧⲁⲇⲓⲟⲓⲕⲉⲓ ⲙⲡϩⲱⲃ ϣⲁⲛⲧⲉⲕ
ⲉⲓ ⲉⲛϩⲏⲧ ⲙⲙⲟⲛ ⲙⲡⲉϥⲧⲁⲁϥ ⲛⲁⲓ
ⲉⲃⲱⲕ ϫⲟⲟⲩ ⲛϩ. . ⲟⲩ ⲧⲁⲭⲩ ϫⲉ
ⲧⲭⲣⲉⲓⲁⲧⲉ ϣⲱⲡⲉ ⲡϩⲱⲃ ⲥⲙⲟⲛⲧ
ⲁⲛ ⲡⲣⲟⲥ ⲡⲉⲥⲩⲙⲫⲱⲛⲟⲛ ⲛⲧⲁⲓ
. . ⲙⲟϥ ⲛⲙⲙⲁⲕ ϫⲟⲟⲩ [ⲛ]ⲁⲓ ⲟⲛ
ⲉⲕⲟⲩⲙⲁⲣ

180. ϯ ⲁⲩⲱ
ⲉⲕϣⲁⲛϯ ⲛϩⲟⲙⲛⲧ ⲛⲁϥ
ⲉⲥ ⲥϩⲁⲓ ⲛⲁⲓ ϫⲉⲁⲓⲧⲛⲛⲟⲟⲩ
ⲧⲛϣⲏϯ
ϯ ⲁⲛⲟⲕ ⲇⲁⲩⲉⲓⲇ ⲉⲧⲥϩⲁⲓ ⲛⲁⲃⲓⲕⲧⲱⲣ ϫⲉⲣⲧⲁ
ⲅⲁⲡⲏ ⲛⲅⲧⲛⲛⲟⲟⲩ ⲙⲛⲧⲧⲁϥⲧⲉ ⲛϣⲏ ⲛϩⲟⲙⲛⲧ
ⲉⲧⲧⲁⲛⲓⲧ ⲛⲁⲓ ⲛⲧⲁⲧⲁⲁⲩ ⲙⲡⲙⲁⲛⲕⲁⲙⲟⲩⲗ
ⲙⲡⲁⲉⲩⲁⲙⲁϩⲧⲉ ⲙⲙⲟϥ ϩⲁⲣⲁⲟⲩ ϫⲉⲉϥⲛⲁⲧⲁⲁⲩ
ϩⲓⲡⲉϥⲏⲓ ⲛⲅⲧⲛⲛⲟⲟⲩ ⲡⲕⲁⲙⲟⲩⲗ ⲉⲛϩⲉⲧ
ⲛⲧⲁⲧⲁⲗⲟ ⲡⲕⲟⲩⲥⲩⲛⲧⲉ ⲙⲙⲏⲣⲉ ⲛⲃⲁⲗ ?
ⲙⲛⲡϣⲟⲙⲛⲧ ⲛⲛⲣⲧⲁⲃ ⲛⲥⲟⲩⲟ ⲙⲡⲉⲕⲓⲱⲧ
ⲙⲙⲟⲛ ⲙⲡⲉⲓⲕⲁⲙⲟⲩⲗ ⲙⲟϣⲉ ⲛⲥⲱⲓ
ϩⲁⲟⲩ. . ⲛⲧⲉⲕϯ ⲧⲣⲉ ⲙⲡⲉⲧϫⲉⲕ
ⲛⲁⲛ ⲙⲁⲛⲧⲁⲗⲟⲟⲩ
ⲁⲩⲱ ⲙⲁⲛⲡⲉⲓⲙⲉⲭⲁⲓⲁⲥ ϫⲓⲡⲥⲟⲩ
ⲟ ⲛⲧⲱⲧ ⲟⲩⲁⲥ ⲁⲛⲧⲉⲣⲱⲙⲉ
ⲛⲧⲟⲩ ϯ ⲟⲩϫⲁⲓ ϩⲙ
ⲡϫⲟⲟⲥ

181. ϯ ϩⲁⲑⲉ ⲙⲉⲛ ⲙⲡϣⲁϫⲉ
ⲧⲉⲓϣⲉⲓⲛⲉ ⲉⲣⲟⲕ ⲙⲛⲛⲉⲧⲉⲛⲉ
ⲙⲏⲕ ⲧⲉⲣⲟⲩ ⲕⲁⲧⲁ ⲛⲉⲩⲣⲁⲛ
ⲉⲡⲉⲓⲇⲏ ⲁⲕⲡⲁⲣⲉ ϩⲓⲧⲟⲧ ⲁⲕϫⲟⲟϥ
ⲛⲏⲓ ϫⲉⲧⲥⲱⲡⲁⲣⲉⲧⲉⲛ ⲁⲓϫⲟϥ ⲛ
ⲏⲕ ϫⲉⲡⲣⲱⲙⲉⲧⲉ ⲁⲧⲛⲛⲁⲩϥ
ⲛⲏⲕ ϫⲁⲩ ⲫⲁⲗⲁⲕⲟⲧⲥⲉ ⲛⲏⲓ
ⲛⲧⲟⲧϥ ⲧⲉⲛⲟⲩ ⲡⲣⲱⲙⲉ ⲉⲧⲛⲁ
ⲏⲛ ⲧⲉⲓⲃⲏⲗϫⲉ ⲛⲏⲕ ϫⲁⲩ ⲫⲟⲗ
ⲕⲟⲧⲥⲉ ⲛⲏⲓ ⲛⲧⲟⲧϥ ⲧⲉⲓⲛⲓⲧ ?
ⲛⲏⲕ ⲙⲛⲧⲉϥⲙⲏⲥⲉ +
ⲧⲁⲁⲥ ⲛϩⲉⲗⲉⲥⲉⲟⲥ ϩⲓⲧ
ⲛ ⲉⲥⲁⲣⲁ ⲡⲟⲩⲁⲉ ? +
ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲓⲥ

182. ϯ ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲛⲏⲥ ⲉⲧ
ⲥϩⲁⲓ ⲙⲡⲁ . . . ⲟⲥ ⲡⲉⲡ
ⲥⲁⲙⲟⲩⲏⲗ ϫⲉⲁⲣⲓ ⲧⲁ
ⲅⲁⲡⲏ ⲧⲛⲛⲟⲟⲩ ⲛϩ
ⲟⲙⲛⲧ ⲛⲁⲓ ϫⲉⲧⲉ
ⲭⲣⲉⲓⲁ ⲙⲙⲟⲟⲩ ϩⲁ
ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ
ⲙⲛⲧⲉⲕϫⲟⲟⲩ
ⲥⲟⲩ ⲛⲁⲓ ⲧⲁϭ
ⲱⲡⲣⲱⲙⲉ ⲁ
. ⲁⲣⲟⲕ .
?

183. ϯ ϯⲁⲥ
ⲡⲁⲍⲉ
ⲛⲧⲉⲕⲙⲛⲧ
ⲉⲓⲱⲧ ⲉⲧⲧⲁⲓ
ⲉⲡⲉⲓⲇⲏ ⲁⲧⲉⲕ
ⲉⲓⲱⲧ ϫⲟⲟⲩ ⲛⲁⲓ
ⲡⲉ ⲡϣⲱⲡ ⲛϩⲁⲧ
ⲟⲩⲁϩϥ ⲛⲧⲟⲟⲧⲧ
ⲡⲱⲕⲡⲉ ϯϥⲓ ⲙ
ⲉⲓⲥ ⲥⲟ ⲛⲧⲣⲉⲙ
ⲛϣⲙⲟⲩⲛⲉ ⲙ
ⲡⲱⲕⲡ[ⲉ]
ⲧⲣⲏ
ⲛⲁ

184. ϯ ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉⲧⲉⲕ
ⲡϫⲟⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ
ⲕⲉ: ⲁϥⲉⲓ ⲛⲁⲓ: ⲉϥϫⲱ ⲙⲙⲟⲥ: ϫ
ⲛϭⲟⲛⲥ: ⲛⲧⲟ: ⲙⲡⲁⲓⲧ: ⲅⲉⲱ
ⲙⲡⲧⲟⲟⲩ: ⲙⲡⲓⲱϩⲉ: ⲉϥϫⲱ ⲙⲙⲟⲥ
ⲁϥⲧⲓ ⲥⲛⲁⲩ: ⲛϩⲟⲗⲟⲕⲟⲧⲥⲉ ⲙⲡⲁⲓ
ⲛⲧⲉ: ⲛⲛⲉⲥⲟⲟⲩ: ⲛⲁϥ . ⲡⲁⲣⲟⲟ
. ϩⲟⲩ: ⲁⲣⲓ ⲡⲛⲁ ⲛⲧⲉⲧⲛϣⲓⲛⲉ
ⲉϣⲱⲡⲉ: ⲉⲧⲉⲧⲛϣ
ⲙⲙⲛⲧⲣⲉ.
ⲅⲉⲱⲣⲅ
. ϩ .

185. ? ϫⲟⲟϥ ⲛⲁⲕ . ⲛϫⲓ
? ⲁⲁⲩⲛ
ⲧⲣ. ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲕϫⲟⲟⲥ ϫⲉⲁⲡⲁⲩⲗⲟⲥ
ϫⲓ ⲡϩⲟⲓ ⲛϩⲁⲗⲉⲗⲟⲓ ⲧⲏⲣϥ ⲧⲉⲛⲟⲩ ⲁϥϫⲁϥ

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ⲛⲁⲓ ϫⲉϣⲁⲧⲡⲁϣⲉ ⲙⲡϩⲟⲓ ⲙⲉⲓϫⲓ ⲁⲩⲱ ⲁϥϫⲁϥ
ⲛⲁⲓ ⲟⲛ ϫⲉⲛϫⲁⲓⲃⲉⲕⲉ ⲙ̄ⲧⲁⲓⲑⲛⲁⲁⲩⲟⲩ ⲁⲓ
ϫⲓϩⲟⲡ ⲛⲙⲁⲕ ϩⲁⲣⲟⲟⲩ ⲁⲩⲱ ⲛⲓϯⲡⲉⲩⲃ[ⲉⲕⲉ]
ⲁϥϫⲁϥ ⲟⲛ ϫⲉⲡϩⲟⲗⲟⲕ ⲉⲧϩⲟⲩⲛ ⲙⲙⲁⲓϯ
ⲗⲁⲁⲩ ⲛϩⲏⲧϥ ⲉⲛⲉϩ ⲙⲙⲉⲓϫⲓϩⲟⲡ
ⲛⲙⲙⲁⲕ ⲧⲉⲛⲟⲩ ⲙⲉⲓⲕⲛⲧⲩⲡⲟⲥ
ⲙⲙⲁⲛ ϩⲱⲃ ⲛⲓⲙ ⲉⲕⲛⲁ
ϫⲟⲟⲩ ⲛ̄ⲁⲓ ϯⲛⲁ
ⲁⲁⲩ ⲛⲁⲕ

186. ϯ ⲛϣⲟⲣⲡ ⲙⲉⲛ
ⲧⲉϣⲓⲛⲉ ⲡⲁⲓ̈ⲧ (*sic*)
ⲁⲛⲧⲱⲛⲉ ⲙⲛⲡⲁⲥⲁⲛ
ϩⲉⲗⲓⲁⲥ ⲁⲩⲱ ⲭⲟⲩⲗⲱ
ⲙⲛⲡⲉⲧϣⲟ[ⲡ ⲛⲁϥ] ⲧⲏⲣϥ ⲟⲩ
ⲱϣ ⲟⲛ ⲛⲅⲣⲡ[ⲛⲁ] ⲛⲅⲧⲛ
ⲛⲁⲩ ϫⲟⲩⲱⲧ ⲛϣⲉ ⲛϩ
ⲟⲙⲧ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲧⲁⲙ̣. ///
ⲛⲁⲡⲁ ⲓⲕⲱⲗⲑⲉ ⲉϫⲙⲡϫⲟⲕ
ⲙⲁⲛ ⲁⲓⲧⲓⲡⲕⲟⲩϯⲟⲩ ⲛⲗⲓⲕ
ⲛⲁ ⲛⲛⲣⲱⲙⲉ ϣⲁⲛⲧⲁ
ⲉⲓ ⲉϩⲟⲩⲛ ⲛⲧⲁⲧⲁⲩ ///
/// ⲱ ⲛⲣⲱⲙⲉ ⲛⲁⲕ ///
/// ⲙⲉ. ϫⲓϩ ///
/// ⲧⲱⲧ ⲛⲅⲕ ///
ⲃⲁ ///

v. /// ⲉⲓⲥ ⲕⲟⲩ
/// ⲉ ⲛⲗⲓⲧⲣⲁⲁⲓ
[ⲧⲛⲛ]ⲁⲩⲥⲟⲩ ⲛⲁⲕ ⲛⲧ.
/// ⲱ ⲛⲡⲉⲥⲛⲏⲩⲧⲉ ⲛⲅ
ϫⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲡⲙⲁ̣
ϩⲙⲡⲉϣⲁ ? ⲉ ⲉ̇ⲗⲁ
ⲭⲛ̣ⲓ̣ⲟⲥ ⲛⲁⲓϩⲉ ⲉⲧⲡⲣⲟⲥⲩ.ⲭ
/// ⲏⲧⲛ ⲧⲏⲣⲧⲛ ϫⲙⲡⲕⲟⲩ
[ⲓ] ϣⲁⲡⲛⲟϭ ϣⲗⲏⲗ ⲉϫⲱⲓ ϫⲉ
ⲙⲡⲉⲛⲁⲛⲟⲃⲉ ⲕⲟⲓ ⲛⲧⲁⲓ
ⲉⲓ ⲉϩⲟⲩⲛ ⲛⲧⲁⲡⲣⲟⲥⲕⲩ
ⲛⲏⲧⲛ ⲉⲓϣⲁⲛⲡⲱ
ⲗⲕ ⲉⲃⲟⲗ ϩⲛ
ⲗⲉⲙⲁϩⲉⲧⲉ
ⲛⲏⲩ ⲛⲧⲁ
ⲕⲁ ⲡⲉⲧ
ⲧⲛⲟⲩϫⲁⲓ

v. ⲁⲩⲱ ⲟⲛ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ̣. ⲑ̣ⲁⲓⲁ
/// ⲉⲧⲡⲁϣⲉ ⲛϩⲟⲓ ⲛⲧⲁⲕ ⲧⲉⲛⲟⲩ ⲙⲙⲁⲓ
ⲕⲛⲑⲉ ⲙⲙⲁⲛ ⲧⲉⲟⲩⲉⲓϣ ⲧϥϣⲉ ⲉϩⲟⲩⲛ
ⲉⲙⲁⲩ ϩⲱⲧ ⲁⲩⲱ ϩⲱⲃ ⲛⲓⲙ ⲉⲕⲛⲁϫⲟⲟϥ
ⲛⲁⲓ ϯⲛⲁⲁⲩ ⲛⲁⲓ

187. ⲧⲣⲟⲙⲡⲉ ⲛⲧⲁⲩⲉⲓ ⲉⲃ[ⲟⲗ]
ⲛϩⲏⲧⲥ ⲧⲁⲧⲟⲩϣⲏⲣⲉ ⲙⲟⲩⲁ. ϥⲧⲟⲟⲩ ⲛⲣⲧⲁⲃ ⲛⲥⲓⲙ
ⲥⲓⲙ ⲉϩⲟⲩⲛ ⲉⲛⲁϫⲛⲟⲟⲩ ϩⲛⲉ ϯⲟⲩⲣⲕ ⲛⲁ̣ⲕ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲁⲛ
ⲧⲱⲕⲣⲁⲧⲟⲣ ϫⲉϩⲣⲁⲓ ϩⲛⲛⲓϩⲛⲁⲩ ⲉⲧⲥⲏ̣ϩ ⲧⲏⲣⲟⲩ ϫⲛⲟⲩⲉⲓⲛⲉ
ⲉⲛⲁⲛ̈ⲁϭⲓϫ ϩⲓϫⲛⲛⲁⲓ ⲟⲛ ⲁⲥⲃⲱⲕ̣ ⲥⲛⲁⲩ ⲛϩⲟⲗⲟⲕⲟⲧⲉ ⲉ
ϫⲱⲓ̣ ⲉⲁⲓϫⲓⲧ̣ⲟⲩ ⲛⲙ̣ⲙ̣ⲁ̣ⲥ ⲉⲓⲉⲣϩⲱⲃ ⲛϩⲃⲏ.. ⲛⲙⲙⲁⲥ
ⲁⲥⲃⲟⲕⲟⲩ ⲉϫⲱⲓ ⲧⲉⲛⲟⲩ ⲡⲣⲱⲙ̣ⲉ̣ ⲛⲧⲁⲓϫⲟⲟⲩ
ⲉϩⲟⲩⲛ ⲛⲁⲕ ⲉⲧⲃⲉⲧϥ ϫⲉⲁϥϫⲓ ⲑⲉⲡⲟⲃⲟⲗⲏ
ⲙⲡⲁϩⲁⲡ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅϫⲟⲟⲩ ⲉⲃⲟⲗ
ⲛⲁϥ ⲛϥⲉ ? /// ⲏ̣ ⲛⲅⲥⲱⲧⲙ ⲡⲁϫⲓⲛ. ⲛ̣
ⲛⲧⲟⲧϥ ϩⲁⲙ /// /// ⲡⲏ̣ⲓ̣ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲛⲁⲛ ⲡⲏⲓ ⲡ̣ /// /// ⲛϥⲉⲓ ⲉⲃⲟⲗ
ⲛϥⲧⲁⲃⲟⲥ /// /// ⲙⲡϫⲟⲉⲓⲥ
ⲛϥⲣⲡ. /// ///

188. ϯ ⲡⲙⲁⲓⲛⲟⲩⲧⲉ ⲛⲥⲟⲛ ⲓⲱ̂ ⲡⲣ/ᵉ
ⲡϣⲏⲣⲉ ⲡⲉⲓⲉⲗⲁⲭ/ ⲡⲣⲟⲥ ⲛ
ⲕⲉⲗⲉⲩⲥⲓⲥ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲡⲉⲡⲓⲥ
ⲕⲟⲡⲟⲥ ϯⲟⲩⲧⲉⲣⲙⲏⲥⲓⲟⲛ ⲛⲧⲉ
ⲥϩⲓⲙ̣ⲉ̣ ⲛⲥⲛⲉⲕⲉⲛⲧⲁⲕⲏⲣⲟ̣ϥ ⲡⲣⲟⲥ
ⲑⲉ ⲡⲣ̂ⲟⲥ (*sic*) ⲑⲉ ⲛⲧⲁⲡⲉⲛⲉⲓⲱ̂ (*sic*) ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲟⲟϥ ⲙⲟⲥ ⲙⲛⲡⲟⲩⲇ̣ⲉ ⲛⲥⲕⲱⲗ ⲣⲱⲙⲉ
ⲛⲥϫⲓ ⲡⲥⲁⲩ ⲛⲧⲉⲣⲙⲏⲥⲓⲟⲛ ⲗⲉⲡⲟⲛ ϣⲓⲛⲉ
ⲛⲥⲱϥ ⲛⲁⲥ ⲙⲛⲧⲉϥⲕⲩ̣ⲛⲁⲣⲓⲕⲉ ⲉⲣⲟⲕ
ⲁⲩⲱ ⲟⲛ ⲡⲣⲟⲥⲑⲉ ⲛⲧⲁϥⲕⲉⲗⲉⲩ ⲙⲙⲟⲥ
ⲉⲓⲥϩⲏⲏⲧⲉ ⲉⲕⲙⲏⲣ ⲉⲧⲙⲟⲩⲛⲁⲅⲏ ϣⲁⲛⲧⲉ
ⲕⲧⲁϥ ⲛⲁⲥ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ

189. ϯ ϯⲧⲁⲙⲟ ⲇⲉ ⲙⲙⲟⲕ ϫⲉⲁⲡϩⲱⲃ ⲁⲥⲭⲏⲙⲟⲛⲉⲓ
ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ ⲉⲕⲑⲗⲓⲃⲉ ⲙⲙⲟⲕ ⲙⲡϫⲁⲓⲉ ⲁⲩⲱ ⲉ[ⲣⲉ]
ⲡⲁⲛⲧⲓⲥⲧⲏⲥ ⲑⲗⲓⲃⲉ ⲙⲙⲟⲓ ⲙⲡⲓⲙⲁ ⲁⲡⲟⲩⲟⲉⲓϣ ϣ[ⲱ]
ⲡⲉ ⲛⲅⲁⲡⲟⲗⲟⲅⲓⲍⲉ ⲛⲧⲁⲕⲁⲓⲧⲉⲓ ⲛⲟⲩⲣⲟⲙⲡⲉ ⲙⲡⲛⲁ[ⲩ]
ⲉⲛⲧⲁⲕⲉⲓ ⲉⲓⲥ ⲟⲩⲣⲟⲙⲡⲉ ⲟⲩϭⲁⲥ ⲁⲥϣⲱⲡⲉ ⲕⲁⲓ ⲅⲁⲣ
ⲟⲩϣϭⲟⲙ ⲛⲧⲁⲟⲩⲱⲣϩ ⲣⲱⲙⲉ ⲉⲣⲟⲕ ⲛϥϣⲁⲁⲧⲕ ⲁⲗⲗⲁ ///
ⲱⲡ ⲟⲩⲱϣⲉ ⲉⲡⲉⲣⲉⲁⲍⲉ ⲛⲁⲕ ⲉⲧⲃⲉⲡⲛⲟⲩⲧ[ⲉ] ///
ⲉⲓⲥ ⲥⲛⲧⲉ ⲛⲣⲟⲙⲡⲉ ⲙⲙⲏⲥⲉ ⲁ̣ⲓⲧⲁⲁⲩ ϩⲁⲣⲟ ///
ⲁⲩⲱ ⲉⲓⲥ ⲡϩⲟⲗⲟⲕ ⲥⲉⲉⲛⲱⲭⲗⲉⲓ ⲛⲁⲓ ϩⲁⲣⲟ[ϥ]
ⲉⲧⲣⲁⲧⲁⲁϥ ϩⲙⲡⲓⲉⲃⲟⲧ ⲛⲧⲟⲕ ⲇⲉ ϯⲣ
ϣⲡⲏⲣⲉ ⲙⲙⲟⲕ ⲉⲙⲁⲧⲉ ϫⲉⲙ̣ ?
ⲛⲟⲥ ⲟⲩⲇⲉ ⲣⲱⲙⲉ ϩⲙⲡⲓⲃⲓⲟⲥ ⲣⲧⲉⲓϩ ?
ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲉⲓⲧⲏⲉ̣ⲑⲉⲓ ⲉⲛϩⲏⲧ
? ⲕ̣ⲗⲏⲥⲓⲥ ⲉⲧϩⲓϫⲱⲓ ⲛ̣.
ϫⲟⲟⲩ. ⲉⲧⲡⲟⲗⲓⲥ ⲛⲧⲁⲉⲓⲛⲉ ϩⲙ ///

ⲗⲏⲣⲟⲥ ⲁⲩⲱ ϩⲛⲛⲁⲣⲭⲱⲛ ⲙⲛ[...]
ⲥⲟⲟⲩⲛ ⲙⲙⲟⲟⲩ ⲛⲧⲁϫⲓ[...]
ⲙⲡⲉⲩⲙⲧⲟ ⲉⲃⲟⲗ

190. ϯ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲏ ϣⲗⲏⲗ
ⲉϫⲱⲓ ⲁⲛⲟⲕ ⲡⲁⲓⲣⲉϥ
ⲣⲛⲟⲃⲉ ⲁⲛⲁⲛⲓⲁⲥ ϫⲉ
ⲛⲱϫ ϫⲟⲟⲩ ⲉϩⲟⲩⲛ
ⲛⲁⲓ ⲛⲉⲛⲁⲩ ⲛⲥⲟⲟⲡ
ⲙⲡⲟⲟⲩ ⲁϥⲧⲓ ⲛϩⲱ
ⲙⲧ ⲛⲁⲓ ϩⲁⲫⲁⲗⲁ
ⲕⲟⲧⲥⲉ ⲡⲓϫⲓϥ ϫⲉ
ϯϩⲙ ⲛⲁⲓ ϫⲓⲧⲓϫ
ⲣⲓⲁ ⲧⲏ

191. ϯ ⲡⲁⲧⲣⲓⲕⲉ ⲡϣⲉⲣⲉ
ⲛⲡⲁⲛⲥⲓⲣ ⲛⲧⲁ ?
ⲛⲟⲩⲃ ⲛϣⲉ[...]
ⲙⲛⲟⲩ[...]
ϩⲓⲧϩⲉⲛⲏⲧⲉ ⲛ[...]
ⲡⲥⲟⲟⲩ ⲛϩⲟⲗⲟⲕ ⲛⲟⲩⲃ ⲛⲧⲁⲓⲧⲁⲁⲩ ⲛϣⲏⲣⲉ
[...]ⲙⲛ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ϩⲛⲑⲉⲛⲉⲧⲉ ⲛⲁⲡⲁ
ⲙⲱⲩⲥⲏⲥ ⲙⲡϣⲓ ⲛⲣⲁⲕⲟⲧⲉ
ⲁⲩⲱ ⲡⲥⲛⲁⲩ ⲛⲗⲁⲕⲱⲛ
ⲛⲛⲉϩ ⲛⲧⲁⲓⲧⲁⲁⲩ
ⲛⲁⲕ ⲛⲅϫⲓⲟⲩ

v: ⲙⲛⲧⲁⲥⲫⲁⲗⲉⲓⲁ
ⲛⲅϫⲁⲩⲥ ⲛⲁⲛ

192. [...ⲟ]ⲩϩⲟⲗⲟⲕⲟⲧⲥⲉ ⲁⲓϫⲓⲧ[ϥ...]
ⲟⲩⲕⲣⲟⲩ ⲛϩⲛⲁⲁⲩ ⲛϩⲟⲙⲛⲧ[...]
ⲁⲓⲛⲉ ⲥⲛⲧⲉ ⲛⲗⲁϭ ⲛⲧ ? [...]
ⲉⲣⲉⲥⲛⲧⲉ ⲛⲕⲱⲡⲓⲥ ϩⲓ[...]
ⲟⲩⲡⲣⲏϣ ⲛⲟⲩϩⲟⲗⲟⲕ ⲛ[...]
ⲁⲩⲱ ϩⲙⲏ ⲛⲁⲓ[...]
ⲡⲁⲧⲁⲩ ⲧⲡⲁ[...]

193. ϯ ϩⲣⲁⲓ ϩⲙⲡⲟⲟⲩ ⲛ[ϩⲟⲟⲩ...]
ⲧⲣⲓⲙⲏⲥⲓⲟⲛ ⲁⲓϯ ⲙⲛⲧ[...]
ⲥⲛⲟⲟⲩⲥ ⲛϩⲃⲟⲥ ⲛⲁⲕ ⲙⲛ[...]
ⲥⲁϣϥ ⲛⲥⲱⲙⲁ ⲙⲛⲟⲩⲉϩⲟ[...]
ⲟⲩ ⲛⲟⲩⲧⲣⲓⲙⲏⲥⲓⲟⲛ ⲉⲁⲓⲕⲃⲓ
[...]ⲁⲩⲱ ⲙⲡⲓⲥϩⲁⲓ
[...]ⲁⲕ ϩⲁⲣⲟⲟⲩ

194. ϯ ⲁⲛⲟⲕ ⲡⲁⲡⲛⲟⲩⲧ[ⲉ]
ⲡⲡⲣ̅ ⲉⲓⲥϩⲁⲓ ⲙⲡⲕⲗⲏⲣ[...]
ⲛⲧⲁⲙⲟⲩϩⲓⲧⲉ ϫⲉϯⲭⲣⲉ[ⲱ]
ⲥⲧⲉⲓ ⲛⲏⲧⲛ ⲛⲟⲩⲡⲏϣⲉ ⲛ
ϩⲟⲗⲟⲕ ⲛⲧⲁⲧⲁⲁⲥ ⲛⲏⲧⲛ
ϩⲛⲥⲟⲩⲁ ⲉⲕⲟⲩⲟⲣϩ ⲉⲡⲁ
ϣⲟⲛⲥ ⲉϫⲛⲗⲁⲁⲩ ⲛⲁⲛⲧ
ⲓⲗⲟⲅⲓⲁ ⲁⲩⲱ ⲁϫ
ⲛϯⲧⲱⲛ

195. ϯ ϣⲟⲣⲡ ⲙⲉⲛ ⲙ
ⲡⲁϣⲁϫⲉ ⲛⲉⲗⲁϫ̅ ⲁⲓⲡⲣⲟⲥ
ⲕⲓⲛⲟⲩ ⲙⲡⲉϩⲗⲟϭ ⲛⲧⲉⲕⲙⲛⲧ
ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲏ
ϩⲛⲧⲉⲩⲛⲟⲩ ⲉⲧⲉⲕⲛⲁϫⲓ ⲧⲉⲃⲗϫ[ⲉ]
ⲙⲁⲣⲉⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲓ
ⲡϣⲏⲙ ⲛⲁ.ⲉⲓⲕ ⲙⲡⲉⲕⲣⲁⲙⲁⲧⲟⲩ
ⲫⲟⲣⲟⲥ ⲙⲙⲟⲛ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲙⲡⲉⲓ
ⲥⲉⲣϥⲉ ⲛⲧⲁⲉⲓ ⲧⲁⲕⲛⲧⲕ ϣⲁⲧⲉ
ⲛⲟⲩ ⲁⲗⲗⲁ ⲧⲉⲓⲡⲛⲟⲩⲧⲉ ⲕⲉⲗⲉⲩⲉⲓ
ⲉⲓⲛⲏⲩ ⲉⲓⲧⲁⲕⲛⲧⲕ ⲧⲁⲁⲥ ⲙ
ⲡⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲡⲁϩⲟⲙ
ⲙⲛⲃⲓⲕⲧⲱⲣ ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ
ϩⲓⲧⲛⲇⲁⲛⲓⲏⲗ ⲡⲁⲙⲣⲏ

196. ϫⲉⲁⲣⲓ ⲧⲁⲕⲁⲡⲏ ⲛⲅⲃⲱ[...]
ⲡⲥⲉⲕⲙⲟⲥ ⲉⲓ ⲛⲧⲟⲕ ⲉⲓ
ⲓⲁⲕⲱⲃ ⲛⲅⲃⲱⲕ ⲉⲃⲟⲗ ⲙⲁ
ⲛⲡⲕⲟⲩⲓ ⲛⲛⲟⲉⲓⲕ ⲛⲅⲁϩⲉ
ⲉⲣⲁⲧⲕ ⲛⲅⲧⲁⲗⲟⲟⲩ ⲛⲁⲓ ⲛ
ⲅϣⲗⲏⲗ ⲉϫⲱⲓ ϫⲉⲟⲩⲛⲁ
ⲕⲛϣⲱⲡⲉ ϩⲓϫⲱⲓ ⲛⲧⲉⲡⲛⲟ
ⲩⲧⲉ ⲣⲡⲉϥⲛⲁ ⲛⲙⲙⲁⲓ
ⲛⲁⲕⲁⲡⲏ ⲁⲩⲱ ϯϣⲓⲛⲉ ⲉ
ⲡⲁⲥⲟⲛ ⲥⲁⲏⲗ ⲉⲙⲁⲧⲉ ϫⲉ
ⲛⲅⲕⲉⲓ ⲛⲧⲁⲕⲛⲧⲕ ϯ ⲧⲁ
ⲁⲥ ⲛⲛⲁⲙⲉⲣⲁⲧⲉ ⲛⲥⲟⲛ
ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲙⲛⲥⲁⲏⲗ
ϩⲓⲧⲛⲡⲉⲧⲣⲱⲛⲓⲟⲥ
ⲡⲉⲧⲛⲥⲟⲛ +

197. [...]ⲗⲁⲩⲉ ⲙⲡⲉⲕⲥⲙⲟⲩ
ⲁⲓϩⲓⲥⲉ ⲙⲡⲉⲓϭⲛⲧⲩⲡⲟⲥ ⲛⲉⲓ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅⲙⲟⲩϩ ⲟⲩϭⲟⲟⲩ
ⲛⲉ ⲛⲟⲉⲓⲕ ⲛⲅϫⲟⲟⲩⲥ ⲛⲁⲓ ϩⲓⲧⲛ
ⲇⲁⲛⲓⲏⲗ ϫⲉⲙⲛⲟⲩⲟⲛ ⲛⲧⲟ
ⲟⲧⲛ ⲁⲩⲱ ⲉϣⲱⲡⲉ ⲟⲩⲛⲧⲁⲕ =

= ⲧⲁⲣⲓϫⲉ ϫⲟⲟⲩ ⲟⲩⲕⲟⲩⲓ ⲛⲁⲛ
ⲧⲁⲁⲥ ⲙⲡⲁⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ
ⲉⲓⲱⲧ ϩⲓⲧⲙⲡⲉϥ
ϣⲏⲣⲉ ⲛⲉⲗⲁϫ̅ + +

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198. ⲛ[ϣⲟ]ⲣⲡ ⲙⲉⲛ ϯⲁⲥⲡⲁⲍⲉ
ⲛⲧⲉⲧⲛⲙⲛⲧⲉⲓⲱⲧ ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ
ⲥⲟⲩⲛ ϫⲉⲁⲓϫⲛⲉ ϩⲁϩ ⲛⲣⲱⲙⲉ
ⲡⲉϫⲉⲩ ϫⲉⲙⲛⲧⲏⲛⲣⲧⲟⲃ ⲉⲫⲟⲗⲟⲕ ⲛⲁ
ⲁⲗⲗⲁ ⲁⲓϭⲛⲟⲩϣⲃⲏⲣ ⲉⲡⲱⲓ ⲡⲉϫⲉϥ ϫⲉⲟ
ⲁⲓϯ ⲙⲛⲧϣⲙⲟⲩⲛ ⲛⲣⲧⲟⲃ ⲛⲁⲕ ⲉϣⲱⲡⲉ ⲅⲁⲣ
ⲕⲟⲩⲱϣ ⲉϣⲓⲛⲉ ⲛⲥⲁⲑⲁⲗⲙⲉϩⲉ ⲟⲩ
ⲁϥⲧⲁⲗⲁⲩ ⲉⲡⲙⲟⲟⲩ ⲛⲁⲛ ⲕⲟⲩⲉϣ
ⲧⲁⲗⲁ . . ⲟⲛ ⲉⲛⲕⲁϫ . ⲁⲩⲉⲛⲡ
ⲛⲅϯⲧⲉⲩϩ ?

v: ⲁⲣⲓ ⲧⲡⲁⲣⲁⲕⲁⲗⲏⲥⲓ[ⲥ]
ⲛⲅ[ϯ] ⲟⲩϩⲟⲗⲟⲕ ϩ?
ⲛ ? ? ?
ⲉⲛϩⲏⲧϥ ⲁⲩⲱ ⲉⲓⲥ ⲡϣⲁⲉ ⲙ
ⲁϥϩⲱⲛ ⲉϩⲟⲩⲛ ϩⲁⲓⲟ ⲧⲁⲁϥ
ⲙⲟⲛ . . . ⲧⲁⲗⲟϥ ⲧⲁⲣϥϊⲉϩⲣⲁⲓ
ⲡϫⲟⲉⲓ[ⲥ] ⲕⲁⲓ
ⲛϩⲟ
ⲧⲁⲓ

199. ϯ ⲁⲣⲓ ⲡⲛⲁ ⲛⲅⲙⲟⲩϩ
ⲡⲃⲓⲣ ⲛⲟⲉⲓⲕ ⲛⲅⲛⲧϥ
ⲉϩⲟⲩⲛ ⲛⲁⲛ ⲏ ⲛⲅⲧⲁⲁ[ϥ]
ⲉⲍⲁⲣⲓⲁⲥ ⲛϥⲛⲧϥ ⲙⲡⲣ
ϭⲱ ⲛⲥⲟⲟⲩⲧⲛ ⲉⲓⲥϩⲏ
ⲧⲉ ⲉⲛϭⲱϣⲧ ϩⲏⲧϥ

v: ⲧⲁⲁⲥ ⲙⲫⲉⲟⲩ
ϩⲓⲧⲛⲃⲓⲕⲧⲱⲣ
ⲡⲉⲓⲉⲗⲁⲭ/ ⲙⲡⲣⲉⲥⲃ ϯ

200. [ⲙⲟⲛ]ⲟⲭⲟⲥ ⲁⲩⲱ ⲡⲟⲓ
[ⲁⲡ]ⲁ ⲫⲟⲓⲃⲁⲙⲱⲛ
ⲟⲉ ⲛⲥⲟⲩⲣⲟⲩⲥ ⲡⲙⲁ.
ⲉⲡⲉⲓⲇ]ⲏ ⲁⲓⲑⲛⲟⲕ ⲉⲧⲣⲉⲕ
ⲟⲩ ϩⲙⲡⲟⲩⲱϣ ⲙ
ϥⲧⲉ ⲛⲁⲣⲧⲟⲃ
ⲁⲣϣⲓⲛ.
ⲥⲛⲧⲉ
ⲱ

v: ? ?
ⲧⲱⲣ ⲡϣ
ⲉⲡⲉⲓⲡ ⲗ
ϭⲓϫ ϩⲓ
ⲓⲛⲇ/
ϯ ⲁ

201. ϯ ⲉⲛϩⲏⲧⲙⲁ ⲛⲧⲁ
ⲙⲁⲩ ⲙⲁⲣⲓⲁ ⲙⲛⲧⲯⲓⲥ
ⲛⲣⲧⲁⲃ
ⲓⲁⲕⲱⲃ ⲥⲧⲟⲓⲭⲉⲓ

202. ϯ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲡ
ⲉⲧⲥϩⲁⲓ ⲛⲡⲉⲗⲓϣⲡⲉ
ϫⲉⲙⲉ ϫⲉϯⲭⲣⲉⲓⲱ
ⲛⲟⲩⲕⲣⲁⲙⲡⲉ ⲛⲛ
ϣⲟⲙⲛⲧ ⲛⲣⲧⲟⲃ
ⲛⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ
ⲛⲁⲁⲧⲗⲁⲁⲩ ⲛ
ⲗⲓⲁ ϯ ⲡⲁⲩⲗⲟⲥ ⲡ
ⲡⲏ ⲙⲁⲣⲧⲩ
ⲧⲁⲡⲏ ⲁⲓⲥϩⲁⲓ

203. ϯⲟⲩⲱϣ ⲛⲅϯ ⲟⲩⲁⲣⲧⲟⲃ ⲛ
ⲁⲣϣⲓⲛ ⲛⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ
ⲡⲣⲉⲥⲃ/ ϯⲛⲁⲕⲟⲩⲫⲓⲍⲉ
ⲣⲟϥ ⲛⲁⲕ : ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ
[ⲁⲡ]ⲟⲗⲟⲅⲓⲍⲉ ⲙⲡⲁⲣⲧⲟⲃ
ⲛⲁⲣϣⲓⲛ ⲛⲁϥ ⲉⲩ
ⲱⲣϫ ⲛⲁⲕ

v: [ⲁⲓⲥⲙ]ⲛϯⲃⲁϫⲉ
[ⲁ]ⲩⲱ ϯⲥⲧⲟⲓⲭⲉⲓ ⲉⲣⲟⲥ
ϯ ⲧⲁⲁⲥ ⲙⲙⲁⲙⲟⲩ
ⲙⲛⲡⲁⲡⲁⲥ ϯ ϩⲓⲧⲛ
ⲡⲉⲥⲩⲛⲑⲓⲟ[ⲥ]

204. ϯ ϩⲁⲑⲉ ⲙⲡⲁϣⲁϫⲉ ⲛⲉⲗⲁⲭⲓⲥⲧⲟⲥ ϯ
ⲛⲧⲉⲧⲛⲙⲛⲧⲉⲓⲱⲧ ⲙⲛⲡⲁⲥⲟⲛ ⲃⲓⲕⲧⲱⲣ
ⲉⲡⲓⲇⲏ ⲁⲓϫⲟⲟⲥ ⲛⲁⲕ ⲉⲧⲃⲉⲡϣⲱϣⲧ
ⲛⲥⲟⲩⲟ ϫⲉⲉⲛⲁⲃⲓⲧϥ ⲉⲫⲟⲓⲧⲁϩⲣⲁⲓ
ⲁⲡⲗⲟⲥ ⲉⲓⲥϩⲁⲓ ⲁⲛϫⲓ ⲛⲕⲉⲙⲁ ⲁⲣⲓ
ⲧⲁⲅⲁⲡⲏ ⲟⲩⲛ ⲉϣⲱⲡⲉⲕⲁⲕⲛ ⲟⲩ
ⲙⲁ ⲉϥⲥⲙⲟⲛⲧ ⲉⲕⲧⲁⲁⲩ ϣⲁⲡⲕⲁⲓⲣⲟⲥ
ⲉⲓⲥ ϩⲏⲧⲉ ⲁⲓϫⲟⲟⲥ ⲛⲁⲩⲉⲓⲇ ⲉⲧⲃⲏⲏ
ⲧⲟⲩ ⲁϥϫⲟⲟⲥ ϫⲉϯⲛⲁⲃⲓ ⲡⲉⲩⲣⲟⲟⲩϣ
ⲛⲧⲁⲧⲁⲁⲩ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟ
ⲉⲓⲥ

205. ϯⲟⲩϣϣⲉⲛⲉ ϯⲟⲩⲉⲣⲧⲁⲃ
ⲛⲛⲟⲣⲏⲝ ⲡⲕⲩⲣ/ ⲭⲣⲓⲥⲧⲟ
ⲫⲟⲣⲟⲥ . . ⲁϣⲁⲡϥⲟⲣ
ⲡⲉⲓ ϩⲛⲫⲟⲧⲉ ⲛⲧⲙⲟⲩ
ⲣⲉⲧⲉ ⲧⲁⲁⲥ ⲛⲕⲁ
ϫⲁϥ ϩⲓⲧⲛⲑⲉⲟ
[ⲁ]ⲱⲣⲟⲥ ⲥⲧⲟⲓⲭ =

= ⲉⲓ ⲙ . ⲉ ⲉⲅⲣⲁⲫ/
ⲉⲡⲉⲓⲫⲓ ⲉ
ⲓⲛⲇ/ ⲓⲃ//

206. + ⲁⲛⲟⲕ ⲁⲡⲁ ⲃⲓⲕ
ⲧⲱⲣ ⲉⲧⲥϩⲁⲓ ⲛⲓⲁⲕⲱⲃ ⲛⲕⲟ.ⲗ..ⲥ
ϫⲉ[ϯ]ⲉⲡⲓⲧⲣⲟⲡⲉ ⲛⲁⲕ ⲉⲧⲣⲉⲕϫⲱ ⲧⲥⲓⲱϩ///
ⲛⲫⲟⲓ ⲛⲛⲉⲡⲟⲛⲩⲭⲟⲥ ⲛⲁⲓ ⲛϭϯ ⲡⲥϩⲱ
ⲧⲉ ⲛⲁⲓ ⲛⲡⲁⲱⲛⲉ ⲉⲧⲉ ⲉϥϭⲙⲧⲟⲩϭⲟⲥ
ⲛⲁⲣⲧⲟϥ ⲛⲥⲟⲩⲟ ⲛⲉⲛⲧⲙⲁϫⲉ ⲛⲡⲥⲉⲕⲉ
ⲡⲣⲉⲥⲃ ⲛⲧⲉⲕ̈ⲗⲏⲥⲓⲁ ⲛⲧⲣⲕⲱⲧ ⲛⲧⲁ.ⲧⲟⲩ
ⲉⲡⲉⲕⲏⲓ ⲁⲛⲟⲕ ⲇⲉ ⲱϩⲧ ⲉⲓⲥ ⲡⲗⲟⲅⲟⲥ
ⲛⲧⲟⲧⲕ ⲉⲧⲕ.ⲕϫⲛⲟⲩⲕ ϣⲁⲡ[ⲁ]ⲟⲛⲉ
ⲕⲁ.ⲣ/ ⲁⲛⲧⲓⲗⲟⲅⲓ/ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ
ⲥⲧⲟⲓⲭⲉⲓ ⲙⲟⲓ +

207. + ⲁⲛⲟⲕ ⲁⲣⲁⲉⲓⲧⲥⲉ ⲛ
ⲓⲥⲁⲕ ⲛⲭⲉⲗⲱ ⲉⲧⲥ\ϩ/ⲁⲓ
ⲛⲉⲗⲉⲥⲁⲓⲟⲥ ⲙⲛⲇⲁⲩⲉⲓⲇ
ⲛⲥⲛⲏⲩ ⲙⲡⲁϩⲁⲓ ⲕⲩⲣⲓⲕⲟⲥ
ϫⲉⲛⲉⲃⲣⲉⲏⲛⲇⲁⲧⲛⲧⲁⲁ[ⲩ]
ⲙⲡⲉⲃⲱ ⲉⲙⲏⲧⲏⲛ ⲉⲣⲧⲁⲃ
ⲛⲉⲉⲓ ⲉϩⲏⲧ ⲣⲱⲙⲟⲩ ϩⲙⲟⲟ
ⲩ ⲛⲧⲟⲟⲧϥ ⲙⲡⲉⲃⲱ ⲁⲛⲟ
ⲕ ⲁⲣⲁⲉⲓⲧ ⲉⲓⲥⲧⲟⲓⲭⲉⲓ
ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ ⲡⲣⲉⲥⲃ
ⲙⲁⲣⲧⲩⲣ.

208. ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ ?
ⲧⲉ ⲛⲁⲓ ⲡⲕⲟⲥ ⲉⲣⲧⲁⲃ
ⲙⲛⲧⲙⲁⲧⲟⲩ ⲛⲧⲉⲛⲥⲟⲩ?
.ⲧ.ⲕⲁϣ ⲉⲡⲁϩⲟⲩⲙ ⲉ
ⲡⲉ.ⲕⲉⲗⲁⲩⲉ ⲛϩⲱⲃ
ⲛⲉⲙⲁⲕ ⲧⲁⲁⲥ ⲛⲉⲩ
..ⲥ ⲡⲣⲉⲥⲃⲏⲧⲉⲣⲟⲥ
ϩⲓⲧⲛⲡⲣⲉⲓ
? ?

209. ///ⲛⲛⲉϩⲏⲕⲉ ⲉⲧϩⲛⲧⲫⲩⲗⲗ///
///ⲕ ⲙⲛⲫⲟⲓⲃⲁⲙⲱⲛ ⲛⲁⲣⲁ
///ⲕⲙⲛⲧⲙⲁⲉⲓⲛⲟⲩⲧⲉ
///ⲁⲉⲓⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ
ⲉⲧⲫⲟⲣⲉⲓ ⲛⲧⲉⲥⲭⲏⲙⲁ ⲙⲡⲉⲭ︦ⲥ︦ ϫⲉ
ⲉⲡⲉⲓⲇⲏ ⲁⲉⲩⲥⲧⲁⲑⲓⲟⲥ ⲙⲡⲧⲟⲟⲩ ⲛⲉⲣ
ⲙⲱⲛⲧ ⲧⲛⲛⲟⲟⲩ ⲙⲡⲁⲩⲗⲟⲥ
ⲡⲃⲓⲕⲁⲣⲓⲥ ⲁϥϭⲟⲡⲛ ⲉⲡϫⲓⲛϫⲏ
ⲁⲩⲱ ⲉⲛⲙⲟⲟⲩⲧ ϩⲁⲡⲉϩϭⲟ ⲛϩⲟⲩⲛ
ⲛⲧⲫⲩⲗⲗⲁⲕⲏ ⲕⲥⲟⲟⲩⲛ ϫⲉⲙⲛ
///ⲛ ϩⲓⲃⲟⲗ/// ///ⲉ ϩⲓϩⲟⲩⲛ
///ⲡⲓⲃⲛ

210. + ⲁⲣⲓ ⲧⲡⲁⲣⲁⲕ
ⲗⲉⲥⲓⲥ ⲛⲅⲧⲛⲛⲁⲩ ⲡⲕⲟ
ⲩⲓ ⲛⲗⲁⲯⲁⲛⲉ ⲛⲁⲛ
ⲙⲛⲡⲕⲟⲩⲓ ⲛⲙϫⲱⲗ
ⲉⲧⲙⲁⲁϩ ⲁⲩⲱ ϫⲁⲩ ⲁ
ⲑⲁⲛⲁⲥⲓⲟⲥ ⲛⲁⲓ
ⲁⲩⲱ ⲟⲩⲥⲙⲟⲩ ⲡⲁⲥⲟ
ⲛ ⲃⲓⲕⲧⲱⲣ ⲡⲣⲟ
ⲉⲓⲥⲧⲟⲥ +

211. + ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ
ⲉⲣⲟⲕ ⲁⲣⲓ ⲡⲛⲁ ⲛⲅⲧⲛ
ⲛⲟⲟⲩ ⲟⲩⲗⲓⲯⲉ ⲛⲥⲕⲉⲛⲓⲡ ?
ⲉ ⲛⲁⲓ ⲛⲧⲁϫⲱⲕ ⲛⲉⲓⲉⲛ
.ⲉⲓⲁⲩⲉ ⲧⲁⲣⲓ ⲡϫⲟⲉⲓⲥ
ⲥⲙⲟⲩ ⲉⲣⲟ///
ⲧⲁⲁ[ⲥ///

212. ///ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ
ϫⲉⲙⲡⲉⲓϭⲛⲭⲁⲣⲧ[ⲏⲥ]
ⲉⲓⲥ ⲧⲑⲁⲗⲓⲥ ⲛϩⲙⲟⲩ ⲙⲛ///
ⲙⲛⲙⲛⲧⲉ ⲛⲁ///ⲏ ⲙⲛⲛⲏ///
ⲥⲩⲛⲕⲓⲗⲉ ⲛⲛⲉϩ ⲙⲛϥⲧ///
ⲧⲁⲉⲥⲏ ⲛϩⲙϫ ⲛⲧⲁϥⲛ///
ⲡⲟⲓⲕ/ ⲛⲁⲡⲁ ⲁⲛⲁⲛⲓⲁⲥ///
ⲧⲁⲉⲓ ⲉⲛϩⲏⲧ ⲛⲧⲁⲛ ⲡⲉⲧ///
ⲛⲁⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲓⲥ ⲡⲃϣⲏⲛ///
///ⲛ ⲁⲓⲧⲛⲛⲟⲟⲩϥ ⲛⲁⲕ ⲟⲩϫⲁⲓ///
ⲡⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲃ
///ⲙⲡⲉϥϣⲏⲣⲉ ⲛⲉⲗⲁⲭ

213. ⲛϣⲟⲣⲡ///
ⲇⲉ ⲛⲧⲁⲙⲛⲧⲉⲗ[ⲁⲭⲓⲥⲧⲟⲥ ϯ]
ϣⲓⲛⲉ ⲉⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ
ϩⲙⲡⲁϩⲏⲧ ⲧⲏⲣϥ ⲡⲣⲱⲙⲉ
ⲉⲧⲫⲟⲣⲓ ⲙⲡⲉⲭ︦ⲥ︦ ϩⲛ
ⲟⲩⲙⲉ ⲉⲓⲥ ⲡⲓⲁⲅⲅⲉⲛ
ⲛⲉⲣⲡ ⲙⲛϯⲕⲁⲙⲧⲉ ⲛ
ⲛⲉϩ ⲙⲛϯⲃⲉⲥⲉ ⲛ
ⲃⲉⲛⲛⲉ ⲁⲉⲓⲧⲛ
ⲛⲟⲩⲥⲟⲩ ⲛⲁⲕ
ⲁⲣⲓ ⲧ[ⲁ]ⲅⲁ
ⲡ[ⲏ///

214. + ⲁⲣⲓ ⲡⲛⲁ ⲕⲁⲛ
ⲡⲕⲟⲩⲓ ⲕⲁⲛ ⲡⲛ
ⲟϭ ⲛⲕⲁⲧⲓⲗⲁⲕⲁ ⲛ

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ⲧⲥⲁⲕⲓⲁ ⲧⲛⲛⲟⲟⲩ ⲟⲩ
ⲁ ϫⲉⲧⲉⲭⲣⲓⲁⲧⲉ ⲛⲧⲁⲃ
ⲱⲕ ⲛⲣⲁⲥⲧⲉ ⲉϣϫⲉ
ⲟⲩⲁⲧⲉ ⲧⲛⲛⲟⲟⲩ ⲉⲧⲡⲟⲗ
ⲓⲥ ϫⲟⲟⲩ ⲛⲁⲓ ⲛⲧⲟⲟⲧϥ
ⲙⲡⲓⲕⲟⲩⲓ ⲟⲩϫⲁⲓ ⲛⲉⲛ≶
ⲙⲉⲣⲁⲧⲉ ⲧⲁⲁⲥ ⲛⲛⲉⲛⲥⲛⲏⲩ ⲡⲣ
[ⲉ]ⲥⲃ≠ ⲙⲛⲁⲡⲁ ⲓⲁⲕⲱⲃ ϩⲓⲧⲛⲡ
ⲉⲧⲣⲟⲥ ⲡⲁⲓⲁⲕ ⲡⲉⲧⲛⲥⲟⲛ

216. ⲛϣⲟⲣⲡ ⲙⲉⲛ ⲙⲡ
ϣⲁϫⲉ ϯⲁⲥⲡⲁⲍⲉ
ⲛⲧⲉⲕⲙⲛⲧⲥⲟⲛ ⲙⲛ
ⲛⲉⲥⲛⲏⲩ ⲕⲁⲧⲁ ⲛⲉⲩⲣ/
ⲉⲓⲥ ⲡⲓⲕⲟⲩⲓ ⲛⲣⲡⲙⲉ
ⲉⲩⲉ ⲁⲓⲧⲛⲛⲟⲟⲩϥ ⲛ
ⲧⲉⲕⲁⲅⲁⲡⲏ ⲉⲧⲉⲡⲓⲙⲟ
ⲥⲛ ⲛϫⲟⲉⲓⲧⲡⲉ ⲙⲛ

217. ≶ⲙ ϯⲟⲩ ⲛϣⲉ ...ⲥⲉ..ⲏⲣ ?
ⲥ ⲙⲛϣⲟⲙⲛⲧⲉ ⲛ ?
ⲟⲩⲗⲟⲕ ⲛⲛⲉϩ ⲥⲛⲧ[ⲉ]..ⲁϫⲉ ⲛϩⲙⲟⲩ
ⲟⲩⲕⲁⲉⲓⲥ ϣⲏⲙ ⲛϩⲙϫ ⲟⲩⲑⲏⲥⲅⲉ
ⲛⲃⲁⲗϫⲉ ? ⲟⲩ.ⲁ....ⲗϫⲉ
ⲟⲩⲥⲩⲅ ? ϣⲟⲩⲉ ⲛ.ⲟⲩ.ⲟⲧ ⲛ
ϣⲟⲩⲉ...ⲡⲁⲓⲡⲉ ⲡ...ⲟⲩ ⲧⲏⲣϥ ⲛ
ⲃⲓⲕⲧⲱⲣ ⲛⲧⲁϥⲉ[ⲓ] ⲉϩⲟⲩⲛ ⲉϫⲱⲓ
ⲁⲛⲟⲕ [ⲡⲁ]ϩⲁⲙ ⲁⲛⲟⲕ ⲃⲓⲕⲧⲱⲣ
ⲙ.....ⲗⲁⲁⲩ ⲉϩⲟⲩⲛ ⲉϫⲙ
ⲡⲁⲉ[ⲓ]ⲱⲧ ⲡⲁϩⲁⲙ ⲉⲓⲙⲏⲧⲉⲓ ⲉⲛⲧ
ⲥⲏϩ ⲉⲧⲉⲓⲃⲁⲗϫⲉ ∵

219. ≶ ? ⲟⲥ ⲡⲣⲟⲥ ⲧ ? ⲉⲛⲧⲁⲁ≶
≶ⲧⲁϥⲓ ⲡⲣⲟⲟⲩϣ ⲙⲡϭⲁⲙⲟⲩⲗ ϩⲓ≶
≶ϩⲱⲃ ⲛⲓⲙ ⲁϫⲛⲕⲁⲧⲁⲫⲣⲟⲛⲏⲥⲓⲥ
≶ⲛⲧⲁⲱⲣⲕ ⲟⲩⲡⲓⲥⲧⲓⲥ ⲛⲏⲧⲛ ⲁϫ≶
≶ⲧⲛⲁϣⲱⲡⲉ ⲧⲏⲣϥ≶
≶ⲟⲩⲣⲧⲟⲃ ⲛⲉⲃⲣⲓ ⲉ≶
≶? ⲁⲓⲥⲙⲛ ⲡⲉⲓⲃ≶
? ?

v. ≶ⲙⲡⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ≶
≶ⲫⲓⲃⲁⲙⲙⲱⲛ ϩⲓⲧⲟⲟⲧⲕ≶
≶ⲙⲁⲓⲛⲟⲩⲧⲉ ⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁ≶
≶ⲃ]ⲓⲕⲧⲱⲣ ⲡⲉⲡⲣⲉⲥⲃ/ ⲁⲩⲱ ⲡϩⲏⲅⲟⲩⲙ≶
≶ϫⲉ ⲉⲡⲉⲓⲇⲏ ⲁⲕϯ ⲡϭⲁⲙⲟⲩⲗ ⲛⲁⲓ ⲉⲧⲣ[ⲁ]
ⲣϩⲱⲃ ⲛϩⲏⲧϥ ⲛⲧⲉⲡⲧⲟⲡⲟⲥ ϥⲓ ϣ.≶
≶ⲩ.ⲧⲟ ϩⲁⲡϭⲁⲙⲟⲩⲗ ⲛⲧⲁϥⲓ ⲥⲛ≶
≶ⲁⲛⲁϩⲣⲥⲉ ⲙⲉⲛⲧⲟⲓⲅⲉ≶

215. ⳨ ⲁⲛⲟⲕ ⲡⲁⲡⲛⲟⲩⲧⲉ ⲡϣⲏ
ⲛⲅⲉⲱⲣⲅⲓⲟⲥ ⲙⲡⲁⲩⲗⲟⲥ ⲙ
ⲟⲩϩⲟⲟⲣ ⲙⲛⲡⲁⲧⲉⲣⲙⲟⲩⲧ≶
ⲙⲡⲃⲁⲗⲗⲉ ⲛϩⲱⲡ ⲙⲛⲡⲥ
ⲏⲥ ⲡϣⲏⲣⲉ ⲙⲡⲁⲡⲛⲟⲩⲧⲉ
ⲛϣⲁⲓ ⲉⲛϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛϯϩⲉ
ⲙⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ
ϫⲉⲁⲕⲩⲣⲓⲕⲟⲥ ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛϯ
ϩⲉ ϩⲓⲃⲟⲗ ⲙⲙⲟⲛ ϫⲉⲧⲥⲁⲕⲓⲁ
ⲛⲁⲡⲁ ⲁⲛⲁⲛⲓⲁⲥ ϩⲁⲡⲡⲣ/
[ⲃ]ⲓⲕⲧⲱⲣ ⲁⲩⲱ ⲧⲙⲣⲱ ϩⲉ
ⲛⲥⲱⲧϥ. ≶

v. ⲛⲧⲟⲧϥ ⲁⲛⲟⲕ ⲡ
ⲁⲡⲛⲟⲩⲧⲉ ⲙⲛⲡⲁ
ⲧⲉⲣⲙⲟⲩⲧⲉ ⲙⲛ
ⲡⲥⲏⲥ ⲧⲛⲟ ⲙⲙⲛⲧⲣⲉ ϫⲉⲁⲕ
ⲩⲣⲓⲕⲟⲥ ⲧⲁⲩⲉⲛⲓϣⲁϫⲉ ϩⲓⲃⲟ[ⲗ]
ⲙⲙⲟⲛ

218. ϯ ⲁⲛⲟⲕ ⲁ ? ⲙ ⲡϣⲏ
ⲛⲁⲁⲩⲉⲓⲁ ⲡⲣⲙϫⲏⲙⲉ
ⲉⲧⲥϩⲁⲓ ⲛⲁⲡⲁ ⲓⲁⲕⲱⲃ ϫⲉⲉⲡⲉⲓ
ⲇⲏ ⲁⲕⲑⲛⲟⲓ ⲉⲧⲣⲁⲣϩⲱⲃ ⲉⲡⲉⲕⲕⲁ
ⲙⲟⲩⲗ ⲛϯⲣⲟⲙⲡⲉ ⲛⲧⲏ ⲧⲉⲛⲟⲩ ϯⲟ ⲛϩⲉ
ⲧⲟⲓⲙⲱⲥ ϩⲙⲡⲟⲩⲱϣ ⲙⲡⲛⲟⲩⲧⲉ ⲛ
ⲧⲁⲡⲣⲟⲥⲉⲭⲉ ⲉⲣⲟϥ ⲛⲧⲁⲣϩⲱⲃ ϩⲱϥ
ⲁϫⲛⲗⲁⲁⲩ ⲛⲕⲁⲧⲁⲫⲣⲟⲛⲏⲥⲓⲥ
ⲁⲩⲱ ϫⲉⲛⲛⲉⲓⲣⲁⲧⲥⲱⲧⲙ ⲛ
ⲥⲱⲕ ϩⲛⲗⲁⲁⲩ ⲛϩⲱⲃ
ⲛⲧⲁⲥⲙⲛⲧⲉϥϩⲩⲗⲏ
ⲉⲣⲟϥ ⲉⲧⲉⲟⲩϣⲱⲡ [ⲛ]
ⲥⲁⲣⲕⲁⲛⲏⲡⲉⲙ≶
ⲟⲩⲙⲁ ⲛⲧⲁⲕⲏ ⲛ≶
ⲕⲗⲏⲗ ⲙⲛⲟⲩ
ⲙⲁⲛⲧⲁⲕⲏ
ⲛⲉⲓⲣⲉ ⲛ
ⲧⲁⲥ
ⲙⲛ

v. ⲧⲉϥϩⲩⲗⲏ ⲙⲛ≶
≶ⲱⲡ ⲛⲛⲟⲩϩ ⲛⲥϫⲏⲗ≶
[ϫⲱ]ⲣⲓⲥ ⲗⲁⲁⲩ ⲛⲁⲙⲫⲓⲃⲟⲗⲉⲓⲁ
ⲛⲧⲁⲣϩⲱⲃ ϫⲓⲛⲡϣⲁ ⲛⲁⲡⲁ
ⲙⲓⲭⲁⲏⲗ ϣⲁⲡϣⲁ ⲛⲁⲡⲁ ⲙⲓⲭⲁ
ⲏⲗ ⲉⲩⲱⲣϫ ⲛⲁⲕ ⲁⲓⲥⲙⲛ ⲡⲓ
ⲡⲗⲁϫ ⲉⲩϫⲛⲟⲩ ⲉⲓϩⲟⲙⲟⲗⲟⲅⲉⲓ
ϯ ⲉⲅⲣ/ ⲁⲑⲩⲣ ⲓⲃ≠ ⲓⲛⲁ/
ⲉ≠ ϯ ⲁⲛⲟⲕ ⲁⲃⲣⲁϩ
≶ϯⲥⲧⲟⲓⲭ/ ⲉϩⲱⲃ ⲛⲓⲙ ⲉⲩⲥⲏϩ ⲉ
ⲡⲓⲡⲗⲁϫ ⲱⲥ ⲡⲣⲟⲕ/ ϯ ⲁⲛⲟⲕ

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220. ⳨ ⲁⲛⲟⲕ ϩⲏⲗⲓⲁⲥ ⲡϣⲏⲣⲉ [ⲛ]
ⲥⲟⲗⲟⲙⲱⲛ ⲉⲧⲥϩⲁⲓ ⲛⲛⲉⲥⲛ[ⲏⲩ]
ⲙⲡⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲡⲁ [ⲫⲟⲓⲃⲁ]
ⲙⲱⲛ ϫⲉⲉⲡⲉⲓⲇⲏ ⲁⲧⲉⲧⲛⲑ[ⲛⲟⲓ ///
/// ⲕⲁⲙⲟⲩⲗ ⲉⲧⲣⲁⲡⲣⲟⲥⲉⲭ[ⲉ ///
ⲁⲩⲱ ⲛⲧⲁⲣϩⲱⲃ ϩⲓⲱⲟⲩ ⲧⲉⲛ[ⲟⲩ ϯⲟ ⲛ]
ϩⲉⲧⲟⲓⲙⲟⲥ ⲉⲧⲣⲁⲡⲣⲟⲥⲉ[ⲭⲉ ///
ⲛⲧⲉⲡⲉⲧⲛϩⲏⲧ ⲙⲧⲟⲛ ///
ⲁⲩⲱ ϫⲉⲛⲛⲉⲓⲣⲁⲧⲥⲱ[ⲧⲙ ⲛⲥⲱ]
ⲧⲛ ϩⲙⲡⲉⲧⲉⲧⲛⲛⲁⲕ[ⲉⲗⲉⲩ]
ⲉ ⲙⲙⲟϥ ⲛⲁⲓ ⲁⲩⲱ
ϣⲁⲛⲧⲉⲡⲛⲟⲩⲧⲉ ⲛ̣ⲉ̣

v. /// †̣...ⲟⲁ....ⲩϣⲁ
/// ⲗ̣ⲓⲁ ⲛⲃⲣⲣⲉ ϩⲙⲡⲕⲁⲓⲣⲟⲥ
///. ⲡⲣϩⲱⲃ ⲡⲕⲛⲁⲁⲩ ⲉⲧⲉⲓ
(ϣⲣϣⲉ ⲉⲓⲧⲉ)
/// ⲉⲣⲟϥ ⲉⲓⲧⲉ ⲡⲣⲁⲥⲟⲩ ⲉⲛⲁ
(ⲗ̣. ϫⲉⲟⲥⲁⲓ)
/// ⲛϣⲟⲙⲧⲉ ⲛⲧⲟⲉ ⲉⲓⲙⲏⲧ̣
/// ⲛⲁⲩ ⲛⲟⲣⲁⲝ ⲉⲧⲉϣⲁⲛ
/// ⲙⲡⲕⲁⲙⲟⲩⲗ ⲁⲩⲱ ϫⲉ
/// ⲣⲕⲣⲟϥ ⲉⲣⲱⲧⲛ ϩⲙⲡⲅ̣ⲉ
/// ⲙⲁ ⲧⲏⲣϥ ⲙⲡⲕⲁⲙⲟⲩⲗ
/// ϩⲏⲗⲓⲁⲥ ϯⲥⲧⲟⲓⲭⲉ ⲉⲡⲉⲓ
/// † ⲁⲛⲟⲕ ⲓⲱⲥⲏⲫ ⲛ
ⲓⲱϩⲁⲛⲛⲏⲥ ϯⲱ.
/// ⲥⲟⲗⲟⲙⲱⲛ ?

(218.) ⲗⲉⲱⲛⲧⲓⲟⲥ ⲡϣⲏⲛⲫⲟ̣ⲣⲟⲥ
ⲁϥⲁⲓⲧⲓ ⲙⲙⲟⲓ ⲁⲓⲥϩⲁⲓ ⲡⲓⲡⲗⲁⲝ
ⲁⲓϩⲩⲡⲟⲅⲣⲁⲫ/ ϩⲁⲣⲟϥ ϯⲟ
ⲙⲙⲛⲧⲣ/

v. † ⲁⲛⲟⲕ ⲡϣ
ⲡϣⲏⲣⲉ ⲛⲡⲉⲥⲩⲛⲧⲉ
ϯⲟ ⲙⲙⲁⲣ/

221. ⳨ ⲁⲛⲟⲕ ⲓⲱⲥⲏⲫ ⲡϣⲏⲣⲉ ⲙ
ⲡⲁⲩⲗⲟⲥ ⲉⲧⲥϩⲁⲓ ⲙⲡⲡⲣⲉⲥⲃ/ ⲁⲡⲁ ⲃⲓⲕ
ⲧⲱⲣ ϫⲉⲉⲡⲉⲓⲇⲏ ⲁⲕⲑⲛⲟⲓ ⲉⲧⲣⲁⲣϩⲱⲃ ϩⲓ
ⲡⲉⲕⲕⲁⲙⲟⲩⲗ ϯⲛⲟⲩ ϯⲟ ⲛϩⲉⲧⲟⲓⲙⲟⲥ ⲉⲧⲣ
ⲁⲡⲣⲟⲥⲉⲭⲉ ⲉⲣⲟϥ ϩⲛⲧⲁϭⲟⲙ ⲧⲏⲣⲥ
ⲁⲩⲱ ⲛⲧⲁⲣϩⲱⲃ ⲉⲧⲡⲟⲣⲕ ϣⲁⲡⲛⲁⲩ ⲉ
ϯⲛⲁⲃⲱⲕ ⲉϩⲓⲡⲉⲕⲕⲁⲙⲟⲩⲗ ⲛ
ⲧⲁⲣϩⲱⲃ ⲇⲉ ϩⲓⲱⲱϥ ϫⲓⲛⲥⲟⲩ
ⲁ ⲛⲁⲡⲁ ⲡⲁⲡⲛⲟⲩⲧⲉ
ϣⲁⲥⲟⲩ ⲁ̣ ⲛⲁⲡⲁ ⲡ
ⲁⲡⲛⲟⲩⲧⲉ ⲉⲕⲟⲩ
ⲣⲟⲙⲡⲉ
ⲁⲩⲱ ⲟⲛ

v. ⲛⲧⲁⲥⲙⲛⲧⲉⲕ...ⲏ̣ ⲛⲧⲁⲧⲁ
ⲁⲥ ⲉⲧⲟⲟⲧⲕ ⲉⲓⲛⲁⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ
ⲉⲧⲉⲟⲩⲙⲁ ⲛⲧⲁⲕⲏ ⲛⲉⲓⲉⲓⲣⲉⲡⲉ (sic)
ⲙⲛⲟⲩⲙⲁ ⲛⲧⲁⲕⲏ ⲛⲕⲗⲁⲗ ⲙⲛⲟⲩ
ϣⲱⲡ ⲛⲛⲟⲩϩ ⲙⲛⲟⲩϣⲱⲡ ///
ⲅⲁⲛⲏ ⲁⲩⲱ ϫⲉⲛⲛⲉⲕⲕⲛⲕⲁⲧ[ⲁ]
ⲫⲣⲟⲛⲏⲥⲓⲥ ⲛⲥⲱⲓ ϩⲛⲗⲁⲁⲩ [ⲛ]
ϩⲱⲃ ⲁⲛⲟⲕ ⲓⲱⲥⲏⲫ ⲙⲡⲁⲩⲗ[ⲟⲥ]
ϯⲥⲧⲟⲓⲭⲉ ⲉϩⲱⲃ ⲛⲓⲙ ⲉϥⲥⲏϩ [ϩⲙⲡ]
ⲉⲓⲡⲗⲁⲝ ⲓⲱⲥⲏⲫ ⲡ. ///
ⲃⲁ ⲙⲁⲣⲧⲩⲣⲱ
ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ ⲛ ///
ⲉⲱⲣ /// ///ⲁⲣ ///

222. † ///
ⲉⲧⲥϩⲁ[ⲓ ///
ⲣ̣ ϫⲉϯⲟ ⲛ ///
ⲡⲣⲟⲥⲉⲭⲉ ///
.ⲉ ⲁⲩⲱ ⲧⲁⲓ /// ///ⲥ///
ⲛⲛⲉⲕⲧⲃⲛⲟⲟⲩⲉ ⲛⲅⲧ ///
ⲕⲁⲧⲁⲫⲣⲟⲛⲏⲥⲓⲥ ⲛⲥⲱ̣. ///
ϩⲏⲧⲟⲩ ⲉⲓⲧⲉ ϩⲙⲡϫⲓϩⲓ ///
ⲉⲓⲧⲉ ϩⲙⲡϫⲓⲧⲱϩ
ⲉⲓⲧⲉ ϩⲙⲡϫⲓⲉⲓⲱⲧ
ⲁⲩⲱ ⲛⲧⲁⲥⲱⲧⲙ [ⲛ]
ⲥⲱⲧⲛ ϩⲛ ///

v. ///ⲙⲁⲩ ? ⲧⲙ///
[ⲥ]ⲱⲧⲙ ⲛⲥⲱⲧⲛ ϩⲛⲗ[ⲁⲁⲩ]
[ⲛ]ϩⲱⲃ ⲟⲩⲇⲉ ⲉⲧⲙⲣⲁⲧϫ ///
.ⲇⲉ ⲟⲩϣⲓϩⲙ ⲁⲗⲗⲁ ⲛⲧⲁⲥⲱⲧ[ⲙ]
[ⲛ]ⲥⲱⲧⲛ ϩⲛϩⲱⲃ ⲛⲓⲙ ⳨ ⲁⲛⲟⲕ
.ⲣ̣ ⲡϣⲏⲣⲉ ⲛⲕⲉⲗ ϯⲥⲧⲟⲓⲭⲉ
[ⲉ]ⲡⲓⲡⲗⲁⲝ ⳨ ⲁⲛⲟⲕ ⲇⲁⲩⲉⲓⲇ
[ⲁ]ϩⲗⲗⲟ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲓ
ⲁⲓⲥϩ[ⲁⲓ] ⲡⲉⲡⲗⲁⲝ +

223. ⳨ ⲁⲛⲟⲕ ⲫⲟⲓⲃ[ⲁⲙⲱⲛ ///
ⲛⲁⲡⲁ ⲃⲓⲕⲧⲱ[ⲣ ///
ⲃⲁⲙⲱⲛ ϫⲉⲉⲡ[ⲉⲓⲇⲏ ///
///ⲟⲥⲧⲉⲛ///
ⲁϫⲛ[ⲕⲁⲧ]ⲁ̣ⲫⲣⲟ[ⲛⲏⲥⲓⲥ ///
ⲛⲧⲁⲣϩⲱⲃ [ⲉⲣⲟϥ ⲁ]ⲩⲱ ///
ⲛⲧⲣⲟⲙⲡⲉ. /// ///ⲥ///
ⲁⲛⲟⲕ ⲫⲟⲓⲃⲁ[ⲙⲱⲛ ///
ⲉⲡⲉⲓⲥϩⲁⲓ ⲁⲛ ///
ⲛⲁⲡⲁ ⲫⲟⲓⲃⲁⲙ[ⲱⲛ ///
ϫⲟⲩⲧⲟⲩⲉ ⲙ ///
ⲕⲁⲧⲏⲥ ⲓⲛ[ⲇⲓ]ⲕⲧⲓⲟⲛ[ⲟⲥ ///
ϯⲟ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ

224. † ⲁⲓϫⲓ ⲛⲛⲉⲥϩⲁⲓ ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲁⲓⲣⲁ
ϣⲉ ⲉⲙⲁⲧⲉ ⲡⲗⲏⲛ: ⲉⲡⲉⲓⲇⲏ ⲁⲡⲁⲩⲗⲟⲥ ⲥϩⲁⲓ ⲉⲣⲏⲥ
ϫⲉⲙⲱⲩⲥⲏⲥ .ⲙⲉϩⲧⲏ: ⲁⲛ̣ ⲉⲡⲕⲁⲙⲟⲩⲗ ⲧⲓⲛⲟⲩ ⲉϥ[ⲟ]
ⲥⲟⲛ ⲉⲡⲁⲩⲗⲟⲥ ϩⲁϩⲧⲏⲓ ⲁⲛ ⲡⲉⲧⲉϥⲟⲩⲁϣϥ ϣⲁⲩ.
ⲡⲗⲏⲛ ⲕⲁⲛ ⲁϥⲁ̣. ⲛⲁⲟⲩ ⲛϭⲉⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛϩⲁⲧ ⲉⲣⲟϥ: ⲉⲧⲁⲛⲏⲑ ⲅⲁⲣ ϣⲓⲛⲉ ⲛⲥⲁⲡⲁ
ⲥⲏⲥ ⲁⲛⲟⲕ ϩⲱⲧ ⲉⲉⲓϣⲓⲛⲉ ⲛ
ⲡⲗⲏⲛ ⲉϣⲱⲡⲉ ⲥⲟⲩⲱϣ ⲧⲉⲣ
ϩⲏⲧ ϩⲁϩⲧⲏⲕ ⲉⲉⲓⲡⲱⲗϭ
ⲙ̣ⲛⲧⲉⲓⲱⲧ ⲛⲕⲁ̣
ϭⲟⲗⲡ ⲉⲣⲟⲕ
ϫⲉ

v. ⲟⲛⲧⲁ
ⲛⲡⲉⲥⲥⲱⲙⲁ ϫⲉ
ⲛⲡⲕⲁⲙⲟⲩⲗ ⲉⲓ
ⲗⲟⲥ ⲣⲣⲉϥϫⲓϭⲟⲗ ⲧⲁⲁⲥ ⲛⲡ
ⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲇⲓⲟⲥ ϩⲓⲧⲛ ⲫⲁ̣ⲩ
ⲡⲉⲕϣⲏⲣⲉ †

225. † ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉⲧⲉⲧⲛⲙⲛⲧ
ⲥⲟⲛ ⲉⲧⲛⲁⲛⲟⲩⲥ ⲛⲣⲱⲙⲉ ⲛⲣⲉϥⲣ
ϩⲟⲧⲉ ⲁⲩⲱ ⲛⲣⲉϥϣⲙϣⲉⲛⲟⲩⲧⲉ
ⲉⲡⲉⲓⲇⲏ ⲁⲧⲉⲧⲛⲧⲛⲛⲟⲟⲩ ⲡⲣⲱ
ⲙⲉ ⲉⲣⲏⲥ ⲛⲁⲓ ⲉⲧⲃⲉⲡⲕⲁⲙⲟⲩⲗ
ⲙⲡⲉⲡⲣⲱⲙⲉ ϩⲉ ⲉⲣⲟⲓ ϩⲙⲡⲙⲁ
ⲁⲗⲗⲁ ⲛⲧⲁϥϩⲉ ⲉⲡⲥⲟⲛ ⲡϫⲟⲩⲓ
ⲉ̣ⲙⲡϥϭⲛ ⲁⲡⲟⲕⲣⲓⲥⲓⲥ ϯⲛⲟⲩ
ⲉⲓⲥ ⲡⲕⲁⲙⲟⲩⲗ ⲁⲓⲧ
ⲛⲛⲟ̣ⲩ

226. † ⲧⲁⲁⲥ ⲙⲡⲁⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ
ⲃⲓⲕⲧⲱⲣ ϩⲓⲧⲛⲡⲉⲧ
ⲣⲟⲥ ⲁⲣⲓ ⲡⲛⲁ ⲛⲅⲧⲛⲟ
ⲟⲩ ⲛϭⲁⲙⲁⲩⲗⲉ
ⲛⲥⲉⲃⲱⲕ ⲛⲉⲃⲣⲉ̣ⲟ̣ⲥ̣
ⲉϩⲣⲁⲓ ⲧⲉⲕⲙⲛⲧ
ⲉⲓⲱⲧ ⲥⲟⲟⲩⲛ ϫⲉ
ⲛⲧⲟⲟⲩⲛⲉ ⲛⲧⲁ
ⲩⲕⲉⲛⲉⲧⲟⲩ
ⲁⲩⲱ ⲟⲩⲁⲓⲕ
ⲓⲟⲛ ⲁⲛ ⲡ

v. ⲛⲁⲓ ⲟⲛ
ⲛⲧⲁⲧⲛⲛⲟⲩ
ⲥⲟⲩ ⲛⲁⲕ ⲟⲛ̣
ⲛⲧⲟⲟⲧϥ

227. † ϩⲏⲗⲓⲁⲥ ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲉϥⲥϩⲁⲓ
ⲙⲡⲉϥⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ⲉⲛⲱϫ ϣⲟⲣⲡ ⲙⲉⲛ
ϯϣⲓⲛⲉ ⲉⲣⲟⲕ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅϫⲟⲟⲩ
ⲡϭⲁⲙⲟⲩⲗ ⲛϥⲧⲁⲗⲟ ⲡⲓϭⲁⲙⲟⲩⲗ ⲛϣⲉ
ϩⲓⲧⲙⲟⲩⲓ ⲉⲛⲛⲥⲁϫⲟ ⲙⲡ. ⲁⲡϣⲉ
ⲙ̣ⲡⲟⲩⲥ ⲙⲡⲓⲱϩⲉ ⲛⲃⲣⲣⲉ ⲉⲧⲃⲉ
ⲧϣⲏⲩⲉ ⲙⲡⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ
ⲕⲁⲓ ⲅⲁⲣ ϯⲥⲟⲟⲩⲛ ϫⲉⲕⲣⲭⲣⲓⲁ
ⲁⲛ ⲛⲧⲁⲙⲛⲧⲉⲗⲁⲭⲓⲥⲧⲟⲥ
ⲛⲣⲉϥⲣⲛⲟⲃⲉ

v. ⲁⲗⲗⲁ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲛⲅⲕⲱ ⲡⲉⲕϩⲏⲧ ϩⲓⲡⲧⲟⲡⲟⲥ
ϫⲉⲟⲩϫⲁⲓⲉⲡⲉ ⲁⲩⲱ ⲛⲅϫⲟⲟⲩϥ . ⲥ̣
ⲡⲁⲧⲟⲣⲙⲟⲩⲧⲉ
ⲡⲁⲑⲉⲣⲙⲟⲩⲑⲓⲥ ⲡⲉⲕϣⲏⲣⲉ ⲛϥ
ⲕⲱ ⲡⲉϥϩⲏⲧ ϩⲓⲡϣⲁϫⲉ ⲉⲣ
ϣⲁⲛⲟⲩⲣⲱⲙⲉ ⲧⲁⲩⲟ ⲟⲩϣⲁ
ϫⲉ ⲛⲁϥ ⲟ̣ . . . ϥ ⲛ
ϫⲉⲛⲧⲟϥ ⲡⲉⲧϩ

228. ϣⲟⲣⲡ ⲙⲉⲛ ⲧⲛϣⲓⲛⲉ
ⲉⲧⲉⲕⲙⲛⲧⲙⲁⲓⲛⲟⲩⲧⲉ
ⲉⲡⲓⲇⲏ ⲁⲛⲡⲁⲣⲁⲕ ⲙ
ⲙⲟⲕ ⲙⲡⲛⲁⲩ ⲛⲧⲁⲕⲉⲓ
ⲉϩⲟⲩⲛ ⲉⲧⲣⲉⲕⲧⲛⲛⲟⲟⲩ
ⲡⲉⲓⲱ ⲛⲁⲛ ⲁⲕϫⲟⲟⲥ
ϫⲉϯⲛⲁⲧⲛⲛⲟⲟⲩϥ
[ⲧ]ⲉⲛⲟⲩ ⲁⲣⲓ ⲡⲛⲁ ⲉⲕ
ϣⲁⲛϫⲓ ⲧⲉⲓⲃⲗϫⲉ
ⲉⲕⲧⲛⲛⲟⲟⲩϥ
ⲧⲉⲭⲣⲓⲁ

v. ⲁⲩⲱ ⲧⲛⲛⲁⲡⲣⲟⲥⲉⲭⲉ
ⲉⲣⲟϥ ⲛⲧⲉⲡⲉⲕϩⲏⲧ ⲙ
ⲧⲟⲛ ⲁⲣⲓ ⲡⲛⲁ ⲙⲡⲉⲣ
ϭⲱ ⲛⲟⲩⲉϣ ⲛⲧⲛⲛⲟⲟⲩϥ
ϫⲉⲕⲁⲥ ϩⲙⲡⲁⲓ ⲉⲛⲛⲁⲉⲩ
ⲭⲁⲣⲓⲥⲧⲉⲓ ⲛⲁⲕ ⲧⲛⲛⲟⲟⲩ
ⲛⲕⲁⲙⲟⲩⲗ ⲛⲥⲉⲃⲓ ⲛϣⲁ

229. ϩⲁⲑⲏ
ⲙⲉⲛ ⲛϩⲱⲃ ⲛⲓⲙ ⲧⲓⲡⲣⲟⲥ
ⲕⲩⲛⲉⲓ ⲛⲧⲉⲧⲛϩⲁⲅⲓⲱⲥⲩⲛⲏ
ⲛⲁⲓⲁⲧⲉ ⲉⲧⲥⲙⲁⲙⲁⲁⲧ ⲕⲁⲧⲁ ⲡⲛⲟⲩ
ⲧⲉ ⲉⲡⲉⲓⲇⲏ ⲁⲕⲧⲛⲛⲁⲟⲩ ⲛⲁⲓ ⲉⲧⲃ̣ⲉ̣

ⲡⲕⲁⲙⲟⲩⲗ ϯⲛⲟⲩ ⲉⲓⲥ ϩⲏⲧⲉ ⲁ[ⲛⲟⲛ]
ⲡⲁⲩⲗⲟⲥ ⲙⲛⲕⲟⲩⲗⲟⲩⲧⲉ ⲉ̈ⲥϩⲁⲓ ⲛⲁⲁⲡ
.ⲧⲓⲁ ⲙⲛⲃⲁⲥⲓⲗⲉⲩⲥ ϫⲉⲃⲱⲗ ⲡϣⲧⲱⲣⲉ
ⲛⲡⲕⲁⲙⲟⲩⲗ ⲉⲃⲟⲗ ϫⲉⲉⲙⲉⲩⲡⲁ ?
ⲙⲙⲟϥ ⲛⲕⲟⲩⲥⲟⲡ ⲉⲓϣⲁⲛⲣⲏⲡⲧⲱ..
ϯⲛⲏⲟⲩ ⲉⲣⲏⲥ ⲧⲉ ⲛⲧⲁⲕⲛⲧⲕ ⲉϣⲱⲡⲉ
[ⲉⲓ]ⲧⲙⲉⲓ ? ⲁⲣⲓⲧⲁⲅⲁⲡⲏ ⲉϣⲱⲡⲉ ϭⲟⲩⲱ
ϣⲉ ⲉⲧⲣⲁⲃⲱⲕ ⲡⲓⲱ ⲉⲫⲟⲓ ϫⲁⲟⲩ ⲛⲁⲓ
? ⲓⲟⲛⲕ.ⲁⲩ ⲛϫⲉϯⲛⲁϣⲛϩⲛ
ⲙⲱⲃ ϩⲛⲧⲕⲁⲓⲉ ϫⲁⲟⲩ

231. † ϣⲟⲣ[ⲡ]
ⲉⲣⲟⲕ ⲟⲩϫ
ⲡⲉⲓⲱ ⲛⲓⲱϩ
ⲧⲉⲓⲉⲓⲟⲩ ⲛⲧⲁ
ⲧⲁϩⲟⲓ ⲧⲁϫⲩ
ⲧⲁϫⲩ

v°. ⲧⲁⲁⲥ ⲛ
ⲁⲓ ϩⲓⲧⲛⲃⲓⲕ
[ⲧⲱⲣ] ⲡⲡⲣⲉⲥ +

232. † ⲛϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛ[ⲉ]
ⲉⲡⲁⲥⲟⲛ ⲃⲓⲕⲧⲱⲣ ⲡⲙ[ⲟ]
ⲛⲟⲭⲟⲥ ⲛⲁⲡⲁⲡⲁ ⲫⲟ[ⲓⲃⲁ]
ⲙⲱⲛ ϫⲉⲉⲡⲉⲓⲇⲏ ⲁ
ⲕⲛⲁⲕⲟ ⲉⲧⲟⲟⲧ ϫⲉⲕ
ⲛⲟⲟⲩ ⲧⲡⲁϣⲉ ⲛϩⲟⲗ
ⲛⲏⲣⲡ ⲛⲁⲓ ⲧⲉⲛⲟⲩ
ⲡⲣⲕⲱ ⲛϣⲟⲩⲧⲏⲛ
ⲟⲟⲩⲥ ⲛⲁⲓ ⲟⲩϫ
ⲁⲓ ?
ⲡⲟⲗⲁ

234. ϫⲉⲉⲛⲁⲥⲱⲩϩ
[ⲥ]ⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲁⲛ
ⲙⲁⲕⲉⲓ ⲉϩⲣⲁⲓ ⲛⲁⲉⲩ
[ϩ]ⲛⲟⲩϭⲉⲡⲏ ⲉϣⲱⲡⲉ ⲙⲁⲕ
ⲁⲓⲡⲗⲁ ⲛⲏⲣⲡ ⲛⲁⲛ ⲛⲉⲧⲱϣ
ⲡⲉⲧⲥⲟⲟⲩⲛ ϫⲉⲙⲛⲧⲉⲓ
ϫⲉⲟⲩⲁ ⲛⲃⲱⲕ ⲉϩⲟⲩⲛ
ϫⲱⲛ ⲟⲩⲧⲉⲣ
ⲙⲡⲁⲉⲩⲁⲉ
ⲱⲓⲗⲟⲡⲟ
ⲟⲕⲣⲁⲧⲱⲣ
ⲗⲁ
?

236. †
ⲟⲩⲱϣⲉ
ⲛⲧⲉⲩⲛⲟⲩ ⲧⲉⲕ
ⲛⲁϫⲓ ϯⲃⲗϫⲉ ⲧⲛⲛⲟⲟⲩ ϯⲟⲩ

ϣⲟⲩ ϫⲉⲛⲛⲉⲡⲣⲏ ⲧⲁⲕⲟⲟ
ⲩ ⲟⲩϫⲁⲓ ⲧⲁⲁⲥ ⲙⲡⲙⲁⲓ
ⲛⲟⲩⲧⲉ ⲡ[ⲥⲉ]ⲛⲑⲓⲟⲥ
ϩⲓⲧⲛ

230. † ⲁⲛⲟⲕ ⲡⲁϩⲁⲙ ⲙ
ⲡⲁⲡⲁⲥ ⲉⲓⲥϩⲁⲓ ⲛⲥⲟⲩ
ⲥⲁⲛⲁ ⲛⲧⲁϫⲏⲗ ϫⲉ
ϯϣⲧⲱⲣⲉ ⲉⲧⲟⲟⲧⲉ ⲛ
ⲟⲩⲕⲁⲙⲟⲩⲗ ⲛⲃⲣⲁⲙⲛ ⲡⲉϥ
ϣⲱⲙ ⲉⲧⲁⲁϥ ⲛⲏ: ϩⲙⲡⲁⲱⲛⲉ
ⲛϣⲟⲩⲗⲁⲁⲩⲉ: ⲛⲁⲛⲧⲓⲗⲟⲅⲓⲁ
ⲟⲩⲱϣ: ⲛⲧⲉⲧⲁⲁϥ: ⲛⲕⲁⲗ
ⲏ: ⲙⲛⲕⲩⲣⲓⲕⲟⲥ ⲁⲛⲟⲕ ⲉⲧϣⲱ (sic)
ⲣⲉ: ⲉⲧⲟⲟⲧⲉ ⲙⲛⲧⲉⲓϩⲱⲃ ⲙⲛ
ⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲉⲙⲏⲧⲓ ⲁⲛⲟⲕ
ⲁⲛⲟⲕ ⲡⲁϩⲁⲙ ϯⲥϯⲭⲉⲓ
ⲧⲁⲁⲥ ⲛⲥⲟⲩⲥⲁⲛⲛⲁ ϩⲓ (sic)
ⲡⲁϩⲁⲙ ⲙⲡⲁⲡⲁⲥ

233. † ⲟⲩⲱϣ ⲙⲁ ⲛⲡϥ
ⲥⲛⲁⲩ ⲛⲕⲟⲩⲣ ⲛ
ⲣⲱ ⲙⲡⲁⲉⲓⲱⲧ
ⲡⲁⲁⲙ ⲉⲡⲣⲱ ⲙ
ⲡⲑⲏⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ
ⲛⲑⲉ ⲧⲉϥ
ⲙⲡ

235. [ⲧ]ⲛⲁⲥⲡⲁⲍⲉ
ⲛⲧⲉⲧⲛⲙⲛⲧ
ϣⲏⲣⲉ ⲉⲙⲁⲧⲉ ⲉⲓⲥ
ϩⲏⲧⲉ ⲛⲁⲓⲡⲗⲏ ⲛⲏⲣⲡ
ⲛⲃⲣⲣⲉ ⲁⲛⲧⲏⲛⲟⲟⲩⲥⲟⲩ
ⲙⲛⲟⲩⲏⲣ ⲁⲁⲥ ⲟⲩ
ⲱϣ ⲙⲟϫϭⲟⲩ ⲙⲛ
ⲛⲉⲩⲉⲣⲏⲩ ⲛⲧⲉ
ⲧⲏⲣⲡⲛⲁ ⲛⲙⲙⲁⲩ
ⲛⲧⲉⲧⲛⲥⲱⲧϥ
ⲥⲩⲛⲧⲉ ⲛⲁⲓ
ⲡⲗⲏ ⲛⲁⲩ

237. ⲁⲩ ϣⲁⲛⲧϥⲉⲓ ⲛⲅ
[ⲥ]ⲛⲁⲩ ⲛⲥⲙⲁϩ ⲛⲉⲗⲟⲟⲗⲉ
ⲧⲛⲛⲟⲟⲩⲥⲟⲩ ⲛⲧⲉⲧⲛⲙⲛⲧⲥⲟⲛ
ⲙⲟⲩ ⲛⲧⲉⲧⲛϣⲗⲏⲗ ϣⲁⲕⲩ
ⲟⲙⲡⲉ ⲡⲉⲧⲟⲛϩ ⲟⲩϫⲁⲓ
ⲧⲁⲁⲥ ⲛⲛⲁⲥⲛⲏⲩ
ϩⲓⲧⲛⲡⲉⲧⲛⲥⲟⲛ

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ⲛⲁⲓⲡⲗⲉ ⲛⲏⲣⲡ ⲛⲁⲓ
ⲉⲃⲟⲗ ⲛⲛⲧⲉⲛⲧⲁⲕⲧⲛⲛ
ⲟⲟⲩⲥⲟⲩ ⲛⲁⲓ ϩⲙⲡϣⲁ
ⲛⲧⲟⲟⲧϥ ⲙⲡⲙⲁⲛⲕⲁⲙ
ⲟⲩⲗ ⲙⲛⲧⲉⲕⲧⲛⲛⲟⲟⲩ ?
ϩⲛⲛⲓⲉⲧⲙⲙⲱ ⲙⲡⲣ
ⲧⲛⲛⲟⲟⲩⲥⲟⲩ ⲧⲁⲁⲥ
ⲛⲁⲥϯⲛ ϩⲓⲧⲛ
ⲕⲁⲙ
?

ⲙⲱⲩⲥⲏⲥ
ⲡⲓϭⲗⲁⲭ

238. ⲛⲓⲱⲥⲏⲫ
ⲥⲉⲛⲉⲇⲱⲙ ⲡϣⲏⲣⲉ ?
ϣⲙⲱⲛ ⲡⲣⲙϫⲓⲙⲏ
ⲛⲏⲕ ⲙⲁⲁⲃⲉ ⲙⲛϯ
ϩⲡ ⲛⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ
ⲛⲡϣⲁ ⲛⲕⲁⲣⲁⲕⲟⲥ
ⲕⲕⲱ ⲙⲡϫⲟⲉⲓⲥ ?
ⲧⲁⲧⲱ ?

239. ϯ ϣⲟⲣⲡ ⲙⲉⲛ ⲙⲡϣⲁ
ϫⲉ ϯϣⲓⲛⲉ ⲉⲧⲉⲧⲛ
ⲙⲛⲧⲥⲟⲛ ⲉⲧⲛⲁⲛⲟⲩⲥ
ϩⲙⲡϫⲱⲕ ⲧⲏⲣϥ ⲛⲧⲁⲯⲩⲭⲏ
ⲉⲓⲥ ⲟⲩⲙⲁⲁϫⲉ ⲙⲛⲟⲩϩⲁⲧⲁⲗ. ⲛ
ⲧⲉϣ ⲁⲓⲧⲛⲛⲟⲟⲩⲥ ⲛⲏⲧⲛ ⲛⲧⲟⲟⲧϥ
ⲙⲡⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲁⲩⲱ ⲟⲛ ⲉⲧⲃⲉ
ⲡⲧⲱϣ ⲛⲛϩⲃⲁⲥ ⲁⲓϫⲟⲟⲥ ⲙⲡⲣⲱ
ⲙⲉ ⲡⲉϫⲁϥ ϫⲉϯⲛⲁⲃⲓⲧϥ ⲁⲣⲓ ⲧⲁ
ⲅⲁⲡⲏ ⲛⲧⲉⲧⲛⲥⲕⲩⲗⲉⲓ ⲛⲧⲉⲧⲛ
ⲉⲓ ⲁⲛϩⲏⲧ ⲛⲧⲁⲉⲓ ⲛⲡⲣⲱⲙⲉ ⲛ
ⲧⲉⲧⲛⲡⲱⲗϭ ⲛⲙⲙⲁϥ ⲉⲧ[ⲃⲉ]
ⲡϣⲁⲁⲣ ⲁⲩⲱ ⲉⲧⲃ
ⲕⲁⲓ ⲅⲁⲣ ⲁⲛⲓⲟⲩ
ⲩⲧⲁⲃ

240. ϯ ⲁⲩⲧⲁⲛⲟⲓ
ϫⲉⲡⲛⲟϭ ⲛⲣⲱⲙⲉ ϩⲙ
. . . ⲓⲁ ⲁⲛ ⲟⲩⲇⲉ ⲡⲣⲉⲥⲃ/ ⲁⲣⲓ
ⲡⲛⲁ ⲉⲣϣⲁⲛⲡⲉⲓⲣⲱⲙⲉ
ⲡⲱϩ ⲉⲣⲱⲧⲛ ϯⲧⲣⲁϩⲧⲉ
ⲛⲁϥ ϫⲉⲧⲉⲭⲣⲓⲁⲧⲉ
ⲙⲡⲣϭⲱ ϫⲉϣⲁⲛⲣⲡⲛⲁ
ⲙⲛⲛⲉⲥⲛⲏⲩ ⲛⲣⲁⲥⲧⲉ ⲡⲉ
ϫⲉ ⲙⲁⲣⲕⲟⲥ ϫⲉⲥⲛⲧⲟⲟⲧϥ
ⲙⲡⲁⲡⲁⲥ ϫⲟⲟⲩ ⲛⲅϫⲓ
ⲧⲥ ⲁⲣⲓ ⲡⲛⲁ ⲧⲁⲁⲥ
ⲛⲁϥ ⲙⲡⲣϭⲱ : ⲧⲁⲁⲥ
ⲙⲡⲥⲙⲁⲩ ϩⲓⲧⲛⲙⲁ
ⲑⲑⲁⲓⲟⲥ

241. ϯ ⲡⲗ ? ⲁⲛ
? ? ?
ⲛⲧⲉⲧⲛⲙⲛⲧⲉⲓⲱⲧ . . ⲉⲕ
ⲣⲡⲙ̈ⲙⲉⲩⲉ ϩⲛⲛⲉⲧⲛϣⲗⲏⲗ ⲧⲁⲣⲉ
ⲡϫⲟⲉⲓⲥ ⲛⲁϩⲙⲉⲛ ϩⲙⲡⲉⲩⲉⲙⲱⲛ
ⲉⲓⲥ ⲛⲉⲱⲣϩ ⲁⲓⲧⲛⲛⲁⲥⲟⲩ ⲛⲁⲕ ϩⲁ
ⲛⲕⲩⲣⲉⲁ ⲁⲩⲱ ⲉⲓⲥ ⲡⲥⲟⲉⲓϣ ⲛϩⲃⲟⲥ
ⲁⲓϫⲁⲩϥ ⲛⲉⲕ ⲛⲧⲁⲓⲛⲟⲩϫ ⲕⲁ
ⲙⲓⲥⲛ ⲉⲣⲟⲥ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲩⲛ ⲁⲩϩⲓ
ⲥⲉ ⲉⲣⲟⲓ ⲛⲥⲛⲁⲩ ⲛⲛⲉⲓⲟ ⲉⲧⲙⲁϫⲉ
ⲙⲡⲉⲓϯ ⲛ. ⲁⲓϫⲟⲥ ϫⲉⲡⲁⲛⲧ ?
ⲕⲟⲩ

242. ⲁⲛⲟⲕ
ⲏⲗ ⲉⲧⲥϩ[ⲁⲓ ⲉⲧ]
ϣⲓⲛⲉ ⲉⲧⲉ ?
ⲙⲁⲩ ⲧⲁϫⲏⲗ [ⲁⲣⲓ]
ⲧⲁⲅⲁⲡⲏ ϫⲟ[ⲟ]
ⲩ ⲟ̈ⲗⲟⲧⲓϩ ⲛⲁ
ⲓ ϫⲉⲙⲛⲧ
ⲁⲓ ⲟⲩϫⲁⲓ
ϩⲙⲡϫ
ⲟⲉⲓⲥ

243. ϯ ϯⲡⲣⲟⲥⲕⲩⲛ/ ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲛ
ⲧⲉⲧⲛⲙⲛⲧⲙⲁⲓⲛⲟⲩⲧⲉ ⲛⲥⲟⲛ ⲉⲧ
ⲧⲁⲉⲓⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ⲡⲓⲥⲧⲉⲩⲉ [ⲛ]
ⲁⲓ ϯϣⲓⲛⲉ ⲛⲥⲁⲡⲉⲧⲛⲟⲩϫⲁⲓ ϩⲛ[ϩⲱ]
ⲃ ⲛⲓⲙ ϯⲧⲁⲙⲟ ⲇⲉ ⲛⲧⲉⲧⲛⲉⲩⲗⲁⲃ/ ⲛ
ⲥⲟⲛ ⲉⲧⲃⲉⲥⲩⲙⲉⲱⲛ ϫⲉⲁⲧⲉⲧⲛⲁⲛⲉⲭⲉ
ϣⲁⲡⲟⲟⲩ ⲙⲡⲉⲧⲛⲧⲛⲛⲟⲟⲩϥ ⲕⲁⲓ ⲅⲁⲣ

244. ϯ ⲡϫⲟⲉⲓⲥ ⲥⲟⲟⲩⲛ ⲙⲡⲓⲡⲱ
ⲣϫⲱⲣ ⲛⲙⲙⲁⲕ ϩⲟⲗⲱⲥ
ⲙⲡⲛⲁⲩ ⲛⲧⲁⲕϯ ⲛⲁⲓ ⲙⲡϩⲟⲗⲟⲕ/ ⲁⲕⲟⲩⲱ
ϣⲃ ⲁⲕϫⲟⲟϥ ⲥⲉⲟⲩⲁⲕ ⲛⲏⲓ ⲟⲩⲏⲣ ⲁⲓⲟⲩⲱϣ
ⲃ ⲁⲓϫⲟⲟϥ ⲛⲁⲕ ϫⲉϯⲥⲟⲟⲩⲛ ⲁⲛ ⲥⲉⲩϯ ⲧⲁⲛⲱ
ⲡⲉϫⲁⲕ ⲥⲉ ⲁⲩⲧⲗⲟϥ ⲉϩⲟⲩⲛ ϩⲁϩⲧⲏⲓ ⲙⲙⲛⲧ
ⲥⲛⲟⲟⲩⲥ ϩⲓⲙⲛⲧⲟⲩⲉ ⲁⲓⲟⲩⲱϣⲃ ⲁⲓϫⲟⲟϥ ⲥⲉⲩ
ϯ ⲙⲙⲏⲧ ϩⲁϩⲧⲏⲛ ⲁⲕϫⲟⲟϥ ϩⲱⲱⲕ ⲥⲉ ⲛⲉⲓϭⲱ
ϣⲧⲙⲏⲧ ϩⲛⲧⲉⲣⲟⲙⲡⲉ ϣⲁⲧⲉⲛⲟⲩ ⲁⲓⲟⲩⲱ
[ϣⲃ ⲁⲓ

ⲁϣⲉⲛⲟⲩⲧⲉ ⲧⲁⲙⲟⲓ ϫⲉⲛⲧⲁⲧⲉϥⲗⲱ
ⲧⲓⲍ̄ ⲥⲱⲣⲙ ⲟⲩⲱϣ ⲟⲩⲛ ⲛⲅⲧⲛⲛⲟⲟⲩϥ
ⲉⲛϩⲏⲧ ϣⲁⲓϯ ⲡⲁⲥⲏⲣ ⲛⲁϥ ⲛϥϩⲟⲃ
ⲥϥ ϣⲁⲛϯⲁⲡⲁⲛⲧⲁ ⲉⲧⲉⲧⲛⲙⲛⲧ
ⲥⲟⲛ ⲛⲧⲁⲥⲙⲛ ⲫⲱⲃ ⲛⲙⲙⲁⲕ ⲧⲁ
ⲣⲉⲓⲥⲙⲛ ⲛⲁⲥⲏⲣ ⲛⲁϥ ⲁⲗⲗⲁ ⲡⲁⲛ
ⲧⲱⲥ ⲙⲡⲣϭⲱ ⲛϣⲟⲩⲧⲛⲛⲟⲟⲩϥ ⲡⲉϩ
ⲟⲩⲟ ⲛⲛⲁⲓ ϯⲁⲥⲡⲁⲍⲉ ⲛⲛⲉⲥⲛⲏⲩ
ⲧⲏⲣⲟⲩ ⲉⲧⲛⲙⲙⲏⲧⲛ ϩⲙⲡϫⲟⲉⲓⲥ
ⲡⲙⲁⲓⲛⲟⲩⲧⲉ ⲛⲥⲟⲛ
ⲡⲁⲩⲗⲟⲥ ⲓⲥⲁⲁⲕ
ⲡⲉⲓⲉⲗⲁⲭ/

245. ϯ ⲛϣⲟⲣⲡ
ⲇⲉ ϯⲡⲣⲟⲥⲕⲓⲛ[ⲉ ⲛ]ⲧⲉⲕ
[ⲙⲛ]ⲧⲥⲟⲛ ⲉⲧⲧⲁⲓⲏⲩ ⲧ̣..
ⲧⲓⲃⲗϫⲉ ϣⲏⲙ ⲉⲛⲧⲁⲓⲛⲧⲥ
.ⲟⲩⲛ ⲙⲡⲕ̣....ⲉⲧ ⲧⲏⲣⲥ
ⲧⲧⲟⲉⲓⲥ ⲧⲁⲓⲧⲁⲁⲥ ⲙⲡⲉⲥⲛⲧⲉ ϫⲉ
ϩ̣ⲟⲩⲥⲟ̣ⲧ̣ ⲧⲁⲓⲃⲉ ⲛⲧⲁⲥ ⲙⲡⲉⲧⲣⲱⲛ[ⲓⲟⲥ]
ⲡⲅⲉⲱⲙⲉⲧⲣⲓⲥ ⲧⲛⲛⲟⲩⲥ ⲛⲁⲓ
ⲛⲧⲉ̣ⲙ̣ⲡⲣⲱⲙⲉ ⲉⲧⲛⲁⲛ ⲧⲓⲃⲗϫ
ⲉ ⲛ̇ⲁⲕ ϫⲉⲧⲉⲕⲣⲓⲁⲧⲉ
ⲧⲁⲁⲥ ⲙⲡⲁⲥⲟⲛ ⲙⲱⲩⲥⲏⲥ
ϩⲓⲧⲛⲡⲣⲉⲥⲃⲉ
[ⲧⲉ]ⲣⲟⲥ ⲡⲓⲉⲗⲁⲭ/ +

247. [+] ϩⲁⲑⲏ ⲙⲉⲛ ⲙⲡϣⲁϫⲉ
ϯϣⲓⲛⲉ ⲉⲧⲉⲕⲙⲛⲧⲥⲟⲛ ⲙⲣ̄ⲡ (sic)
ϭⲱ ⲛϣⲟⲩⲉⲓ
[ϣ]ⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉⲧⲉⲕⲙⲛⲧϣⲏⲣⲉ
[ⲡ]ϫⲟⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲙⲛⲛⲉⲧϣⲟⲟⲡ
ⲛⲁⲕ ⲧⲏⲣⲟⲩ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲏ ⲛ̄ϫⲟⲟⲩ (sic)
ⲡϫⲱⲙⲉ

249. ? ?
ⲡⲛⲁ ⲟⲩⲛ ⲙⲡⲣⲣ̣
[ⲡ]ⲱⲃϣ ⲛϫⲟⲟⲩ ⲛϫⲱ[ⲙ]
[ⲉ]ⲛⲁⲛ ⲛⲧⲛⲙⲟϣⲧⲟⲩ
[ϫⲉ]ⲕⲁⲥ ⲉⲛⲁϯϩⲏⲩ ⲉⲣⲟⲟⲩ ⲛ
[ⲧⲛ]ⲉⲩⲭⲁⲣⲓⲥⲧⲁ ⲛⲧⲟⲧⲥ ⲛⲧ
[ⲉⲕ]ⲙⲛⲧⲙⲁⲓⲛⲟⲩⲧⲉ ⲙ
ϭ̣ⲱ̣ϣ . ⲛϣⲟⲩϫⲟⲟⲩ
ⲕⲉⲣⲉϭⲙⲁ ⲛⲁⲡⲁ ⲧⲁ
[ⲙⲓ]ⲁⲛⲟⲥ ⲙⲛⲡⲉⲛϭⲱⲙ
[ⲓ]ⲟⲛ ⲛⲁⲡⲁ ϣⲉⲛⲟⲩⲧⲉ
ⲡⲧⲟⲙⲁⲣⲓⲟⲛ

v. ⲓⲁⲕⲱⲃ ϣⲏⲙ ⲉⲛⲉⲛ̣ⲧⲁ̣.

ϫⲟⲟϥ ⲛⲁⲕ ϫⲉⲉⲓϣⲓⲛⲉ ⲥⲉⲡϣⲁⲣ ⲉⲓⲙⲏⲧⲉ ⲁ
ⲛⲏⲕ ϩⲟⲩⲟ ⲙⲁⲓϭⲁϫⲃⲏ̣ⲕ ⲧⲉⲛⲟⲩ ⲉⲓⲥϩⲏⲧⲉ
ⲁⲓϣⲓⲛⲉ ⲥⲉⲡϣⲁⲣ ⲁⲓϭⲛⲧⲉ̣ⲥ ⲉⲥⲟⲩϯ ⲛⲟⲩⲁ
ⲁⲛ ⲛⲥⲁⲙⲏⲧ ⲕⲟⲩ̣ⲁϣϥ ⲙⲙⲏⲧ ⲧⲛⲛⲟⲟⲩ ⲉⲃⲟⲗ
ⲛⲧⲁⲧⲕⲟϥ ⲉ̣ⲃⲟ̣[ⲗ] ⲛⲛⲁⲕ ϣⲁⲛⲧⲁ̣ϯ ⲛⲉⲧⲁⲣⲟ
ⲙⲡⲁⲕⲥⲟⲟⲩⲛ̣ [ϩ̣]ⲱⲱⲕ ⲥⲉ ⲛⲧⲟⲕ ⲥⲛⲁ̣ⲓⲧⲉ..
ⲉⲧⲉ ⲣϫ ⲣⲱⲓ ⲙⲡⲛⲟⲩⲧⲉ ⲥⲉ
ⲧⲁⲁⲩ ⲧⲁ. ⲕⲟⲩⲣ̣
ⲙⲁⲓⲁⲁⲕ ϩⲛ
ⲓ ϯ ⲧⲁⲁ[ⲥ
? ?

246. ⲧⲁⲁⲥ ⲙⲡⲁⲙⲉⲣⲓⲧ ⲛⲥⲟ
ⲛ ⲇⲁⲩⲉⲓⲇ ⲙⲛⲡⲁⲟⲩⲟⲣⲕ
ⲏⲥ ⲣⲡⲙⲁ ⲛⲧⲉⲧⲛϯ ⲡϫⲱⲙⲉ
ⲛⲡⲁⲉⲓⲱⲧ ⲛϥⲛⲧϥ ⲛⲁⲓ ⲛⲧⲁⲟ̣
ϣϥ ⲛⲧⲁϫ..ⲩϥ ⲛⲏⲧⲛ ⲡϫⲱⲙⲉ
ⲛⲡϩ̣ⲟ̣.....ⲁ̣ⲡⲁⲥ ⲉ ⲧⲉⲕⲁⲙⲏ̣
ⲱϣ......ⲣ̣ⲟⲟⲩ ⲙⲡⲛⲟϭ
? ⲕⲁⲗⲉ ⲟⲩⲁϥϫ

v. [ϫ]ⲟⲉⲓⲥ ⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲛⲧⲛ
ⲛⲧⲛⲟⲟⲩⲥ ⲛⲁⲕ ⲟⲛ
ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ
ⲗⲟⲩⲕⲉ
ⲧⲁⲁⲥ ⲙⲡⲣⲉϥⲣϩⲟⲧⲉ
ⲛⲥⲟⲛ ⲙⲁⲑⲑⲁⲓⲟⲥ ϩⲓⲧ[ⲛ]
ⲡ]ⲉⲓ ⲉⲗ[ⲁⲭ

248. ϯ ⲉⲡⲉⲓⲇⲏ ⲁⲓⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲛⲧⲉⲕ
ⲙⲛⲧⲉⲓⲱⲧ ⲁⲓⲕⲁⲯⲁⲗⲧⲏⲣⲉ ⲛⲁⲕ̣
ϫⲉⲧⲁϥ ⲉⲃⲟⲗ ϫⲓⲛⲧⲁⲓ ⲉⲛϩⲏⲧ ⲁⲓ
ⲁⲡⲁⲛⲧⲁ ⲉⲡⲣⲉⲥⲃ/ ⲡⲉⲧⲣⲱⲛⲉ
ⲙⲡⲧⲟⲟⲩ ⲛⲧⲥⲉⲛⲧⲉⲓ ⲁϥϫⲟⲟⲥ ⲛⲁⲓ
ϫⲉϯⲣⲭⲣⲉⲓⲁ ⲛⲁϥ ⲣⲡⲙⲁ ⲟⲩⲛ ⲛⲅ
ⲧⲁⲁϥ ⲙⲡⲓⲡⲓⲥⲧⲟⲥ ⲛⲧⲁϥ ϫⲉⲥⲟⲩ
ⲁ ⲉⲓⲥ ⲡⲥⲟⲛ ⲓⲥⲓⲇⲱⲣⲟⲥ ⲡⲇⲓⲁⲕ/ ⲁⲓ
ϫⲟⲟⲩϥ ⲙⲡⲣⲉⲥⲃ/ ⲡⲉⲧⲣⲱⲛⲉ ϫⲉⲉϥⲉϯ
ⲥⲟⲩⲛⲧϥ ⲛⲁⲓ ⲡⲁⲛⲁⲅⲕⲁⲓⲟⲛ ϯⲁⲥⲡⲁ
[ⲍⲉ] ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲟⲩϫⲁⲓ ϯ
[ⲧⲁ]ⲁⲥ ⲙⲡⲣⲉⲥⲃ/ ⲃⲓⲕⲧⲱⲣ ϩⲓ
ⲧⲙⲡⲥⲟⲛ ..ⲧⲉⲕⲛⲟⲥ +

250. + ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲛⲧⲉⲧⲛⲧⲛⲛⲟⲟⲩ
ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲛϣⲓ[ϩ]
ⲏⲧ ⲛⲁⲛ ⲙⲛⲡⲡⲁ[ⲣⲁⲇⲉⲓ]
ⲥⲟⲥ ⲙⲡϩⲟⲥⲙ [ⲁⲥ]
ⲕⲏⲧⲓⲕⲟⲛ
ⲥⲟⲩ

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[...]ⲟⲣⲡ ⲉⲙⲛ̣.ⲩⲉ
ϩ[...] [...].ⲁⲃ ⲛⲓⲙ ϥⲣⲱ
ϣⲉ..[ⲉ]ⲥⲁⲉⲓⲁⲥ ⲡⲉⲡⲣⲟ
ⲫⲏⲧⲏⲥ ⲉϥⲉⲗⲉϫⲉ ⲙⲙⲟ[...]
ⲙⲛⲛⲁⲧⲉⲕⲙⲓⲛⲉ ϫⲉϩⲉⲛ
ϣⲏⲣⲉ ⲁⲓϫⲡⲟⲟⲩ ⲁⲓϫⲓⲉⲧ[...]
ⲛⲧⲟⲕ ⲇⲉ ⲡⲓⲁⲕⲟⲛ ⲁⲁⲩ[ⲉⲓⲁ]
ⲁⲕⲁⲑⲉⲧⲉⲓ ⲙⲙⲟⲛ ⲡ[...]
ⲑⲉ ⲛⲧⲁⲥϣⲱⲡⲉ ⲁ[...]
ⲕ ⲛⲧⲕⲣⲡⲛⲁ ⲛⲅϫⲓ ⲛ[...]
ⲙⲉ ⲛⲧⲟⲧϥ

251. ϯ ϯⲡⲁ
ⲣⲁⲕⲁⲗⲓ ⲙ
ⲙⲟⲕ ⲙⲡⲣⲗⲏ
ⲡⲉⲓ ⲙⲙⲟⲉⲓ
ⲉ... ⲉⲡⲁ
ⲉⲓⲱⲧ...... sic
ⲓⲉⲣⲏⲙⲓⲁⲥ
ⲡⲉⲡⲣⲟⲫⲏ
ⲧⲏⲥ ⲅⲁⲗⲡ
ⲉⲣⲟⲕ ϫⲟⲟⲩϥ
ⲛⲁⲓ ϩⲁⲧⲁⲅⲁ
ⲡⲏ ⲛⲧⲁ
ⲟϣϥ ⲟⲩ
ϫⲁⲓ ϩⲙ
ⲡϫⲟⲉⲓⲥ
ϣⲗⲏⲗ
ⲉϫⲱⲓ

252. ϯ ϣⲟⲣⲡ ⲙⲉⲛ ϯⲁⲥⲡⲁⲍⲉ ⲛⲧⲉⲧⲛ
ⲙⲛⲧⲣⲉϥϣⲙϣⲉⲛⲟⲩⲧⲉ ⲛⲉⲓⲱⲧ ⲉⲧⲧⲁⲉⲓⲏⲩ
ϣⲁⲛⲧⲉⲡϫⲟⲉⲓⲥ ⲁⲁⲧ ⲛⲙⲡϣⲁ ⲙⲡⲉⲧⲛⲁⲥⲡⲁⲥⲙⲟⲥ
ⲉⲧ[ⲟⲩ]ⲁⲁⲃ ⲉⲓⲥ ⲡϫⲱⲱⲙⲉ ⲁⲓⲧⲛⲛⲟⲟⲩϥ ⲛⲧⲟⲟⲧϥ ⲛ
[ⲁⲡ]ⲁ ⲯⲁⲧⲏⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲁⲓⲁⲙⲉⲗⲉⲓ
[...]ⲁⲣ ⲁⲓϫⲟⲕϥ ⲉⲃⲟⲗ ⲉⲓⲥ ⲟⲩⲛⲟϭ ⲛⲟⲩⲟⲉⲓϣ ⲁⲗⲗⲁ
[...]ⲣⲱⲙⲉ ⲉϥⲛⲁⲣⲟⲉⲓⲥ ⲉⲣⲟϥ ⲛⲧⲁⲧⲛⲛⲟⲟⲩϥ ⲁⲩⲱ
[...]ⲁⲁⲣⲕⲉⲓ ⲉⲧ[...]ⲉⲓ ⲛⲧⲁⲁⲡⲁⲛⲧⲁ ⲉⲧⲉⲧⲛⲙⲛⲧⲉⲓ
[ⲱⲧ] [...]ⲉⲓ ⲉⲃⲟⲗ ϫⲉⲁⲓϫⲓ ⲧⲟⲟⲧϥ ⲛⲟⲩⲣⲱ
[...ⲥ]ⲡⲟⲩⲇⲁⲍⲉ ⲉⲧⲁⲁⲩ ⲛⲁϥ ⲙⲡⲣ̣ⲧ̣ⲁϩⲟⲛ
[...]ⲓ ⲙⲡⲕⲉⲥⲁϣ ϫⲉⲁⲕⲣⲟⲩⲕⲟⲩⲓ ⲛϣⲱ
[...]ⲉⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲙⲡⲉⲙⲧⲟⲛ ϩⲓⲧⲛⲧⲉϥ
[...]ⲉ ⲉⲙⲡⲁⲧⲟⲩⲧⲁⲙⲟⲓ ϫⲉⲁⲕϣⲱⲛⲉ ϩⲟⲗⲱⲥ
[...]ⲉⲓⲱⲧ ⲛⲅⲧⲛⲛⲟⲟⲩ ⲡϫⲱⲱⲙⲉ ⲛⲛⲗⲟⲅⲓⲥ
[...]ⲛ ⲛⲧⲟⲟⲧϥ ⲛⲁⲡⲁ ⲯⲁⲧⲏⲥ ⲛⲧⲁⲟϣϥ ϩⲓⲡⲕⲉⲫⲁ
[...]ⲟⲛ ϯϣⲓⲛⲉ ⲉⲣⲟⲕ ⲉⲙⲁⲧⲉ ⲙⲛⲁⲡⲁ ⲙⲱⲩⲥⲏⲥ
ⲙⲛⲁⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲙⲛⲡⲁⲥⲟⲛ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ϯ
ⲁⲓϫⲟⲟⲥ ⲛ..ⲁⲛⲧⲟ ? ⲉⲧⲣⲉϥϫⲓ ⲡⲡⲁⲣⲁ
ⲇⲓⲥⲟⲥ ⲛⲧⲟⲟⲧϥ ⲛⲁⲡⲁ [ⲓⲱⲁⲛ]ⲛⲏⲥ ⲛϥⲛⲧϥ ⲛⲁⲓ ⲉ
ϣⲱⲡⲉ ⲙⲛ..ⲛϫⲟⲟⲩⲥⲟⲩ ⲙⲡⲉⲥⲛⲁⲩ ⲁ
ⲣⲓ ⲧⲁⲅⲁⲡⲏ ϫⲟⲟⲩ ⲁⲡⲁ ⲉⲩⲁⲅⲣⲓⲟⲥ ϯ ⲟⲩϫ
[ⲁⲓ ϩⲙⲡ]ϫⲟⲉⲓⲥ ⲧⲁⲁⲥ ⲙⲡⲁⲙⲉⲣⲓⲧ ⲛⲉⲓⲱⲧ ⲥⲩ
[...] ? ⲡⲉⲥ̣...ⲓⲟⲥ ⲡⲉϥϣⲏⲣⲉ

253. ϯ ϯⲁⲥⲡⲁ
ⲍⲉ ⲙⲡⲁⲉⲓⲱⲧ ⲁⲑⲁⲛⲁ
ⲥⲓⲟⲥ ⲉⲓⲡⲉⲇⲏ ⲁⲓϫⲟⲟϥ ⲛⲁⲕ
ϩⲁⲡϫⲱⲙⲉ ⲛⲓⲁⲧⲣⲟⲥ ⲁⲓⲟⲩⲱϣ
ⲉⲉⲓ ⲉⲣⲏⲥ ⲛϩⲁϩ ⲛⲥⲟⲡ ⲙⲡⲉⲡ
ⲣⲟⲟⲩϣ ⲙⲡⲙⲁ ⲕⲁⲁⲧ ⲉⲉⲓⲉⲣⲏⲥ
ⲁⲓⲟⲩⲱϣ ⲉⲉⲓ ⲉⲣⲏⲥ ⲁⲛⲁϩⲓⲉ̣
ϭⲱⲗⲩ ⲙⲙⲟⲓ ϯⲛⲟⲩ ⲣⲧⲡⲁⲣⲁⲕ
ⲗⲩⲥⲓⲥ ⲛⲅⲧⲛⲛⲟⲟⲩϥ ⲛⲁⲓ ⲕⲁⲛ
ⲡⲁⲙⲁⲧⲟⲓ ⲕⲁⲛ ⲛⲅⲧⲁⲁϥ ⲛ
ϩⲁⲣⲱⲛ ⲛϥϫⲟⲟⲩϥ ⲛⲁⲓ ⲛⲧⲟ
ⲟⲧϥ ⲙⲡⲉϥⲥⲟⲛ : ⲥⲛⲁⲩ ⲛ
ϩⲟⲟⲩ ⲉⲓϣⲁⲛⲙⲟⲩϣⲧϥ ϯ
ⲛⲁϫⲟⲟⲩϥ : ⲡⲁⲉⲓⲱⲧ

254. ϯ ϩⲁⲑⲉ [ⲙⲉⲛ ⲛϩⲱ]ⲃ ⲛⲓⲙ ⲁⲓϣⲓⲛⲉ ⲉⲡⲁ
ⲙⲉⲣⲓⲧ ⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅ
ϣⲗⲏⲗ ⲉϫⲱⲓ ⲁⲓⲧⲁⲟⲩⲱ ⲡⲁϩⲓⲥⲉ ⲛⲉⲕ ⲛⲕⲟⲩ
ⲥⲟⲡ ϯϫⲱ ⲙⲙⲟⲥ ⲛⲉⲕ ϫⲉⲉⲛⲉⲥⲟⲟⲩⲛ ⲉ
ⲑⲉ ⲉⲁⲓⲟ ⲙⲙⲟⲥ ⲡⲉⲕϩⲏⲧ ⲙⲡⲕⲁϩ
ⲉⲙⲁⲧⲉ ⲉϥⲥⲉϩ ⲛⲁⲓϩⲉ ϫⲉⲕⲱ ⲛⲉⲧⲛⲛⲟⲩ
ⲱⲃ ⲉⲣ̈ ⲁⲗⲗⲁ ⲛϣⲃⲉⲣ ⲁⲛⲛⲟⲩⲱⲙ ϩⲓⲥⲱ ⲁⲙⲁ
ⲛϣⲃⲉⲣ ϩⲛⲛⲉⲕⲁⲛⲁⲅⲅⲉ ⲛⲧⲉⲛⲟⲩ ⲙⲡⲉ
ⲉⲧⲉⲣⲉⲁⲛⲁⲅⲅⲉ ⲡⲁⲣⲁⲇⲓ ⲉⲛⲉϩ ⲉ̣. ⲙⲡⲣⲁⲃ
ⲱⲕ ⲉⲣⲟⲓ ϩⲛⲁⲓⲁⲛⲁⲅⲅⲉ ⲉⲁⲓ ⲛϩⲉⲧⲥ ⲙⲛⲁϣ
ⲏⲣⲉ ? ⲉⲓⲡⲏ ⲛⲅⲧⲁⲛϩⲟ ⲡⲉⲯⲩⲭⲏ ⲉⲧⲉⲕⲁ̣.
ⲛⲧⲁⲣⲉⲕϭⲓⲛ ⲟⲩⲛⲟϭ ⲛⲛⲁϩⲣⲛ̣ ⲡⲛⲟⲩⲧⲉ ⲉⲕ
ϣⲁⲛⲣ ⲟⲩⲛⲁ ⲛⲉⲙⲉⲓ ⲁⲕⲥⲟⲧⲥⲟⲉ ⲙⲯⲩⲭⲏ
ⲉⲡⲙⲟⲩ ⲙⲡⲉⲣⲱⲙⲉ ϯⲛⲁⲓ ⲉϫⲱⲓ ⲙⲙⲁⲛ

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ⲉⲧⲧⲁⲉⲓⲏⲩ ⲁⲡⲁ ⲁⲑⲁⲛⲁ
ⲥⲓⲟⲥ ϩⲓⲧⲛⲁⲑⲁⲛⲁⲥⲓ
ⲟⲥ ⲡⲉⲓⲉⲗ/

255. ϯ ϩⲁⲑⲉ
ⲙⲉⲛ ⲛϩⲱⲃ
ⲛⲓⲙ ϯϣⲓⲛⲉ ⲉⲡⲉ
ϩⲗⲟϭ ⲛⲧⲉⲕⲙⲛⲧⲣⲉϥ
ϣ[ⲙ]ϣⲉⲛⲟⲩⲧⲉ ⲉⲧⲁⲓⲏⲩ
ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ⲉⲡⲉⲓⲇⲏ
ⲁⲓϣⲁϫⲉ ⲛⲙⲙⲁⲕ ⲙⲛⲡⲣⲙⲛ
ϩⲟⲩⲛ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲧⲃⲉⲡϩ[ⲏⲕ]ⲉ
ⲁⲕ[ϫ]ⲟⲟⲥ ⲛⲁⲓ ϫⲉⲡⲉⲧⲉⲕⲁ ≡ⲛⲧϥ
ϫⲟⲟⲩϥ ⲛⲁⲓ ⲧⲉⲛⲟⲩ ⲣⲡⲛⲁ ⲙⲛⲡⲉ
ⲥⲛⲁⲩ ⲛϩⲏⲕⲉ ⲛⲧⲁⲓⲧⲛⲛⲟⲟⲩⲥⲉ
ⲛⲁⲕ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ϫⲉⲉⲩⲣⲟⲩ
≡ϣⲱϣ ⲉⲃⲟⲗ ⲉⲡⲛⲁ ⲙⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙ
ⲙⲏⲛⲉ ⲧⲁⲁⲥ ⲙⲡⲣⲉϥϣⲙϣⲉⲛⲟⲩⲧⲉ
ⲉⲧⲁⲓⲏⲩ ⲓ̈ⲱ̅ϩⲁⲛⲛⲏⲥ ϩⲓⲧⲛⲓϩⲁⲛⲛⲏⲥ ⲡⲣ/

257. ϯ ⲧⲁⲁⲥ ⲙⲡⲁⲥⲟⲛ ⲥⲟⲗⲱⲙⲱⲛ
ϯ ϩⲓⲧⲛⲙⲏⲣ... ⲡⲙⲉϩ ⲟⲩⲏⲣ
ⲛⲥⲟⲡ ⲁⲓⲧⲛⲛⲟⲟⲩ ⲛⲁⲕ ϩⲁⲡⲧⲣⲙⲏⲥⲓⲟⲛ
ⲛⲥⲟⲩⲟ ⲉⲓⲣⲭⲣⲓⲁ ⲙⲛⲛⲁϣⲏⲣⲉ
ⲕⲥⲟⲟⲩⲛ ϫⲉⲉⲓⲟⲩⲟⲉϣ ⲙⲡⲉⲓⲙⲁ ?
ⲇⲉ ⲁⲛⲛⲣⲟⲩϩⲱⲃ ⲟⲩⲱϣ ⲛⲅⲧⲛⲛⲟ
ⲟⲩ ⲡⲉⲕϣⲏⲣⲉ ⲛϩⲏⲧ ⲛⲁⲓⲥⲁⲕ ⲛϥϯ
ⲡⲧⲣⲙⲏⲥⲓⲟⲛ ⲛⲟⲣⲁϩ ⲛⲁⲓ ⲉⲓⲥ ⲡⲧⲣ
ⲙⲏⲥⲓⲟⲛ ⲛⲥⲟⲩⲟ ⲁⲓϩⲉ ⲉⲣⲟϥ ⲛϣⲟⲙⲛⲧ
ⲟⲩϭⲁⲥ ⲛⲣⲧⲟⲃ . . ⲁⲓϭⲟϫϥ ⲉⲃⲟⲗ ⲁⲩⲱ
≡ⲟⲓ ? ? ⲉϣⲱ
≡ⲙⲁⲓⲧⲁϩⲟϥ ϣⲁⲓⲧⲁⲁϥ ⲛⲁⲕ ⲟⲛ
≡ ? ⲟⲩⲧⲉ ⲛⲅⲁⲁⲥ ⲉⲧⲃⲉ ⲛⲉⲓ
≡ⲉ ϫⲉⲉⲩϭⲃⲣⲱϩ ⲉϣⲱⲡⲉ ⲙⲙⲟⲛ
≡ϣⲏⲣⲉ ⲛⲁⲓ ⲛϥⲛ ⲡⲉⲓⲏⲣⲡ
≡ⲛⲧⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ
≡ ? ?

259. ϯ ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉⲣⲟⲕ [ⲡ]
ϫⲟⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲙ[ⲛ]
ⲡⲉⲧϣⲟⲟⲡ ⲛⲁⲕ ⲧⲏⲣϥ ⲛ[ⲣ]
ⲱⲙⲉ ⲙⲛⲛⲧⲃⲛⲉⲩⲉ ⲁⲣⲓ ⲧⲁ
ⲕⲁⲡⲏ ⲉⲧⲃⲉⲡⲉϩⲏⲕⲉ ϫ
ⲓⲟⲩϩⲏⲕⲉⲡⲉ ⲁⲣⲓ ⲡϫⲟⲉⲓⲥ ⲥ
ⲙⲟⲩ ⲉⲣⲟⲕ ⲧⲁⲁⲥ ⲙⲡⲁϣⲏ
ⲣⲉ ⲙⲙⲁⲓⲛⲟⲩⲧⲉ ⲉⲧ[ⲧⲁⲓ]
ⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ
ⲛⲓⲙ ϩⲓⲧⲛ
[ⲓⲱϩⲁ]ⲛⲛⲏⲥ ⲡⲉϥϣⲏⲣⲉ ϯ

ϭⲛⲧⲉ ⲏϫⲓ ⲉⲧⲉⲡⲓⲡⲉ ⲧⲓϩⲓⲥⲉ ⲁⲓϫⲱ ⲙⲙⲟⲥ
ⲛⲉⲕ ϫⲉϯⲟ ⲛⲁⲧⲥⲟⲛ ⲙⲡⲟⲟⲩ ⲙⲙⲛⲧⲉ ⲛⲁⲓ
ⲛ.ⲁⲕⲉ ⲙⲛϯⲥⲟⲉ ⲙⲯⲩⲭⲏ ⲉϣⲟⲡⲉ ⲙⲛ
ⲧⲉⲛⲛⲟⲩⲧ ⲉⲃⲟⲗ ϩⲙⲡⲓϩⲓⲥⲉ ⲡⲉⲕϩⲏⲧ ⲛⲁ
ⲗⲉⲡⲓ ⲙⲙⲟⲓ ⲉⲓϣⲁⲛⲙⲟⲩ ⲙⲛⲛⲁϣⲏⲣⲉ
ⲕⲉ ⲅⲁⲣ ⲡⲣⲱⲙⲉ ⲛⲁⲱⲛϩ ⲁⲛ ⲉϥⲧⲙⲱ.
ⲉⲓⲛⲉⲓⲛⲁϭⲓⲛ ⲥⲛⲁⲩ ⲛⲁⲓⲉⲓⲕ ⲙⲛⲉⲛⲉ
ϯⲛⲁⲙⲟⲩ ⲁⲛⲡⲉ ⲉⲓϣⲁⲛϭⲓⲛ ⲟⲩⲁ
ϯⲛⲁⲙⲟⲩ ⲁⲛ ⲟⲩⲛⲧⲁⲓ ϩⲉⲛⲕⲟⲩⲉⲓ ⲛ
ⲧⲁⲩⲟⲩ ⲉⲧⲓ ϩⲁⲥⲉⲛⲉϥⲉⲉⲓⲉⲩⲣⲓⲙ ⲉ
ⲣⲟⲓ ⲉⲩⲧⲟⲗⲉⲙ ⲡⲁϩⲏⲧ ⲁⲛⲁⲅⲅ.
ⲧⲏⲣⲟⲩ ⲛⲁⲛⲁⲃⲉ ⲛⲧⲁϣ
ⲉⲓ ⲉϫⲱⲓ ⲟⲩϫⲁⲓ

256. ϯ ⲁⲛⲟⲕ ⲇⲁⲩⲉⲓⲇ
ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ
ⲉϥⲥϩⲁⲓ ⲙⲡⲉϥⲥⲟⲛ
ⲉⲓϩⲁⲛⲛⲏⲥ ϫⲉⲡⲓ
ⲇⲏ ⲁⲓⲉⲓ ⲛⲁⲧⲉⲕ
ⲙⲛⲧⲉⲓⲱⲧ ⲧⲉⲛⲟⲩ
ⲣⲡⲛⲁ ⲛⲅϯⲟⲩ
ⲕⲟⲩⲓ ⲛⲗⲁⲁⲩ ⲙ
ⲡⲓϩⲏⲕⲉ ϫⲉϥ
ϩⲟⲥⲉ ϭⲓ ⲅⲁⲣ ⲛⲅ
≡ ?
≡ⲁⲣⲟⲕ
≡

258. ϯ ϩⲏⲗⲓⲁⲥ ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲉϥⲥϩ[ⲁⲓ]
ⲛⲛⲉϥⲙⲉⲣⲁⲧⲉ ⲛⲥⲟⲛ ⲟⲩⲟⲛ ⲛⲓⲙ
ⲉⲧⲙⲉ ⲙⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅
ⲉⲧⲃⲉⲧⲉⲧⲛⲣⲧⲁⲅⲁⲡⲏ ⲛⲧⲉ
ⲧⲏⲣⲡⲛⲁ ⲙⲛⲡⲓϩⲏⲕⲉ ⲉⲧ
ⲃⲉⲡⲛⲟⲩⲧⲉ ⲕⲁⲓ ⲅⲁⲣ
≡ϩ ϫⲉⲡⲉⲧⲉⲟⲩⲛⲧⲁϥ
≡ⲁⲩ ⲙⲡⲃⲓⲟⲥ ⲙⲡⲓ
[ⲕⲟⲥ]ⲙⲟⲥ ⲉϥϣⲁⲛⲛⲁⲩ

v. ≡ⲟϥ ? ⲉⲩϭⲣⲱϩ ⲙⲁ
ⲣⲉⲡϣⲛϩⲧⲏϥ ⲉ
ϩⲉ.ⲉⲝ ? ⲱ ⲟⲛ
ϫⲉⲡⲉⲧⲛⲁ ⲛⲟⲩϩⲏⲕⲉ
ⲉϥϯϩⲁⲧ ⲉⲙⲏⲥⲉ ⲙ[ⲡ]
ⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲛϫ
ⲡⲏϣ ⲁⲥϣⲟⲩⲱ
ⲉϫⲛⲧⲉⲕⲣⲓⲛⲉ ⲁ≡
ⲅⲁⲡⲏ ⲉⲧⲣ≡

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260. ⲧ ϩⲏⲗⲓⲁⲥ ⲙ̣ ? ≡
ⲛ̣ⲉ ? ⲉⲩ ? ≡
ⲥⲕⲩⲛⲉⲓ ⲙⲡⲉϥϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ
ⲁⲡⲁ ϩⲏⲗⲓⲁⲥ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ
ⲙⲛⲛⲥ[ⲱⲥ ϯⲡⲁ]ⲣⲁⲕⲁⲗⲉⲓ ⲙ
ⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲃⲉⲛⲉⲓϩⲏ
ⲕⲉ ⲉⲧⲛⲏⲩ [ϣⲁ]ⲣⲟⲕ ϫⲉⲕⲁⲥ ⲉⲕ
ⲛⲁⲣⲡⲛⲁ ⲛ[ⲙⲙⲁ]ⲩ̣ ⲛⲅⲥϩⲁⲓ ⲙ
≡ⲧⲟⲩ ϫⲉⲧⲛ·
≡ϫⲉ

261. ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ
ⲉⲧⲉⲕⲙⲛⲧϣⲏⲣⲉ ⲡ
ϫⲟⲉⲓⲥ ⲉϥⲉⲥⲥ(sic)ⲙⲟⲩ
ⲉⲣⲟⲕ ⲁⲣⲓ ⲡⲉⲕⲛⲁ
ⲙⲛⲡⲓϩⲏⲕⲉ : ⲧⲁⲁⲥ̣
ⲫⲉⲩ· ⲟⲩ≡ ≡?

v. ϩⲉⲧⲙ(sic)ⲧⲡⲉⲕϣⲏⲣⲉ

262. ⳨ ϣⲟⲣⲡ ⲙⲉ(sic) ⲙⲡϣ[ⲁ]
ϫⲉ ϯϣⲓⲛⲉ ⲉⲣ[ⲟⲕ]
ⲙⲛⲡⲉⲧϣⲱⲡⲉ
ⲛⲁⲕ ⲧⲏⲣϥ ⲡϫⲟⲉⲓⲥ
ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲙⲛⲡⲓϩⲏⲕⲉ
ⲧⲁⲁⲥ ⲙⲡⲣ[ⲉϥ]
ⲣϩⲟⲧⲉ ⲉⲧⲧ
ⲗⲉⲩ ⲕⲁⲧⲁ
ⲥⲙⲟⲧ ⲛⲓⲙ

263. ⳨ ϣⲟⲣⲡ ⲙⲉⲛ ϯ
ϣⲓⲛⲉ ⲉⲣⲟⲕ ⲙⲛⲡⲉⲧ
ϣⲟⲟⲡ ⲛⲁⲕ ⲧⲏⲣϥ ⲛⲣⲱⲙ
ⲉ ⲙⲛⲧⲃⲛⲉⲩ ⲁⲣⲓ ⲧⲁ
ⲅⲁⲡⲏ ⲙⲛⲡⲉϩⲏⲕⲉ
ⲧⲁⲣⲓ ⲡϫⲟⲉⲓⲥ ⲥⲙⲟⲩ
ⲉⲣⲟⲕ

ⲛⲧⲃⲛⲟⲟⲩⲉ
ⲛⲧⲃⲛⲟⲟⲩⲉ

ⲡⲣⲟⲥⲭⲉ ⲉⲣⲱⲧⲛ

264. ⳨ ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ
ⲉⲣⲟⲕ ⲡⲣⲱⲙⲉ ⲛⲣⲉϥ(sic)ⲁⲩ
ⲱ ⲛⲣⲉϥϣⲙϣⲉⲛⲟⲩⲧⲉ
ⲡϫⲟⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉ(sic)
ⲙⲛⲡ(sic)ϣⲟⲟⲡ ⲉ(sic) ⲧⲏⲣϥ
ⲛⲣⲱⲙⲉ ⲛⲧⲃⲓⲛⲟⲩ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲉⲧⲃ[ⲉⲡⲓ]
ϩⲏⲕⲉ ⲙⲁⲣⲓ(sic)ⲡϫⲟⲉⲓ[ⲥ≡

265. ⳨ ϣⲟⲣⲡ [ⲙ]ⲉⲛ ϯϣⲓⲛ[ⲉ]
ⲉⲣⲟⲕ ⲡϫⲟⲉⲓⲥ ⲉϥⲉⲥ[ⲙ]
ⲟⲩ ⲉⲣⲟⲕ ⲁⲩⲱ ⲡ(sic)ϥϩⲁⲣ
ⲉϩ ⲉⲣⲟⲕ ⲙⲛⲡⲉⲕⲏⲓ
ⲧⲏⲣϥ ⲛⲣⲱⲙⲉ ⲙⲛ
ⲧⲃⲛⲟⲩⲉ ⲧⲁⲣⲉⲡ
ϫⲟⲉⲓⲥ ⲥⲙⲟⲩ

ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉⲣ[ⲟⲕ]
ⲡⲣⲱⲙⲉ ⲛⲣⲉϥ ? ≡
ⲁⲩⲱ ⲛⲣⲉϥϣ ≡

266. ⳨ ϯ≡
·ⲛⲟⲛ·≡
ⲉⲣⲟⲕ ⲡⲁ≡
ⲙⲁⲓⲛⲟⲩⲧ[ⲉ≡
ⲉϥⲉⲥⲙⲟⲩ ⲉⲃ̣≡
ⲥⲟⲡ ⲁⲩⲱ ⲡⲙⲉ≡
ⲥⲟⲡ ⲉⲡⲁⲣⲁⲅⲁⲗⲓ≡
ϯⲭⲏⲣⲁ ⲉⲧⲣⲉ̣ⲕ[ⲣⲟⲩ]
ⲛⲁ ⲛⲏⲙ
ⲁⲥ

v. ⲛⲟⲩⲁ
≡ⲛⲁ ⲛⲉⲙⲁ
≡ⲡ]ϣⲗⲁϭ ⲛⲏⲙⲁⲥ ⲧⲁⲣⲓ
≡ⲓ̅ⲥ̅ ⲣⲡⲉϥⲛⲁ ⲛⲏ
≡ⲁ̣ⲕ ⲡⲓⲧⲱⲓⲧ̣
≡ⲁⲧ̣

267. ⲁⲛⲁ(sic)ⲕ ϫⲉⲙⲁⲣⲓⲁ ? ⲣⲟ
ⲉⲧⲥϩⲁⲓ ⲉⲣⲁⲧ̣ϥ ⲙⲡⲉⲥⲙⲓⲣⲓⲧ ⲛⲉⲓⲱⲧ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ? ⲛⲁ
ⲁ̣ ? ⲣⲙ ? ⲙⲁϫⲉ ?
? ⲕⲗⲉⲗⲧ̣ⲁⲓⲱⲁⲛ̣ⲛ̣ ?
ⲛ̣ⲧⲉ̣ϩⲉⲙ ? ?
ⲟ̣ⲩⲁϩϥ ϩⲁⲧ̣· ϥⲁⲙ̣ⲁ ⲛⲑ̣ ?
ⲙⲙⲟϥ ϩⲁⲣⲟϥ ⲙⲛⲧⲁ ?
ⲗⲁⲁⲩ ⲛⲧⲟⲟⲧ ⲉⲓⲙⲟⲩ ⲉⲓϯ̣
ϩⲁⲡⲉϩⲕⲟ ⲙⲛⲡⲁϣⲏⲣⲉ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅⲡⲁⲣⲁ
ⲅⲁⲗⲉⲓ ⲛⲁⲃⲣⲁⲁⲙ ⲛϥ
ϫⲓ ⲡϫⲱϫ ⲛⲧⲟⲟⲧ ⲙ̣ⲛ̣

(267.) ⲙⲟⲛ : ⲁⲛⲟⲕ ⲟⲩϩⲏ
ⲕⲉ ⲛⲭⲏⲣⲁ ⲧⲉ
ϩⲟⲥⲉ ⲟⲩϫⲁⲓ
ϩⲙ ⲡϫⲟⲉⲓⲥ

268. ϩⲏ]ⲗⲓⲁⲥ ⲡⲓⲉⲗⲁⲭ/ ⲉϥⲥϩⲁⲓ ⲙⲡⲙⲉ
ⲉⲧ]ⲧⲁⲓⲏⲩ ⲡⲕⲩⲣⲟⲥ ⲙⲏⲛⲁ ⲡⲁ
? ϩⲙ ⲡϫⲟⲉⲓⲥ ⲓⲥ ⲭⲁⲓⲣⲉ ϣⲟⲣⲡ
? ⲉ ϯϣⲓⲛⲉ ⲉⲣⲟⲕ ⲙⲛⲛⲉⲕϣ
ⲡⲉ]ⲕⲏⲓ ⲧⲏⲣϥ ϯⲧⲁⲙⲟ ⲇⲉ ⲛⲧⲉⲕⲙ
? ⲁⲩⲱ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲧⲉⲕⲁⲅ[ⲁ]
ⲉⲡⲓⲥⲟⲛ ϣⲏⲙ ⲉⲛⲧⲁⲥⲁⲕⲁⲩ
ⲡⲗⲁϣⲁⲛⲉ ⲧⲁⲙⲟⲕ
ⲉⲧⲃⲏⲏⲧϥ

v: [ⲛⲅ]ⲣⲡⲛⲁ ⲛⲅⲕⲉⲗⲉⲩⲉ ⲛⲁϥ ⲙⲡⲟ ?
ⲛϩⲟⲗⲟⲕ ϩⲱ ⲉⲕϯ ⲙⲙⲟϥ ⲉⲡⲧⲟⲡ
ⲅⲁⲣ ⲡⲉⲛⲃⲓⲟⲥ ⲙⲉϥⲣⲡⲉⲑⲟⲟⲩ ⲛ
ⲁⲩ ⲁⲗⲗⲁ ⲛⲉⲧⲛⲁⲧⲃⲁⲉⲓⲟ ⲛϣⲁ
ⲙⲟⲩ ⲉⲣⲟⲟⲩ ⲣⲡⲛⲁ ϯⲡⲟⲩⲁ ⲛϩ[ⲟ]
ⲗⲟⲕ ⲛⲁϥ ⲉⲧⲃⲉ ⲡⲓⲉⲗⲁⲭ/ ⲛ
ϣⲁⲩ ϫⲉⲉⲛⲉⲡⲛⲟⲩⲧⲉ ϭⲛⲁⲣⲓ[ⲕⲉ]
ⲉⲣⲟⲓ : ϯⲟⲩϫⲁⲓ ϩⲙ ⲡϫⲟⲉⲓⲥ
ⲏ ⲁⲅⲓⲁ ⲧⲣⲓⲁⲥ

269. ϯⲉϥⲓ.ⲉ
ⲡⲙⲉ
ⲕ ⲡϫⲟⲉⲓⲥ ⲉϥⲉⲥ
[ⲙⲟⲩ] ⲉⲣⲟⲕ ⲙⲛⲡⲉⲧϣⲱⲡⲉ
[ⲛⲁⲕ] ⲧⲏⲣϥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲧⲃ ⲡⲉϩⲏⲕⲉ ϫⲉⲡⲉⲧⲟⲣⲟⲥ
ⲛⲅⲡ̈ⲉⲕⲛⲁ ⲛⲏⲙⲙⲏϥ ϫⲉⲁϥ
ϫⲟⲟⲥ ⲉⲣⲟⲓ . . . . ⲕϫⲟⲩ
ⲉⲥⲟⲟⲩ ⲛⲧⲁ . . ⲧⲁⲕ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅ
ϣⲁϫⲉ ⲛⲏⲙⲁⲁⲩ
ⲉⲧⲙϫⲛⲟⲩϥ
ϣⲁⲧⲁ
ϭⲛⲧⲏ
ⲧⲛ

v: ⲧⲁⲣⲓ ⲡϫⲟⲉⲓⲥ
ⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲛⲉⲙⲁ
ⲁⲩ ϩⲱⲁⲛ ⲧⲁⲁⲥ ⲛ
ⲡⲣⲉϥⲣϩⲟⲧⲉ ⲁⲩⲱ ⲙⲁ
ⲓⲛⲟⲩⲧⲉ ⲡⲉⲡⲣⲉⲥⲃⲏ
ⲧⲏⲣⲟⲥ ⲁⲡⲁ ⲉⲛⲱⲭ
ϩⲓⲧⲛⲡⲁϩⲁⲙ ⲡⲓ
(sic) ⲗⲁⲭ/ ϯ

270. ⲉⲡⲉϩⲟⲩⲟ ⲛⲛϩⲏⲕⲉ
ⲉⲣⲉⲧⲉⲅⲣⲁⲫⲏ ⲅⲁⲣ ⲥⲟⲟⲩⲛ
ϫⲉⲟⲩⲕⲉⲫⲁⲗⲁⲓⲟⲛⲡⲉ ⲡⲥⲟⲧ
ⲃⲉϥ ⲛⲣϩⲱⲃ ⲙⲡⲣⲱⲙⲉ ⲁⲥ
ⲕⲉⲗⲉⲩⲉ ⲉⲧⲙϫⲓ ⲡⲱⲛⲉ ⲛⲥⲓ
ⲕⲁ . ⲉⲩⲱ ⲟⲩⲇⲉ ϣⲁⲩⲛⲟⲩⲧ
ⲓⲱ . . ϥ ϫⲉⲉⲣ . . . . ϫⲓ ⲛⲟⲩ
. ⲩ ⲏ ⲛⲉⲩⲱ ⲉ ϩⲱⲱϥ
ⲙⲡⲉⲓϩⲏⲕⲉ ⲟⲩ ⲛ ⲉⲧⲉ
ⲟⲁⲉⲛ . . ⲉⲃⲟ ⲉⲧⲟⲩ
ⲧⲟⲗ

v: ϫ]ⲱ ⲙⲙⲟⲥ ϫⲉ
ⲡⲉ]ⲣⲥⲏⲥ ϥⲓⲧⲥ ⲁⲧ
ⲫⲓⲗⲓⲁ ⲛⲥⲟⲛ
ϣⲓⲛⲉ ⲛⲥⲱ.

271. ϯ ⲡⲁϫⲟⲉⲓⲥ
ⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲁ
ⲣⲉⲡⲉⲕⲛⲁⲁ ⲧⲁϩⲟⲓ ⲛⲅⲥⲡ
ⲥⲟⲡ ⲡϫⲟⲉⲓⲥ ϩⲁⲣⲟⲓ ⲛϥ
ⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲙⲡⲧⲁⲗϭⲟ
ⲙⲡⲓⲕⲟⲩⲥⲟⲡ ϫⲉⲁⲓϣ̈ⲓ (sic)
ⲥⲉ ⲁⲙⲁⲧⲉ ϯⲥⲟⲟⲩⲛ ⲅⲁ
ⲣ ϫⲉⲉⲕϣⲁⲛⲥⲡⲥⲟⲡ
ⲡϫⲟⲉⲓⲥ ϥⲁⲧⲥⲧⲟ ⲡⲉ (sic)
ⲕⲉⲧⲉⲙⲁ ⲉⲃⲟⲗ ⲁⲛ
ⲧⲉⲧⲛⲥⲟⲟⲩ (sic) ⲅⲁⲣ ϫⲉⲁⲡⲁ
ϩⲏⲧ ⲧⲱⲕⲉ ⲉⲡⲉⲧⲛϩⲏⲧ
ϩⲛⲡⲁⲙⲉⲩ (sic) ⲧⲏⲣϥ
ⲙⲡⲱⲣ ⲣⲡⲁⲱⲃ
ϣ ϫⲉⲙⲛϣϭ
ⲟⲙ ⲙⲟⲓ ⲉⲧ
ⲟⲛ ϯ

272. ϯ ϣⲟⲣⲡ ⲙⲉⲛ ⲧ[ⲛϣⲓⲛⲉ]
ⲉⲣⲟⲕ ⲉⲙ[ⲁⲧⲉ ⲁⲩ]ⲱ ⲧⲛ
ϣⲓⲛⲉ ⲉ ? [ϣⲏ]ⲣⲉ
ⲙⲛⲛⲉⲧ[ⲛⲙⲙ]ⲏⲕ
ⲧⲏⲣⲟⲩ ⲙⲛⲛⲥⲱⲥ
ⲁⲣⲓⲧⲁⲅⲁⲡⲏ ⲛⲅ
ϣⲗⲏⲗ ⲉϫⲱⲓ
ⲛⲧⲉⲡⲛⲟⲩⲧⲉ
ⲡⲙⲁ[ⲓⲣ]ⲱⲙⲉ
ⲛⲁⲣ[ⲙ]ⲉⲧ ?
? ⲛⲓⲙ
ⲧϩ ?
?

273. ≡ⲣ≡
≡ⲛⲧⲉⲧⲛϣ≡
ⲛⲛⲣⲱⲙⲉ ⲙⲛⲛ[ⲧ]
ⲃⲛⲟⲟⲩⲉ ⲛⲧⲉⲡⲛⲟ
ⲩⲧⲉ ⲛⲁϩⲙⲛ ⲉⲛϭⲟⲣ
ϭⲥ ⲙⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲙⲛ
ⲧⲉⲡⲓⲃⲟⲗⲏ ⲛⲛⲣⲱⲙⲉ
ⲁⲩⲱ ⲉⲣⲟⲩⲛⲁ ⲙⲛⲥⲉ≡
ⲕⲏⲛ ⲛⲁⲉⲓⲟⲧⲉ ⲉⲧⲟⲩ
ⲁⲁⲃ ⲡⲉⲓϣⲏⲣⲏ ⲉⲗⲁ
ⲭ/

274. ⲁⲣⲓ ⲡⲁⲙⲉⲉⲩⲉ ϩⲙⲡϥⲓ ⲉϩⲣⲁ[ⲓ ⲛ]
ⲛⲉⲧⲛϭⲓϫ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲛⲟⲕ ⲡⲉ
ⲉⲗⲁⲭ/ ⲛⲣⲉϥⲣⲛⲟⲃⲉ [ⲙ]ⲱⲩⲥⲏⲥ
ⲛⲁⲉⲓⲟⲧⲉ ⲉⲧⲟⲩ[ⲁⲁⲃ ⲁ]ⲡⲁ ϩⲏⲗⲉⲓ
ⲁⲥ ⲡⲣⲟⲥⲉⲥⲧ/ (sic) ⲙⲛⲁⲡⲁ . . . ⲧⲱ
ⲛⲓⲟⲥ . . . ⲙⲛⲭⲱⲗⲟ≡
≡ⲁⲩⲝⲁⲛⲉ ⲣⲛ
≡ⲭⲁⲣⲓⲥ ⲛ
ⲓ̅ⲥ̅

275. † ⲕⲱ ⲛⲁⲓ ⲉ
ⲃⲟⲗ ⲙⲡⲛⲟⲃⲉ
ⲛⲧⲁⲓⲁⲁϥ ⲡⲁ
ϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲙⲛⲛⲁ
ⲥⲛⲏⲩ ϫⲉⲟⲩⲛⲟϭ
ⲡⲉ ⲛⲧⲱⲧⲛ
ϩⲉⲛϣⲁⲛϩⲧⲏϥ
ⲅⲁⲣ ⲙⲛϭⲟⲙ ⲅⲁⲣ
ⲙⲙⲟⲓ ⲉϫⲟⲟⲥ
ϫⲉⲕⲱ ⲛⲁⲓ
ⲉⲃⲟⲗ ⲉⲃⲟⲗ
ⲙⲡϣⲓⲡⲉ †

276. † ϯⲧⲁⲣⲕ[ⲟ]
ⲙⲙⲁⲕ ⲙ
ⲡⲉⲛⲧⲁⲩⲥϯ
ⲙⲙⲁϥ ϫⲉⲛⲉ[ⲕ]
ⲕⲁⲁⲧ ⲉⲃⲱⲕ
ⲉⲣⲉⲡⲁϩⲏⲧ
ϩⲁⲥⲉ ⲡⲉⲧ
ⲉⲛⲁϫⲟⲩⲟⲕ
ⲉⲣⲟⲃ

v. ϫⲉⲉⲣⲉⲡⲁ
ϩⲏⲧ ⲙⲧⲟⲛ
ⲡⲁϫⲟⲉⲓⲥ
ⲛⲉⲓⲱⲧ ⲉⲧⲟⲩ
ⲁⲁⲃ ⲁⲩⲱ ⲉⲧ
ⲧⲁⲏⲩ ⲕⲁⲧⲁ ⲥ
ⲙⲁⲡ̅ (sic) ⲛⲓⲙ
ⲟⲩϫⲉⲓ

277. † ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ
ⲉⲣⲱⲧⲛ ⲧⲏⲣⲧⲛ ⲡϫⲟⲉⲓⲥ
ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲱⲧⲛ ⲧⲏⲣ
ⲧⲛ ⲉⲛⲣⲱⲙⲉ ⲙⲛⲧⲃⲛⲟ
ⲟⲩ̈ (sic) ⲙⲛⲛⲉⲧⲛϣⲏⲣⲉ
ⲧⲏⲣⲟⲩ ⲛ̈ⲛⲛⲉⲧ[ⲛ] (sic)
ϣⲉⲣⲉ ⲧⲏⲣⲟⲩ
ⲙⲛⲛⲉⲧⲛ

278. † ϣⲟⲣⲡ ⲙⲉⲛ ϯϣ
ⲓⲛⲉ ⲉⲧⲉⲕⲙⲛⲧϣⲏ
ⲣⲉ ⲡϫⲟⲉⲓⲥ ⲉϥⲉⲥⲙⲟ
ⲩ ⲉⲣⲟⲕ ⲁⲩⲱ ⲛϥⲁⲩⲝⲁ
ⲛⲉ ⲙⲙⲟⲕ ϩⲙⲡⲉⲧⲛⲁⲛ
ⲟⲩϥ ⲛⲓⲙ ⲣⲱⲙⲉ ⲙⲛⲧⲃ
ⲛⲟⲟⲩⲉ ⲕⲁⲧⲁ ⲡⲉⲧⲥ
ⲏϩ ϫⲉⲡⲉⲧⲙⲏⲉ
ⲙⲙⲟⲓ ⲡⲁ[ⲓ]ⲱⲧ ⲛⲁ
[ⲙ]ⲉⲣⲧ̈ⲧϥ (sic) ⲁ[ⲩⲱ] ⲁ
[ⲛ]ⲟⲕ ϩⲱⲧ ⲉ≡

v. ⲁⲛⲟⲕ ⲡⲉ
ⲧⲣⲟⲥ ϣⲏ
ⲙ ϣⲗⲏⲗ ⲉ
ϫⲱⲓ ⲛⲁⲕⲁ
ⲡⲏ ⲛⲧⲉⲡⲛⲟ
ⲩⲧⲉ ⲣⲟⲩⲛⲁⲓ
ⲛⲉⲙⲁ̈ (sic) ⲛⲁⲕⲁⲡⲏ

ⲁⲛⲟⲕ ⲇ
ⲁⲩⲉⲓⲇ ϣⲗ
ⲏⲗ ⲉϫⲱⲓ ⲛ
ⲛⲁⲕⲁⲡ
ⲏⲏ

279. † ϣⲟⲣⲡ [ⲙ]ⲉⲛ
ϯϣⲓⲛⲉ [ⲉⲧ]ⲉⲕⲙ
ⲛⲧϣⲏⲣⲉ ⲉⲧⲛⲁⲛⲟⲩⲥ ⲡⲣ
ⲱⲙⲉ ⲛⲣⲉϥⲣϩⲟⲧⲉ ⲁⲩⲱ ⲛⲣⲉϥ
ϣⲙϣⲉⲛⲟⲩⲧⲉ ⲡⲣⲱⲙⲉ ⲉⲧ =

= ⲫⲟⲣⲉⲓ ⲙⲡⲉⲭ̅ⲥ̅ ϩⲛⲟⲩⲙⲉ ⲡ
ϫⲟⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲙ
ⲛⲡⲉⲧϣⲟⲟⲡ ⲛⲁⲕ ⲧⲏⲣϥ
ⲛⲣⲱⲙⲉ ⲙⲛⲧⲃⲛⲟⲟⲩⲉ
ⲁⲩⲱ ⲛϥⲁⲩⲝⲁⲛⲉ ⲙⲙⲟ[ⲕ]
ϩⲙⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲛ̈ⲛⲓⲙ (sic)

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280. [ϣⲟ]ⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲁⲩⲱ ϯⲁⲥⲡⲁ
[ⲍⲉ] [ⲉⲧⲉ]ⲕⲁⲅⲓⲱⲥⲩⲛⲏ ⲡⲉⲓⲱⲧ ⲉⲧⲟ
ⲩⲁⲁⲃ ⲡⲣⲱⲙⲉ ⲛⲣⲉϥⲣϩⲟⲧⲉ ⲁⲩⲱ ⲛ
ϣⲙϣⲉⲛⲟⲩⲧⲉ ⲡⲣⲱⲙⲉ ⲉⲧⲫⲟⲣⲉⲓ ⲙ
ϩⲛⲟⲩⲙⲉ ⲡϫⲟⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ ϫⲓⲛ ⲡⲉⲕ
ϣⲁⲡⲉⲕⲛⲟϭ ⲡⲣⲱⲙⲉ ⲛⲧⲁⲡⲛⲟⲩⲧⲉ ϫⲓ
[ⲛ]ⲉϥϩⲟⲟⲩ ⲛⲑⲉ ⲛⲙⲱⲩⲥⲏⲥ ⲡⲣⲱⲙ[ⲉ]
ⲙⲟ ⲡⲣⲱⲙⲉ ? ⲛⲟⲩ
[ⲛ]ⲟⲩⲧⲉ ⲉϩⲟⲩⲛ ⲉⲡⲉϥⲏⲓ ⲛ
[ⲡ]ⲉⲛⲉⲓⲱⲧ ⲡⲡⲁⲧⲣ.
ϫⲉⲉⲣⲉⲡⲉⲕⲛⲁ
ⲁ ⲑⲉ ⲛⲧⲁⲛ ?
?

v. ⲡⲉⲧⲛⲁϯ ⲙⲡⲟ
ⲕⲁⲧⲁ ⲛⲉϥ ?
ϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲛⲛ
[ϭ]ⲟⲙ ⲉϥⲉϩⲁⲣⲉϩ ⲉⲣⲟⲕ ⲛⲏⲛ
ⲡⲓⲛⲟϭ ⲛⲟⲩⲟⲉⲓϣ ⲟⲩϫⲁⲓ ϩⲙ
ⲡϫⲟⲉⲓⲥ ϯ

281. ϯ ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉⲧⲉⲧⲛⲙ
[ⲛⲧϣ]ⲏⲣⲉ ⲉⲧⲛⲁⲛⲟⲩⲥ ⲡϫⲟⲉⲓⲥ ⲉϥⲉϩⲁⲣ
ⲛ ⲉⲓⲥ ⲡⲉⲕⲱϣ ⲁϥⲉⲓ ⲉϥϫⲱ
ⲧⲉⲧⲛⲡⲗⲁⲛⲁ ⲙⲡϣⲁϫⲉ ⲛⲧⲁ
ⲧϥ ϩⲓⲃⲟⲗ ⲙⲙⲟⲓ ⲉϥⲥⲏ
ⲉ ϩⲛⲧⲉϩⲟⲩⲉⲓⲧⲉ ⲛⲉⲧϣⲟⲟⲡ
ϫⲉⲁⲣⲓ ⲡⲛⲁ ⲟⲩⲛ ⲛⲙⲡ
ⲡϣⲁϫⲉ ⲛⲧⲁⲧⲉⲧⲛⲥ.
ⲙⲙⲟⲓ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ.
ⲉⲧⲛϫⲓ ⲡⲗⲁⲁ ? ⲧⲁϣⲱⲥ
ϩⲓⲃⲟⲗ ⲙⲙⲟⲓ ⲅⲁⲣ ⲓⲡ.
ⲥⲙⲟⲩ ⲉⲣⲱⲧⲛ ⲁⲩⲱ ⲛϥϩⲁⲣ
ⲉϩ ⲉⲣⲱⲧⲛ ? ⲑⲉ
.ⲩ ⲛⲓⲙ

282. ϯ ⲁ . . . ⲛ ⲛⲏⲧⲛ ϫⲉⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲧ[ⲉ]
ⲧⲛⲉⲓ ⲛⲧⲁϭⲛⲧⲏⲩⲧⲛ ⲉⲁⲓϫⲟⲟⲩ ⲡⲛⲟⲩⲧⲉ ⲛ ?
ⲉⲓⲥⲙⲟⲩ ⲉⲣⲱⲧⲛ ⲙⲛⲛⲉⲧⲛϣⲏⲣⲉ ⲙⲡϣⲟⲣⲡ
ⲛⲥⲟⲡ ⲁⲩⲱ ⲡⲙⲉϩⲥⲛⲁⲩ ⲙⲡⲉⲧⲛⲥⲱⲧⲙ ⲛⲥⲁⲡⲉⲥⲙ
ⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲟⲩⲇⲉ ⲙⲡⲉⲧⲛⲥⲱⲧⲙ ⲛⲥⲱⲓ ⲉⲛⲉ ⲟⲩⲁ
ⲣⲭⲱⲛ ⲡⲉⲛⲧⲁϥⲥϩⲁⲓ ⲛⲥⲱⲧⲛ ⲕⲛⲁϩⲉ ⲉⲣⲟ
ⲉⲁⲧⲉⲧⲛⲃⲱⲕ ϩⲛⲟⲩϭⲉⲡⲏ ⲉⲓⲥⲡⲉⲧϩⲓϫⲙ
ⲡⲁⲣⲭⲱⲛ ⲡⲛⲟⲩⲧⲉ ⲙⲡⲧⲏⲣϥ ⲁⲓⲧⲛ
[ⲛⲟⲩ]ϥ ⲛⲏⲧⲛ ⲙⲡⲉⲧⲛⲥⲱⲧⲙ ⲛⲥ
ⲁⲛⲉⲛⲁⲛⲓⲧⲕⲁⲛⲉⲛϩ
ⲥⲛⲉ ⲛⲧⲁⲧⲉⲧⲛⲉⲓ ⲡ
ⲉⲧⲉⲧⲛⲁϫⲓ ⲡⲉⲓⲥ
ⲙⲁⲗⲓⲥⲧⲁ
ⲧⲛ

283. ⲙ]ⲛⲧϣⲏⲣⲉ ⲡϫⲟⲉⲓⲥ ⲉϥⲉ
ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲛ
ϫⲉⲙⲛⲣⲱⲙⲉ ⲛϩⲏⲧϥ
ⲁⲛ]ⲁⲅⲛⲱⲥⲧⲏⲥ ⲡⲡⲣⲉⲥ ⲛϫⲱ ⲙ
ⲁ]ⲛⲁⲅⲛⲱⲥⲧⲏⲥ ⲉⲡⲧⲉⲛⲏ ⲁⲣⲓ
ⲉⲓⲛⲁⲡⲧⲟⲡⲟⲥ ⲙⲙ
ⲣⲱⲙⲉ

284. ϯ ⲛⲉ. ⲉⲥⲃ. ⲛⲛⲉⲥⲛⲏⲩ ⲙⲡⲧⲟⲟⲩ
ϩⲛⲟⲩϩⲟⲓⲛⲟⲛⲓⲁ ⲛⲟⲩⲱⲧ ϫⲉⲉⲡⲉⲓⲇⲏ
ⲉⲛⲉⲛⲉⲣⲏⲩ ⲁⲛ. . ⲁⲟⲩⲱⲧ ⲡϣ
ⲉⲣⲏⲩ ⲁⲛⲟⲩⲱϣ ⲉⲧⲣⲉⲩⲕⲁⲧⲁⲥⲧⲁ
ϩⲩⲡⲟⲧⲁⲕⲏ ⲙⲙⲛⲧⲉⲓⲱⲧ ϣ
ⲕⲁⲥ ⲉⲛⲉⲗⲁⲁⲩ ⲛⲕⲣⲣⲙ ϣⲱ[ⲡⲉ
ⲕⲁⲧⲁ ⲗⲁⲁⲩ ⲛⲥⲙⲟⲧ ⲡⲉⲧ
ⲥⲟⲛ ⲛⲥⲟⲩⲧⲁϩⲟ ⲧⲕⲁⲧ
ⲉϥⲛⲁⲧⲙⲙⲟ ⲛⲉⲥⲛⲏⲩ ⲙ
? ⲁⲛⲅⲏⲛ ⲛⲏⲣⲡ ⲉⲕ
ⲟⲛ ⲕⲁⲧⲁ ⲡⲓⲧⲱϣ ⲛϥⲙ
ⲛ ⲟⲛ ⲉⲧⲛⲁϯ

285. ⲛϣⲟⲣⲡ ⲙⲉⲛ ⲧⲛⲙⲛⲉⲗⲁϫ ⲧⲛ
ⲡⲣⲟⲥⲕⲩ ⲛⲧⲕⲙⲛⲧⲉⲓⲱⲧ ⲕⲁⲧⲁ
ⲥⲙⲟⲧ ⲛⲓⲙ ⲁⲩⲱ ⲧⲛⲁⲥⲡⲁⲍⲉ
ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲧⲁⲉⲓⲏⲩ ⲧⲛ
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲛ ?
ⲉⲧⲣⲕⲣⲡⲛⲁ ⲛⲙⲙⲁⲛ ⲛϥⲧⲛⲛⲟⲟⲩ
ⲛⲁⲡⲁ ⲑⲉⲱⲛ ⲡⲁⲡⲟⲉⲓⲡ ⲛⲕⲃⲟⲗ
ϩⲛⲡⲁⲛⲁϣ ⲛⲕϫⲟⲟϥ ⲛϥⲃⲓ ⲧϫ.
ⲧⲉ ⲙⲙⲟⲛ ⲁϥⲱϣ ⲟⲩϣⲁϫⲉ ⲛⲧⲛⲟⲩ
ⲁ ⲛϩⲉⲧⲛ ⲕⲁⲓ ⲅⲁⲣ ⲁϥϫⲟⲟⲥ ϫⲉⲉϥϫ
ⲟⲟⲩ ⲛⲧⲉⲙ ? ?
ⲣⲡⲛⲁ ⲟⲩⲛ ⲛⲕϫⲟⲟⲩ ⲛⲃⲓⲧ. ϫⲉ
ⲛϥⲕⲁⲉⲓⲧ ⲟⲩϫⲁⲓ ϩⲛ

286. ⲙⲛⲛⲉⲥⲛⲏⲩ ⲉⲧⲛⲙⲙⲁⲓ ⲉⲛⲥϩⲁⲓ
ⲁⲃⲃⲁ ⲡⲉⲥⲩⲛⲟⲥ ? ϯⲟⲩⲱϣⲧ ⲛⲧⲉⲕ
ⲛⲛⲟⲩ[ⲉⲣⲏⲧⲉ] ⲛⲧⲉⲕⲑⲉⲱⲫⲓⲗⲓⲁ ⲛϫ[ⲟⲉⲓⲥ
ⲉⲧⲫⲱⲣⲉ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲛⲁⲛ
ⲉⲡⲉϥⲱϩⲉ ⲁⲩⲱ ⲁⲛⲟⲕ [ϯ]ⲟ ⲡⲉⲕϩⲙϩ[ⲁⲗ

ⲡⲉⲗⲁⲭⲥⲧ ⲉⲡⲉⲇⲏ ⲁⲕ ?
ⲉⲣⲟⲓ ⲉⲧⲃⲉ ? ?
ⲕⲗⲏⲣⲟⲥ ⲙⲡ
ϫⲏⲙⲉ

287. sic ⳨ ⲉⲡⲉⲓⲇⲏ ⲁⲕϫ
ⲉⲕⲧⲙϣⲁϫⲉ ⲉⲡ
ϯⲛⲁⲃⲟⲕⲕ ϩⲓⲃⲟⲗ ⲛⲡϣⲁ ⲙⲛⲛⲥⲱⲥ ⲁϣϣⲱⲛⲉ
ϭⲙⲡⲉϥϣⲓⲛⲉ ⲛⲁϣⲟⲙⲛⲧ ⲛⲥⲟⲡ ⲙⲡⲉⲧⲉϥ
ⲛⲁⲓ ⲉⲥⲛⲁⲩ ⲉⲣⲟⲓ ⲉⲡⲥⲟⲡ ⲉⲥϩ . . . ⲕ ⲙⲡⲣⲟ
ⲃⲛⲛⲉϣⲏⲙ ⲙⲙⲁⲩ ⲉⲓⲧⲉ ⲛⲧⲟϥ ⲉⲓⲧⲉ ⲡⲉϥϫ
ⲓⲉ ⲁϥⲥⲓⲧⲟⲩⲉⲃⲟⲗ ⲙⲛⲛⲥⲱⲥ ⲟⲛ ⲁϥ
. ⲛⲁⲧⲃⲛⲟⲟⲩⲉ ϫⲉⲉⲓⲛⲁⲛⲟ
. ⲧⲥⲛⲃⲉⲥⲉ ⲁⲛⲁ
ⲟⲟⲩ

288. ⲕⲁ]ⲙⲟⲩⲗ
ⲭⲣⲓⲁ ⲛⲧⲕⲁ
ⲅⲁⲣ ⲁⲛϫⲟⲟϥ
ⲧϥ ⲉϥⲓⲧϥ
ⲣⲱⲙⲉ ϩⲓⲃⲟⲗ ⲙⲙⲟⲓ
ⲛ ⲁⲩⲱ ⲁϥϣⲗⲏⲗ ⲓ
ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ
ⲉϩⲱⲃ ⲛϣϣⲉ
ⲛⲧⲉⲕⲙⲛⲧⲓⲱ[ⲧ]
ⲕⲁ]ⲧⲁ ⲑⲉ ⲛⲧⲁⲕ
ⲟⲩ ⲛⲥⲁⲡⲇⲓⲁⲕⲱ[ⲛ]
ⲙⲟϥ

v. ⲉϫ
ⲉϫⲱⲧⲛ
ⲉⲧⲟ ⲙ . . ⲛ . . . ϫⲉ
ⲱϣ ⲉⲥⲧⲟϥ ⲛϩⲏⲧ.
ⲡⲗⲏⲛ ⲧⲉⲕⲙⲛⲧⲓⲱⲧ
sic ⲟⲩϫⲁⲓ ϩⲙⲡ[ϫⲟⲉⲓⲥ]
ⲧⲁⲁⲥ ⲙⲡⲁϫⲟⲉⲓⲥ ⲛⲓⲱ[ⲧ ⲁⲛ]
ⲁⲣⲉⲁⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϩ[ⲓⲧ]
[ⲙ]ⲡⲉϥϣⲏⲣⲉ ⲡⲁϩⲁⲙ ⲡ!
? : ⳨

289. ⲁⲣⲓ ⲧⲁⲅⲁ
ⲡⲏ ⲙⲁⲣⲉⲧⲉⲕ
ⲙⲛⲧⲓⲱⲧ ⲙⲁⲣⲧⲩⲣ
ⲓⲍⲉ ⲛⲑⲉ ⲙⲙⲉ ⲙⲡⲉ
ϭⲱϣ ⲕⲁ. ⲁⲩ ⲉⲧⲙ
ⲡⲟⲣ. ⲛⲑⲉ ⲙⲡⲁϭⲉⲛ.
ⲛϥϫⲱ ⲡⲓⲱϩⲉ ⲙⲙⲟⲓ
ⲡⲉϫⲁϥ ϫⲉⲁⲉⲓⲥⲕⲓⲧⲉ
ⲡⲁϣⲉ ⲁⲥⲕⲱⲗⲉⲩⲉ
ⲙⲙⲁⲉⲓ ⲕⲥⲟⲟⲩⲛ ϫⲉ
ϣⲁⲣⲉϣⲉⲓⲉⲡ . . ⲟⲩ
ⲙⲡⲉⲕϩⲁⲓ
ⲧⲁⲁⲥ ⲙⲡⲕⲩⲣ ?
. . . ⲟⲥ ϩⲓⲧⲛ
ⲡⲟⲥⲧ

290. ⲉⲡⲉⲓⲇⲏ ⲁⲓϫⲟⲟϥ
ϣⲏⲣ. ⲛϥⲣϣⲁ ⲉⲡⲙ
ⲧⲉ ⲛⲙⲙⲁⲕ ⲁⲛⲟⲕ ?
ϫⲉⲡⲁⲗⲟⲥ ⲡⲓⲑⲉ ⲉ ?
ⲁⲩⲱϣ ⲡⲁⲧⲡⲏ ⲧ
ⲡϣⲁ ⲛⲉⲙⲁϥ ϩⲙⲡⲥⲁⲃ[ⲃⲁⲧⲟⲛ
ϣⲟⲩⲕ. ⲡⲁⲧⲁⲡⲏ ⲛⲉⲙⲁⲕ
ⲧⲁⲁⲥ ⲛⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲁⲡ
ϩ[ⲓⲧⲛ ⲱⲣ ⲡⲇⲓⲁⲕ

291. ⳨ [ⲁⲛⲟⲕ] ⲡⲗⲓⲉⲛ ϯϣⲓⲛⲉ ⲉⲣⲟⲕ [ⲡϫ]
ⲟⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲙⲛⲛⲉ[ⲧ]
ⲛⲙⲙⲁⲕ ⲧⲏⲣⲟⲩ ⲙⲛⲛⲥⲱⲥ [ϯ]
ⲧⲁⲙⲱ ⲛⲧⲉⲕⲁⲅⲁⲡⲏ ⲉⲧⲃⲉ
ⲡⲇⲓⲁⲕⲱⲛ ⲇⲁⲩⲉⲓ
ⲇ ⲕⲁⲧⲁ ⲡϣⲁϫⲉ ⲉⲛ
ⲧⲁⲛⲥⲉ̈ⲛⲟϥ ⲙⲛⲛⲉ
ⲛⲉⲣⲏⲩ ⲣⲧⲁⲅⲁ
ⲡⲏ ⲡⲟⲗⲕϥ
ⲉⲃⲟⲗ
ⲙⲡⲣ. . ⲁⲛⲟ ?
ⲁϫⲱ

v. ⲛⲅⲥⲟⲟⲩⲛⲥ ⲁⲛϣⲗⲏⲗ ⲙⲛⲛⲉⲛ
ⲉⲣⲏⲩ ϩⲙⲡⲣⲡⲗⲁⲛⲉ ⲙⲡϣⲗ
ⲏⲗ ⲙ ?
ⲥⲉ ⲁ . . . . ⲧⲁⲁⲥ ⲙ
ⲡϫⲟⲩⲓ ϩⲓⲧⲛⲡⲉⲓ
ⲉⲗⲁⲭⲓⲥⲧⲟⲥ
ⲡⲁϩⲁⲙ
ⲟⲩϫⲁⲓ
ϩⲙⲡϫⲟ
ⲉⲓⲥ

292. ⳨ ϩⲙⲡⲣⲁⲛ ⲙ
ⲡⲛⲟⲩⲧⲉ ⲛϣⲟⲣⲡ
ⲁⲛⲟⲛ ⲛⲉⲥⲛⲏⲩ ⲛⲑⲁ
ⲅⲓⲁ ⲙⲁⲣⲓⲁ ⲉⲛⲥϩⲁⲓ ⲛ
ⲛⲉⲥⲛⲏⲩ ⲛⲑⲁⲅⲓⲁ ⲛⲕⲁⲑⲟ
ⲗⲓⲕⲏ ⲉⲧⲃⲉⲡϩⲱⲣ ⲉⲛⲧⲁⲧⲉ
ⲧⲛⲛⲧϥ ⲛⲁⲛ ⲉⲛⲙⲟⲩϣⲧ
ⲙⲡⲉϥϣⲁϫⲉ ⲉⲧⲃⲉⲡⲥⲟⲛ ⲛⲧⲁϥ
ϫⲟⲟϥ ϫⲉⲁⲩⲙⲓⲥⲉ ⲛⲟⲩⲗⲟⲩⲧ
ⲛⲁⲡⲥⲟⲛ ⲁⲛⲕⲁ ⲡⲉⲡⲣⲟⲥⲧⲓ

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ⲙⲱⲛ ⲉⲡⲉⲥ ? /// ///ϥⲙ
ⲙⲁⲃ ⲯⲓⲧⲉ///
ⲧⲟⲗⲙⲁ///
ⲙ///

293. + /// ///ϣ]ⲓⲛⲉ ⲉⲧⲉ
/// ///ⲡϫⲟⲉⲓⲥ ⲉϥⲉ
ⲥⲙⲟⲩ/// ///ⲁ]ⲩⲱ ⲛϥⲁⲩⲝⲁⲛⲉ
ⲙⲙⲱ[ⲧⲛ ⲕⲁ]ⲧⲁ ⲑⲉ ⲛⲧⲁⲧⲉ
ⲧⲛⲥϩ[ⲁⲓ ⲛ]ⲁⲓ ⲁⲓϫⲟⲟϥ ϫⲉ ϯ
ⲛⲁⲛ ⲛⲣⲙⲟⲩⲁⲉⲓⲉ ⲛⲧⲁⲃⲟⲕⲟⲩ
ⲉⲡϩⲁⲡ ⲙⲛⲛⲉⲩⲉⲣⲏⲩ ⲧⲉⲛⲟⲩ
ⲉⲓϣⲁⲛⲉⲓ ϯⲛⲁⲃⲕⲕⲟⲩ ⲉ[ⲡ]
ϩⲁⲡ ⲙⲛⲛⲉⲩⲉⲣ[ⲏⲩ///
ⲣⲁⲧⲥⲱⲧⲙ ⲛ[ⲥ///
ⲕⲁⲩ ϩⲙⲡ///
ⲉⲣⲏⲩ : ⲁ///

v. ϣⲏⲙ ⲙⲧⲟⲛ . . [ϩ]ⲏⲧ ⲙ
ⲧⲟⲛ : ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ
ⲧⲁⲁⲥ ⲛ . . . . . ⲣⲟⲥ ⲡⲁⲛ
ⲧⲱⲛ . . . . . ⲛⲁⲃⲣⲁϩⲁⲙ
/// ?

294. ϯ ⲁⲛⲟⲕ ⲓⲉⲍⲉⲕⲓⲏⲗ ⲡⲇⲓⲕ(ⲁⲓⲟⲥ)
ⲉⲓⲥϩⲁⲓ ⲛⲏⲧⲛ ⲧⲏⲣⲧⲛ ϩⲓⲟⲩ
ⲥⲟⲡ ⲁⲡⲁ ⲃⲓⲕⲣⲱⲧ ⲡⲉⲛ
ⲉⲓⲱⲧ ⲙⲛⲛⲉⲥⲛⲏⲩ
ⲧⲏⲣⲟⲩ ϫⲉⲉϥϣⲱⲡⲉ ⲉⲓϣ
ⲁⲛⲣϭⲉⲥⲟⲟⲧ ϩⲁⲣⲟⲓ ⲉϩⲟⲩⲛ
ⲛⲧⲉϩⲉⲛⲏⲧⲏ ⲧⲉⲧⲛⲱ ⲙ
ⲡϫⲟⲉⲓⲥ ⲛⲧⲉⲧⲛⲛⲟ
ⲟϫⲧ

v. ///ⲉⲡⲁⲛⲟⲩⲥ ⲛⲧⲁϫⲓ ⲉ
///ⲡⲉⲧⲉⲙⲓⲁ ϩⲓⲉⲃⲟⲗ
///ⲡ ⲡⲗⲁⲟⲥ ⲧⲏⲣϥ ⲁⲩⲱ
[ⲙ]ⲛⲛⲥⲁⲛⲁⲓ ⲛⲧⲁ
///ⲙⲙⲏⲛⲉ ⲡⲁ
///ⲱⲃ ⲕⲁⲧⲁϩⲟⲟⲩ ⲛⲓⲙ
[ⲁ]ⲛⲟⲕ ⲉⲍⲉⲕⲓⲏⲗ ⲡ
[ⲇⲓ]ⲕ ϯⲥⲧⲉⲭⲉ ⲛⲉϣⲁ
ϫⲉ
ⲁⲛⲟⲕ ⲓⲁⲃ ϯⲟ ⲙⲛⲧⲣⲉ
ⲁⲩⲱ ⲁⲥⲁϩⲓ ⲡⲉⲡⲗⲁⲝ
ⲛⲧⲁϭⲓϫ ⲙⲉⲥⲟⲣⲉ ⲕⲑ
ⲁⲛⲟⲕ ⲇⲁⲇ [ϯⲟ ⲙⲛ]
ⲧⲣⲉ ⲁⲛⲟⲕ ⲡⲥⲙⲏ///
ϯⲟ ⲙⲛⲧⲣⲉ

295. ⲁⲛⲟⲕ ⲓⲱϩ
ⲛⲏⲥ ⲉⲧⲥϩⲁⲓ
ⲙⲡⲁⲡⲁⲥ ϫⲉ
ϯⲉⲧⲏⲭⲏ ⲉⲡϩ
ⲟⲡ ⲙⲁⲥⲁⲭⲁ
ⲣⲓⲁ ⲉⲧⲙ
ϩⲱⲛ ⲉⲡϩⲟⲡ
ϩⲁⲧⲏϥ ϩⲱ
ⲃ ⲛⲓⲙ
ⲉⲧ

v. ⲛⲏ ⲉⲃⲟⲗ
ⲧⲏⲣϥ ϯⲛⲁ
ⲧⲁⲁⲥ ⲙⲡⲁ
ⲣⲭⲱⲛ ⲛⲧⲁ
ϩⲱⲛ ⲉⲡⲓⲡⲗⲁ
ⲝ ⲁⲩⲱ ϯⲉⲧⲏⲭⲏ
ⲉⲣⲟϥ

296. ϯ ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲓⲁⲧⲣ[ⲟⲥ]
ⲁⲩⲱ ⲡⲙⲟⲛⲟⲭ(ⲟⲥ) ⲉⲓⲥϩⲁⲓ ⲛⲧ///
ⲙⲡⲉⲛⲉⲓⲱⲧ ⲡⲡⲣⲉⲥⲃ(ⲩⲧⲉⲣⲟⲥ) ⲁⲡⲁ ⲃ///
ϫⲉϩⲁⲙⲁ ⲙⲫⲱⲃ ⲛⲧⲉⲕⲉⲓⲛⲉ·
ⲙ ⲛⲧⲁⲕⲧⲁⲁⲥ ⲛⲁⲓ ⲉⲧⲁⲭⲣⲓⲁ ⲉⲩ
///ϫⲓⲟⲩⲉ ⲉⲣⲟⲓ ⲉⲩⲃⲓⲧⲥ ⲉⲓϣⲁⲛϭⲛ
ⲗⲁⲁⲩ ϩⲙⲡⲁⲃⲟⲉⲓⲗⲉ ⲧⲏ[ⲣϥ]
ⲧⲁⲩⲃⲓⲧϥ ⲛⲧⲁⲗⲗⲁⲅ///
ⲧⲣⲓⲙⲏⲥⲓⲟⲛ ⲛⲛⲟⲩ[ⲃ ϯⲟ]
ⲛϩⲉⲧⲟⲓⲙⲟⲥ ⲉⲧⲣ[ⲁ]
ⲁⲡⲟⲗⲟⲅⲓⲍⲉ ⲛⲁ[ⲕ]
ⲛⲧⲉⲕⲉⲓⲛⲉ ⲉ///
ⲉ///

v. ///ϣⲁ ⲙⲙⲟϥ ⲧⲏⲣϥ ⲁⲩⲱ///
///ϣⲁⲛϭⲛⲙⲁⲣⲧⲩⲣⲟⲥ ⲉϥⲁⲙ///
///ⲙⲡⲁⲗⲁⲁⲩ ϩⲁⲕⲉⲡⲣⲟⲑⲉⲥⲓⲛ///
ⲧⲙⲙⲟϩⲕ ⲛⲧⲉⲕⲉⲓⲛⲉ ⲉⲓⲛⲁ///

297. ϯ ⲁⲛⲟⲕ ⲫⲟⲓⲃⲁⲙⲱⲛ ⲉ[ⲓ]
ⲥϩⲁⲓ ⲛⲧⲉⲓϩⲉ ⲙⲡⲁⲙⲁⲓⲛ[ⲟⲩⲧⲉ ⲛ]
ⲉⲓⲱⲧ ⲡⲡⲣⲉⲥⲃ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ϫ[ⲉⲉⲡⲉⲓ]
ⲇⲏ ⲁⲥⲇⲟⲕⲉⲓ ⲛⲧⲉ ? ϩⲓⲃⲟⲗ ⲙ
ⲙⲟⲕ ⲉⲧⲣⲁⲃⲱⲕ ⲉⲡϩⲁⲡ ⲙⲛⲡⲁ
ϩⲁⲙ ϯⲛⲟⲩ ϯⲟ [ⲛϩⲉ]ⲧⲟⲓⲙⲟⲥ
ⲉⲧⲣⲁϩⲱⲛ ⲉⲡϩⲁⲡ ⲉⲧⲉⲣⲉ
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲛⲧϥ ⲛ[ⲁⲓ ⲉ]
ⲃⲟⲗ ⲉⲓϣⲁ . ⲁⲛ
ⲧⲏⲗⲉⲩⲉ ⲇⲉ
? ?

v. [ⲡⲉ]ⲧⲛⲏⲩ ⲉⲃⲟⲗ ⲉⲓⲛⲁ
[ϯ ⲥ]ⲛⲁⲩ ⲛⲧⲉⲣⲙⲏⲥⲓⲟⲛ ⲛ
ⲕⲁⲧⲁⲇⲓⲕⲏ ⲛⲧⲁⲉⲓ ⲉϩⲟⲩⲛ
ⲛϩⲱⲛ ⲉⲡϩⲁⲡ ⲉⲧⲛⲏⲩ ⲉⲃⲟⲗ
ⲁⲛⲟⲕ ⲫⲟⲓⲃⲁⲙⲱⲛ ϯⲥⲧⲟⲓⲭⲉ
ⲉϯⲉⲅⲅⲩⲁ ⲁⲛⲟⲕ ⲇⲁⲩⲉⲓⲇ
ⲁⲓⲥϩⲁⲓ ⲛⲧⲁϭⲓϫ +

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ⲁⲥ ⲉⲥⲕⲏⲃ ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲛⲏ[ⲥ
[ⲧ]ⲓ̣ⲥⲧⲟⲓⲭⲉ
[ⲁ]ⲛⲟⲕ ⲇⲁⲩⲉⲓⲇ ⲁϥⲁⲓⲧⲉⲓ ⲙ
[ⲙ]ⲟⲓ ⲁⲓⲥϩⲁⲓ ⲡⲉⲓⲡⲗⲁⲝ ϩⲛⲥⲟⲩ
ϫⲟⲩⲧⲁϥⲧⲉ ⲛⲁⲑⲱⲣ ⲁⲩⲱ ϯⲥ̣
ⲙⲙⲟⲥ ✝

298. ? ? ⲛⲧⲁⲟⲃ
ⲁⲥ̣ⲧⲛ ? ⲧⲁⲩⲟϥ ⲛⲁϥ ?
ⲡⲉϥⲕⲣⲓⲙⲁ ⲛⲁϣⲱⲡⲉ ϩⲓϫⲱⲓ
[ⲁ]ⲩⲱ ⲉⲓϣⲁⲛϣⲱϥⲧ ⲛⲧⲁϫⲟⲟⲥ̣ ⲛ̣
.ⲕⲉⲓⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ⲉϥϣⲁⲛⲟ̣ⲗ
ⲡ̣ϣⲉⲛⲁ̣ϫⲧ ⲉϯⲡⲉⲧⲏⲙⲓⲁ ⲛⲧⲁ.
.ⲕⲉⲗⲉⲩⲉ ⲉϥϣⲁⲛⲕⲱ ⲛⲁⲓ ⲟⲛ
[ⲛ]ⲧⲟϥ ⲉⲧⲣϣⲱⲱϣⲉ ϯϩⲟ ?
? ? ⲧⲁϭⲟⲙ ⲉ
? ⲧⲙ ? ⲛϥϫⲓⲛⲡ

299. ✝ ⲁⲛⲟⲕ
.ⲣⲭⲟⲥ ⲉⲧⲥϩⲁ[ⲓ
ϫⲉ ⲁⲛⲟⲕ ⲉⲧⲉ
ⲛ ⲛⲓⲱϩⲁⲛⲛ
ⲱⲃ ⲛⲧⲉϥϩⲩⲗ̣
ⲙⲡⲟⲩⲱϣ ⲙ
ⲓⲙ ⲉⲕⲛⲁⲛⲟ̣
ⲉⲓⲛⲁⲥⲙⲛⲧⲉⲕ
ⲟⲩϣⲱⲡ ⲥⲁⲣ
ⲟⲩⲙⲁ ⲛⲧⲁ
ⲣⲉ ⲙⲛ̣

v. ⲡⲉⲓⲡⲗⲁⲝ ϩⲛⲥⲟⲩ
ⲃⲟⲧ ⲡⲁⲁⲡⲉ ⲛⲧⲣ
ⲡⲉⲙⲡⲧⲏ̣ ?
.ⲓ̣ⲭ ✝

300. ✝ ⲁⲛⲟⲕ ⲡⲁⲡⲁⲥ ⲡⲣⲉⲥⲃ (sic)
ⲙⲛⲫⲱϯⲛⲟⲥ ⲡⲣⲉⲥⲃ/ ⲉⲧϣⲧⲱ
ⲣⲉ ⲉⲧⲟⲟⲧⲕ ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ
ϫⲉ ⲙⲁ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡⲉⲛϣⲏ
ⲣⲉ ⲣⲙⲛⲧⲥⲟϭ ⲛϭⲉⲥⲟⲡ ✝ ⲁⲛⲟⲕ
ⲡⲁⲡⲁⲥ ⲡⲣⲉⲥⲃ/ ϯⲥⲧⲟⲓⲭⲉⲓ
ⲁⲩⲱ ⲟⲛ ⲉϥϣⲁ̄ⲣⲁⲧⲥⲱⲧⲙ (sic)
ⲛⲥⲱⲛ ⲛⲧⲛⲧⲙⲧⲁⲩⲉ̣ ⲡⲉϥ
ϩⲱⲃ ⲉⲣⲟⲕ ⲧⲛⲟ ⲛⲁⲡⲟ
ⲕⲗⲏⲣⲟⲥ ✝ ✝ ⲁⲛⲟⲕ ⲫⲱ
ⲧⲓⲛⲟⲥ (sic) ϯⲥⲧⲩⲭⲓ
ⲉ

v. ⲉⲛⲓⲥⲥϩⲁⲓ (sic) ✝.

301.
? ⲙⲛⲯⲁⲧⲉ ⲉ̣ϥ
? ⲟⲥ ⲛⲇⲁⲛⲓⲏⲗ ⲛⲁⲓ ⲉⲧⲟ
? ϩⲁⲓ ⲙ̣ⲡⲉⲧ̣ⲡⲣⲟⲥⲟⲡⲟⲥ ⲁ
? ⲡⲟⲩⲱϣⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲧⲛϣⲧⲱⲣⲉ
? ⲓⲥⲁⲕ̣ ⲙⲛ . . . . ⲏⲣⲓ̣ⲟ. ⲛⲁⲡⲁ ⲡⲉⲧⲣ
ⲧⲏ̣ⲩ ϩⲛⲡⲉⲩⲧⲟⲡⲟⲥ ⲛⲛⲱ ⲛⲓⲙ ⲉ
ⲛⲥⲱⲟⲩ ⲛⲅϭⲛⲧⲟⲩ ⲛϩⲏⲧϥ
ⲁⲛⲟⲕ ⲡⲯⲁⲛ ⲕⲁⲓ ⲯⲁⲧⲏ ⲙⲛⲡⲁⲑⲉⲣ
ⲥⲓⲕⲓⲧⲁⲩ ⲛⲓⲇⲓⲟⲥ ⲧⲛⲥⲧⲟⲓⲭⲉⲓ ⲉϯⲁⲥⲫ/
?ⲑⲉ]ⲟⲇⲱⲣⲟⲥ ⲡⲣⲉⲥⲃⲩ/ ϯϣⲧⲱⲣⲉ . . . ⲉⲧⲣⲉⲕ
? ⲛ̣ϭⲛ̣ⲡⲉϥⲙⲁ
?ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲣⲉⲥⲃ/ ⲛⲁⲡⲁ
ⲡⲉⲧⲣⲟⲥ ϩⲛⲡⲁⲧⲁⲩⲃⲁⲥ/ (sic)
ⲁⲩⲉⲓⲧⲓ ⲙⲙⲱⲓ ⲁⲓⲥϩⲁⲓ
ϩⲁⲣⲟⲟⲩ ϯⲟ ⲙⲙⲁⲣ/
ⲉⲅⲣⲁⲫ ⲁⲑⲩⲣ ⲕⲉ
ⲟⲕⲧⲱⲏⲥ

302.
ⲉⲣⲧ
ⲁⲕ ⲛⲧⲁ
ⲉⲣⲛⲁⲛⲟⲩϥ ⲛⲁⲕ
ⲙⲱⲛⲉ ⲙ . . . ⲙⲛⲧⲁⲓⲛⲧ
ⲙ̇ⲡⲉ ⲟⲩⲇⲉ ⲡⲁⲉⲓⲱ̅ ⲧⲁⲥ
ⲡⲡⲉⲥⲃⲩⲧⲉⲣ/ ⲃⲓⲕⲧⲱⲣ ϩⲓ
ⲧⲛ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉϥϣⲏⲣⲉ
ⲏ ⲁⲅⲓⲁ ⲧⲣⲓⲁⲥ ⲁⲙⲏⲛ
ⲙⲡⲣⲁⲙⲫⲓⲃⲁⲗⲉ
? ?

v. ⲁⲛⲟⲕ ⲉⲧϣⲡⲧⲱ
ⲣⲉ / ⲁⲛⲟⲕ ⲡⲓⲉⲃⲃⲓ
ⲏⲛ ⲁⲡⲁⲇⲓⲟⲥ ϯϣⲓⲛⲉ
ⲁⲩⲱ ϯⲁⲥⲡⲉ (sic) ⲙⲡⲓⲭ
ⲛⲟⲥ ⲛⲛⲟⲩⲣⲉⲧⲉ ⲛⲧⲉ
ⲧⲛⲙⲛⲧⲉⲓⲱ̅ ⲉⲧⲁⲉⲓⲏ[ⲩ]
[ⲕⲁ]ⲧⲁ ⲥⲙⲟⲧ ⲛⲓ[ⲙ
? ⲛⲧⲉ

303. ✝ ⲁⲛⲟⲕ ϩⲗⲗⲟ ⲙⲛⲥⲉⲙⲉⲱⲛ
ⲉⲛⲥϩⲁⲓ ⲛⲃⲓⲕⲧⲱⲣ ⲡⲡⲣⲉⲥⲃ/
ϫⲉ ϩⲣⲁⲓ ϩⲙⲡⲓⲱϩⲉ ⲙⲡⲁϫ ⲙⲛⲧ
ⲁⲛⲣϩⲱⲃ ⲉⲣⲟϥ ⲙⲛⲛⲉⲛⲉⲣⲏⲩ ⲁⲩ
[ⲱ] ⲧⲛⲣϩⲙϩⲁⲗ ⲛⲁⲕ ϩⲁⲣⲟϥ ⲉⲧⲙϭ
ⲉⲣⲟϥ ⲉⲛ̣ⲥⲱⲛ ϩⲛⲗⲁⲁⲩ ⲛϩⲱⲃ
ⲁⲩⲱ ⲟⲛ ϩⲙⲡⲟⲩⲱϣ ⲙⲡⲛⲟⲩⲧⲉ
ⲁⲙⲟⲩϩ ⲧⲉⲃⲣⲓ ⲥⲱ̣ϣⲉ̣

v. ⲙⲛⲡⲇⲏⲙⲟⲥⲓⲟⲛ ⲙⲛⲡ
ⲁⲗⲱⲙⲁ ⲧⲏⲣϥ ϩⲏⲡⲟⲩⲉ ⲛⲧ =
= ⲛⲗⲁⲁⲩ ⲛⲁⲛⲧⲓⲗⲟⲅⲓⲁ ✝
ⲁⲛⲟⲕ ϩⲗⲗⲟ ⲙⲛⲥⲉⲙⲉⲱⲛ ⲧⲛ
ⲥⲧⲟⲓⲭⲉ ⲉϯϩⲟⲙⲟⲗⲟⲅⲓⲁ
ⲉⲁⲓⲥϩⲁⲓⲥ ϩⲛⲣⲕⲉ ⲛⲑⲱⲑ

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304. ⲉⲥ]ⲁⲣⲁ ⲙⲛⲡⲁⲧⲗⲱⲗⲓⲟⲥ
ⲧⲉ]ⲓ̈ϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲙⲛ
ⲡⲣⲁⲛ ⲙⲡⲉⲓⲱⲧ ⲙⲛ
ⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲡ
ϩⲱⲃ ϩⲁϩⲧⲏⲓ ⲁⲛⲟⲕ ⲉⲥⲁⲣⲁ
ⲧⲉ ⲧⲡⲏϣⲉ ⲉⲣⲟⲓ ⲁⲛⲟⲕ ⲉⲥ
ⲟⲧⲉ ⲧⲡⲏϣⲉ ⲉⲡⲁⲧⲗⲱⲗⲓⲟⲥ ⲁⲩⲱ
ϣⲟⲩ ⲛⲁϥ ⲙⲡⲉϥⲧⲉ ⲛⲑⲉ ⲛⲛⲣⲙ
ⲟⲩ ⲡϩⲟⲗⲟⲕ/ ⲇⲉ ⲛⲉⲓⲱϩⲉ ⲛⲧⲁϯ
ⲁⲑⲉ ⲉⲧⲉϣⲁⲓϯ ⲡⲧⲏⲣⲙⲏⲥⲓⲟⲛ ⲉ
ⲉϣⲱⲡⲉ ⲇⲉ ϣⲁⲓⲃⲓ ⲡⲧⲱϩ ⲙⲡⲧ
ⲥⲓⲟⲛ ⲧⲏⲣϥ ϣⲁⲓⲃⲓ ⲧⲡⲏϣⲉ ⲛ
ⲡϩⲟⲗⲟⲕ/ ⲙⲡⲁⲧⲗⲱⲗⲓⲟⲥ

v: ⲉϣⲱⲡⲉ ϣⲁⲣⲉⲡ
? ⲙⲡⲧⲏⲣⲙⲏⲥⲓⲟⲛ
ⲧⲱϩ ⲧⲏⲣϥ ⲉⲡⲁⲧⲗⲱⲗⲓ[ⲟ]ⲥ
ⲃⲓ ⲡⲱϥ ϩⲱϥ ⲙⲉⲛⲧⲟⲓⲅⲉ ⲛⲧ
ϩⲁⲗ ϩⲓⲡϩⲟⲓ ⲛⲑⲉ ⲛⲛϫⲁⲉⲓⲧⲟⲩⲟ
ⲣⲟⲩ ⲁⲛⲟⲛ ϩⲱⲛ ⲛⲧⲛⲧⲙⲟⲃϣⲛ ⲉⲣⲟϥ ⲉ
ⲁⲛⲟⲩϥ ⲛⲓⲙ ⲉⲛⲁϭⲙϭⲟⲙ ⲛⲁⲁϥ
ⲛⲧⲁϫⲟⲉⲓⲧⲉ ⲛⲁⲕ ϣⲁⲡϣⲁ ⲛⲁⲡⲁ ⲙⲓⲭ[ⲁⲏⲗ]
ⲏ ϣⲁⲥⲟⲩⲙⲛⲧⲉ ⲁⲩⲱ ⲛⲧⲁϯ ⲛⲉⲧⲙⲟ
ⲉⲡⲉⲩⲧⲉ ⲁⲛⲟⲛ ⲉⲥⲁⲣⲁ ⲙⲛⲡⲁⲧⲗⲟ[ⲗⲓⲟⲥ ⲧⲛ]
[ⲥ]ⲧⲟⲓⲭⲉ ⲉϯϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲧⲁⲛⲥⲙⲛ
[ⲧⲥ ⲙⲛⲛⲉⲛ]ⲉⲣⲏⲟⲩ ϩⲓⲃⲟⲗ ⲙⲡⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ
ⲁ]ⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡⲉⲡⲣⲉⲥⲃ/ ⲁⲛⲟⲕ ⲇⲁⲩ[ⲉⲓⲇ]
ⲁⲩⲁⲓ]ⲧⲉⲓ ⲙⲙⲟⲓ [ⲁⲓⲥϩ]ⲁⲓⲥ ϩⲛⲥⲟⲩ
ⲛⲑⲱⲑ ⲛⲧⲉⲧⲁⲣⲧⲏⲥ

305. ⲃⲱⲗ
ϩⲛⲁⲡⲉ
ⲥ ⲙⲡⲁⲧϣ
ⲁⲗ ⲥⲟⲩⲟ
ϩϩⲟⲙⲟⲗⲟⲅⲉⲓ
ⲑⲉⲱⲛ ⲕⲟⲡⲧ
ϫⲟⲟⲩ ⲉⲣⲏⲥ ⲛⲁⲓ
ϣⲧ]ⲱⲣⲉ ⲛⲟⲩϩⲟⲗⲟⲕ/ ⲛⲁⲃⲓⲕ
ϥⲛⲁⲃⲟⲕϥ ⲉϩⲟⲩⲛ ⲉⲧⲉⲕⲕ
ⲛⲯⲁⲗⲗⲉⲓ ⲧⲉⲛⲟⲩϣ.
ϥ ⲛⲧⲁⲃⲟⲕϥ ⲉⲡⲁⲛⲟⲥⲓⲟⲥ
ⲁⲩ ⲉⲕⲉϣⲁϫⲉ ⲕⲁⲧⲁ ?
ⲥϩⲓⲙⲉ ⲙⲁⲡⲁⲥⲛⲟⲧ ⲧⲁⲩⲟⲟⲩ
ⲁⲕ ⲁⲩⲱ ⲁⲙⲁⲑⲉⲁⲓⲟⲥ ϩⲟⲙⲟⲗⲟ
ⲅⲉⲓ ⲟⲛ ⲛϯϩⲉ ϩⲓⲃⲟⲗ ⲙⲙⲟⲛ ϫⲉⲁ
ⲓⲱⲁⲛⲛⲏⲥ ⲡϣⲏⲙⲙⲁⲥⲉ ⲛϫⲟⲟ
ⲥ ⲛⲁⲓ ϫⲉⲁⲁⲡⲁ ⲑⲉⲱⲛ ϫ
? ?

v: ϩⲓⲃⲟⲗ ⲛⲡⲣⲟ ⲛ
ϣⲱⲡⲉ ⲡⲉⲓϣⲁϫ[ⲉ]
ⲕⲧⲁⲩⲟϥ ⲛⲁⲓ ϯ ⲁⲛ[ⲟⲕ]
ⲗ ⲙⲛⲕⲩⲣⲓⲕⲟⲥ ⲙⲛ
ⲗⲟⲅⲉⲓ ⲛⲧⲉⲧⲣⲓⲁⲥ ⲉⲧ
ⲑⲉⲁⲓⲟⲥ ⲧⲁⲩⲉⲛⲓϣⲁϫ[ⲉ]
ⲛϯϩⲉ

306. ϯ ϩⲣⲁⲓ ϩⲙⲡⲟ[ⲟⲩ ⲛϩⲟⲟ]ⲩ ⲉⲧ[ⲉ]
[ⲥⲟ]ⲩ ϫⲟⲩⲧⲁⲥⲉⲡⲉ . . ⲛⲫⲁ ?
ⲣⲓⲧⲏⲥ ⲁⲛⲟⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲓ
ⲕ/ ⲙⲛⲫⲁⲩⲥⲧⲟⲥ ⲉⲛⲧⲥⲁⲛ ?
ⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲉⲡⲣⲁⲛ ⲙⲡⲓⲱⲧ ⲙⲛ
ⲡϣⲏⲣⲉ ⲙⲛⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲛ
ⲗⲟ ⲉⲛⲧⲛⲣϩⲱⲃ ⲙⲛⲛⲉⲛⲉⲣⲏⲩ ⲡϩ.ⲁⲩ
ⲡⲉ ⲁⲛⲟⲛ ⲙⲛⲛⲉⲛⲉⲣⲏⲩ ϩⲙⲡ ?
ⲛⲧⲥⲉⲕⲱⲧ ⲟⲩⲧⲟ ⲉⲣⲟⲕ ⲛⲧⲟⲕ [ⲅⲉⲱⲣⲅ]
ⲓⲟⲥ ⲟⲩⲧⲟ ⲉⲣⲟⲓ ϩⲱ ⲁⲛⲟⲕ ⲫ[ⲁⲩⲥⲧⲟⲥ]
ϫⲉⲛⲛⲉⲟⲩⲟⲛ ⲛϩⲏⲧⲛ ⲣ ?
ⲛⲉⲛⲉⲣⲏⲩ ϣⲁϩⲣⲁⲓ ?
ⲟⲅⲓⲁ ⲛⲟⲩⲙⲁⲁϫ[ⲉ] ? ⲛ ⲉϩⲣ.
ⲡⲉⲟⲩⲁ

v: ⲙⲛⲛⲥⲱⲥ ⲉⲓⲙⲏⲧⲓ ⲉⲡ
ϩⲱⲃ ⲙⲡⲉⲓⲧⲣⲏⲙⲏⲥⲓⲟⲛ ⲉϯ
ϯ ⲙⲙⲟϥ ϩⲛⲧⲁⲥⲉⲕⲱⲧ ϩⲁⲡϩ
ϩⲱⲃ ⲙⲡϣϭⲓⲣ ⲛⲛⲉⲉⲓϣϫⲛⲟ
ⲩⲕ ⲉⲕⲉⲗⲁⲁⲩ ⲛϩⲛⲁⲁⲩ ⲉⲓⲧⲉ

307. ϯ ⲁⲛⲟⲛ ⲃⲓⲕⲧⲱⲣ ⲡⲡⲣⲉⲥⲃ/
ⲙⲛⲙⲁⲑⲉⲁⲓⲟⲥ ⲉⲛⲥϩⲁⲓ ⲛⲅⲉⲣ
ⲙⲁⲛⲟⲥ ⲙⲛⲓⲥⲁⲕ ⲉⲛⲉⲡⲓⲧⲣⲉⲡⲉ
ⲛⲏⲧⲛ ⲉⲧⲣⲉⲧⲉⲧⲛϫⲟ ⲡⲉⲛⲙⲉⲣⲟⲥ
ⲉⲧⲉⲡⲣⲁϣⲟⲙⲛⲧⲡⲉ ϩⲓⲧⲙⲛⲕⲉ ⲛⲛ
ⲭⲟⲥ ϫⲓⲛⲡϣⲙⲟⲩⲗ ⲉⲣⲏⲥⲧⲉ ⲧⲉⲧⲛ
ϯⲟⲩⲧⲣⲓⲙⲏⲥⲓⲟⲛ ⲛⲛⲟⲩⲃ ⲉϥⲙⲏϩ
ⲙⲛϣⲙⲟⲩⲛ ⲛⲁⲣⲧⲟⲃ ⲛⲥⲟⲩⲟ
ⲛⲛⲉⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲉⲡⲁ
ⲙⲱⲧⲛ ⲁⲛⲟⲛ ⲃⲓⲕ[ⲧⲱⲣ]
ⲙⲛⲙⲁⲑⲉⲁⲓⲟⲥ [ⲉⲡⲓ]
ⲧⲣⲟⲡⲏ ⲉⲅⲣ/ ⲙ
ⲧⲏⲥ ⲧⲉⲧⲁ[ⲣ]ⲧⲏⲥ

308. ϯ ⲁⲛⲟⲕ ⲡⲙⲏⲧⲛⲁ.
ⲡⲧⲓⲙⲓⲱⲧⲏⲥ ⲍⲁⲭⲁ
ⲛⲁⲑⲁ ⲙⲛⲕⲩⲫⲁⲗⲉ.
ⲡⲉ ⲙⲛⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲙ
ⲕⲁⲗⲁⲡⲏⲥⲓⲟⲥ ⲙⲛⲡⲟ
ⲓⲟⲥ ⲙⲛⲇⲁⲩⲉⲓⲇ ⲉⲧⲥϩ[ⲁⲓ]
ⲛⲁⲕ ⲛⲧⲟⲕ ⲁⲡⲁ ⲃⲓⲕⲧ[ⲱ]ⲣ
ⲛⲁⲡⲁ ⲫⲟⲓⲃⲁⲙⲱⲛ ⲉ

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ϩⲛⲟⲩⲁⲅⲅⲉⲓⲛ ⲛⲏⲣⲡ ⲉⲓⲧⲉ ϩⲛ
ⲟⲩⲙⲁϫⲉ ⲛⲉⲃⲣⲓ ⲡⲉⲧⲛⲛⲁ ?
ⲕ ⲉⲕⲉⲗⲁⲁⲩ ⲉϯⲧⲙⲁⲁⲕ ⲛⲁⲥ ⲉⲣ..ⲕ
ⲛⲟⲥ ϯⲟ ⲛϩⲉⲧⲟⲓⲙⲟⲥ ⲛⲧⲁϯ ⲛⲟⲩⲥⲁ.
ⲉⲧⲁⲁϥ ⲁⲛⲟⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲇⲓⲁⲕ
ⲉⲧ..ⲉϯϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲉⲩⲱⲣϫ ⲛⲁ
ⲉ ⲉⲓϣⲁⲛⲡⲁⲣⲁⲃⲁ ⲛⲛⲉⲓⲥⲩⲙⲫⲱⲛ ?
[ϯⲟ] ⲛϩⲉⲧⲟⲓⲙⲟⲥ ⲉϯⲟⲩϩⲟⲗⲟ
ⲕ ⲙⲛⲧⲁⲉⲓ ⲉϩⲟⲩⲛ
ϩ]ⲟⲛ ⲉϯϩⲟⲙⲟⲗⲟ[ⲅⲓⲁ]
ⲧϩ ⲅⲉⲱⲣⲅ]ⲓⲟⲥ
ⲡⲇⲓⲁⲕ ? ?

ⲙⲛⲧⲛⲛⲟϩ ⲉϩⲟⲩⲛ
ⲡⲓⲟϩ ⲉϩⲟⲩⲛ ⲡⲣⲟⲥ
ⲙⲙⲁⲧⲉ ⲧⲣⲓⲧⲏⲥ
ⲕⲣⲡⲛⲁⲥⲛ
? ?

v. ⲁⲛ]ⲟⲕ ⲡⲓⲥⲣⲁⲏⲗ .
ⲙⲓⲧⲣⲏⲥ ⲁⲛⲁⲡⲏⲩⲉ
ⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲓ ⲁⲓ
ϯⲉⲡⲓⲧⲣⲏⲡⲏ ⲛⲥⲟⲩ
ⲛⲅ

309. ⲅⲁⲣ
ⲉⲡⲁϩⲟ
ⲟⲩⲥ ⲙⲡⲁⲃⲟⲧ ⲡⲁϫ
ⲧⲏⲥ ϣⲁⲥⲟⲩϫⲟⲩⲧⲟ
ⲛⲥ ⲛⲁⲉⲩⲁⲉⲣⲁ ⲛⲧ
ⲉⲛⲧⲁⲓⲡⲟⲗⲓ ⲛⲙ
ⲧⲓⲡⲉⲛⲡⲉϣⲉ ϩⲓⲧⲣ
ⲟ ⲙⲛⲟⲩϩⲱ ⲛⲉⲓⲱϫ
ⲉⲕⲧⲓ ⲙⲡⲓⲙⲙ
ϩⲁϩⲟⲟⲩ. ⲛⲉⲓⲛⲁ

310. ⲁⲛⲟⲕ ⲓⲥⲁⲕ ⲡ[ϣⲏⲣ]ⲉ ⲛⲉⲛⲱϫ ⲡⲉⲗ
ⲙⲙⲟⲛⲁⲭⲟⲥ ⲉⲡⲧⲟⲡⲟⲥ ⲛⲁⲡⲁ ⲓⲱⲁ
ⲁⲫⲟⲓⲃⲁⲙⲱⲛ ⲃⲓⲧ ⲉϩⲟⲩⲛ ⲉⲡⲏⲓ ⲉⲛ.
ⲱ ⲛϩⲁϩ ⲛⲥⲟⲡ ⲁⲛⲟⲩⲱⲙ ⲁⲛⲥⲱ
ⲙⲙⲟⲥ ⲁⲛⲟⲕ ⲛⲙⲙⲁϥ ⲛⲧⲉⲣⲟⲩⲉⲓ
ⲉⲛϩⲏⲧ ⲉⲑⲉⲛⲉⲧⲉ ⲁⲫⲟⲓⲃⲁ[ⲙⲱⲛ
ⲁϫⲉ ⲙⲙⲟⲓ ϫⲉϣⲁϫⲉ ⲉ ?
ⲉⲓⲱⲥⲏⲫ ⲡⲙⲟⲛⲟⲭ ϩⲙⲡ..ⲁ ?
ⲉⲥ ⲛϩⲟⲩⲛ ⲙⲡⲡⲩⲣⲅⲟⲥ ?
ⲉⲣⲉⲡⲡⲩⲣⲅⲟⲥ ϩⲓⲃⲟⲗ ⲙⲡⲣ ?
ⲑⲉⲛⲉⲉⲧⲉ ⲛⲧⲉⲣⲉϥ ?
ⲉ ⲙⲙⲟⲓ ϫⲉϣⲁϫⲉ ?
ⲁⲧ ⲉⲣⲟϥ ϫⲉⲙ ?
ⲫⲟⲓⲃⲁⲙ[ⲱⲛ]
. ϫⲉⲉϣ

v. ⲉⲣⲏⲥ ⲙⲁⲩⲣ ?
ⲙⲟⲧⲛⲉⲥ ⲉⲕϩⲛϯϩⲉⲛⲉⲧⲉ
† ⲁⲛⲟⲕ ⲓⲥⲁⲕ ϯⲟ ⲙⲙⲛⲧⲣⲉ ⲙⲡⲉⲙⲧⲟ
ⲉⲃⲟⲗ ⲙⲡⲛⲟⲩⲧⲉ ϫⲉⲁⲛⲓϩⲃⲏⲩⲉ ϣⲱ
ⲡⲉ ⲙⲡⲁⲧⲓⲧⲁⲩⲟⲟⲩ:

ⲁⲛⲟⲕ ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕ ⲁⲓ
ⲥⲁⲕϯ ⲧⲉϩⲟⲙⲟⲗⲟⲅⲓⲁ ϩⲓⲃⲟⲗ ⲙ
ⲙⲟⲓ ⲉⲣⲉⲁⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲙⲙⲁⲩ
ⲡⲙⲟⲛⲟⲭ ⲙⲡⲧⲟⲟⲩ ⲛϫⲏⲙⲉ ⲙⲛ
ⲁⲡⲁ ⲓⲥⲁⲕ ⲡⲙⲟⲛⲟⲭ ⲙⲡⲧⲟⲟⲩ
[ⲛ]ϫⲏⲙⲉ ⲟⲛ ⲁⲛⲟⲕ ⲓⲥⲁⲕ ⲡϣⲏⲣ[ⲉ ⲛⲉ]
ⲛⲱϫ ⲡⲙⲟⲛⲟⲭ ⲛⲁⲡⲁ ⲓⲱⲁ[ⲛⲛⲏⲥ]
ϯⲥⲧⲟⲓⲭⲉ ⲉⲛⲓϣⲁϫⲉ †
†

311. ⲁⲛⲟⲕ [ⲙⲱⲩⲥ]ⲏⲥ ⲡϣⲏⲣⲉ [ⲛ]
ⲇⲁⲩⲉⲓⲇ ⲡⲉⲉⲗⲁϫ ⲙⲡⲣ
ⲉⲧⲥϩⲁⲓ ⲛⲁⲡⲉⲛⲡⲉⲧⲟⲩ
ⲁⲁⲃ ⲛⲉⲓⲱⲧ ⲛⲛⲉⲡⲓⲥⲕ
ⲃⲓⲕⲧⲱⲣ ϫⲉⲉⲡⲓⲇⲉ ⲁ[ⲓⲡⲁⲣⲁⲕⲁ]
ⲗⲉⲓ ⲙⲙⲱⲧⲛ ⲛⲧⲉⲧⲛ
ⲡⲱⲧ ⲛⲛⲏⲧⲛⲁ: ⲉⲧⲁⲗ
ⲉⲓⲉⲓⲣⲉ ⲛⲥⲟⲟⲩ ⲛⲕⲟⲟⲧ ⲙⲡϭⲛⲁⲗ
ⲡϣⲟⲡ ⲛⲛⲁⲧⲉⲓⲙⲉⲓⲣⲉ ⲛⲃⲁ ?
ⲁⲉⲙⲟⲛ ϩⲱⲣϥ ϩⲓ..ⲟϥ
ⲁ]ⲛⲟⲕ ⲙⲱⲩⲥⲏⲥ
[ⲡ]ϣⲏⲣⲉ ⲛⲇⲁⲩⲉⲓⲇ
ⲧⲱϫⲉ

v. ⲉⲓ ϥ ⲙ[ⲉ]ⲥⲟⲣⲏ ⲧⲏⲥ
ⲉⲃⲇⲟⲙⲏⲥ ⲛⲇⲓⲕ
ⲁⲩⲱ ⲁⲓⲥϩⲁⲓⲧⲥ ⲛⲧⲁϭⲓϫ
ⲁⲩⲱ ϯⲟ ⲛϩⲉⲧⲉⲙⲟⲥ ⲛⲧⲁⲛⲧϥ ⲉⲡⲓ
ⲧⲟⲡⲟⲥ ⲉⲓⲧⲉ ⲉⲓⲟⲛϩ ⲙⲉ ⲅⲉⲛⲉ
ⲧⲟ ⲟⲛ ⲙⲛⲛⲥⲁⲡⲁⲙⲟⲩ
ⲡⲉⲧⲛⲛⲟⲩ ⲙⲛⲥⲱⲧ
ⲛϥⲛⲧϥ ⲟⲛ ⲉⲡⲉϥ
ⲉⲡⲉϥⲙⲁ

312. ϣⲏⲣⲉ ϩⲏⲙⲁⲓ ⲁⲓϩⲙⲟⲟⲥ ⲁⲓ
ⲟⲩⲱⲙ ⲁⲓⲥⲱ ⲛⲙⲙⲁⲩ ⲁⲛⲟⲕ
ⲡⲉⲗⲟⲩ ⲡⲡⲣ ϯⲟ ⲙⲙⲛⲧⲣⲉ ϫⲉ
ⲁⲛⲉⲓϩⲃⲏⲩⲉ ϣⲱⲡⲉ ⲁⲓⲧⲁⲩ
ⲟⲩ ϩⲓⲃⲟⲗ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲡⲉⲡⲓⲥ
ⲕⲟⲡⲟⲥ ⲉⲣⲉⲓⲁⲕⲱⲃ ⲡⲣⲙϫⲏⲙⲉ ⲙⲙⲁⲩ

313. [ⲁ]ⲛⲟⲕ≡ ≡ⲁ]ⲡⲁ ⲙⲓⲭⲁⲏ[ⲗ] ϩ≡
≡ⲃⲟ ⲉⲧⲥϩ[ⲁⲓ] ⲙⲡⲗⲏⲓⲛ ⲡⲡⲣⲉⲥⲃ/
≡ⲣⲉ ⲛⲁⲓⲟⲥ ⲡⲡⲣⲉⲥⲃ/ ϫⲉⲉⲡⲉⲓⲇⲏ
≡ⲁ]ⲙⲫⲓⲃⲁⲗⲉ ⲙⲛⲛⲉⲛⲉⲣⲏⲩ ⲉϫⲙⲡ≡
≡ⲁⲛⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲙⲁⲙⲡⲉⲛⲉⲓⲱⲧ ⲡ
[ⲉⲡⲓⲥ]ⲕⲟⲡⲟⲥ ⲁⲥⲇⲟⲝⲉⲓ ϩⲓⲃⲟⲗ ⲙⲡⲉⲛⲉⲓⲱ
[ⲧ ⲡⲉⲡⲓⲥ]ⲕⲟⲡⲟⲥ ⲉⲁϥⲧⲟⲧⲏ ⲙⲛⲛⲉⲛⲉⲣⲏ
≡ⲉ ⲉⲧⲣⲁϩⲱⲛ ⲉⲛⲁϣⲃⲏⲣ ϩⲁⲙⲉ
≡ⲧⲟ≡ⲱ. ⲉⲧⲉⲙⲁⲣⲕⲟⲥⲡⲉ ⲡⲉⲧⲃⲟ≡
≡ⲛⲁⲛϣⲏⲣⲉ ⲛⲕⲁⲛⲁϩ ⲉ≡
ϫⲓⲃⲉⲕⲉ ⲕⲁⲧⲁⲑⲉ ⲉⲧⲉⲣⲉ
[ⲛϣ]ⲏⲣⲉ ⲛⲕⲁⲛⲁϩ ϯ ⲙⲙ
≡ⲁⲛ≡ ≡ⲛⲧⲁ

v: ? ?
≡ⲙⲙⲉ[ⲛⲧ]ⲣⲉ ⲛⲧⲣⲟⲙ
≡ⲇⲱⲇⲉⲕⲁⲧⲏ† ⲛⲁⲓⲕ/
≡ⲁ]ⲛⲟⲕ ⲗⲁⲭⲉⲣⲉ ⲡⲣ/
ⲁⲛⲟⲕ ⲁⲧⲉⲃⲉⲗϫⲉ
ⲡⲁϩⲱⲙ
ⲥⲧⲏⲥ ϯⲟ ⲙⲙⲁⲣ
? ?

314. ⲣⲉⲥ ⲁ
ⲑⲁⲛⲁⲥⲓⲟⲥ
ⲙⲛⲡⲉⲥⲛⲧⲉ ⲁⲩ
ⲉⲓ ⲉⲃⲟⲗ ⲉⲩⲭⲱ ⲙⲟⲥ
ⲁϩⲁⲕⲉⲩ ⲙⲛϣⲉⲛⲟⲩⲧⲉ
ⲉⲕ.ⲩ.ⲱⲧⲃⲁⲛⲧⲉⲉⲩϫⲉ
...ⲁ≡ ϫⲉⲥ̄ⲱ ⲛⲧⲉⲟⲩ. ϣⲉ
ⲟⲛ ⲛⲅⲉⲓ ⲉⲃⲟⲗ ⲛⲅⲁϩⲉ ⲁⲣⲏⲕ
ⲛⲉⲙⲉⲩ ϫⲉⲡⲱⲛⲡⲉ ⲡ̄ⲙⲁⲧⲉ
ⲣϥ ⲙⲛⲛⲉⲛⲉⲣⲏⲩ ⲉⲓⲥ ⲁⲑⲁⲛⲁⲥⲓ
ⲟⲥ ⲙⲛⲡⲉⲥⲛⲧⲉ ⲁⲩϯ ⲗⲟⲕⲟⲥ ⲛⲁⲓ ϫⲉ
ⲕⲉⲣⲟⲛⲕ ⲉⲣⲟⲕ ⲛϩⲏⲧⲥ ⲁⲙⲟⲩ ⲉ
ⲃⲟⲗ ⲙⲏⲡⲟⲧⲉ ⲥⲟⲃⲓ ⲧⲥⲛⲧⲉ ⲉⲣⲟ.
ⲡⲉⲙⲛⲧⲟⲩⲕⲁⲕⲉ ϫⲟⲥ ⲉⲛⲏϩⲉ
ⲟⲩⲇⲉ ϣⲏⲣⲉ ⲛⲧⲏⲕ ϫⲉⲕⲥⲟⲩⲛ ϫⲉ
ϩⲉⲛⲣⲱⲙⲉⲛⲉ ⲉⲩϩⲱⲙⲙⲁ
ⲧⲓ ⲁⲛⲧⲥⲟⲛⲓ≡ ≡?
? ?

315. ϯ ⲁⲛⲟⲕ ⲁⲛⲁⲥ[ⲧⲁⲥⲉ]
ⲡϩⲟⲩⲛⲟⲩⲃ ⲡⲣⲙⲛ≡
ⲁⲛⲇⲣⲉⲁⲥ ⲡϣⲓⲛⲉⲛⲱϫ ⲡ≡
ⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲡⲁⲧⲟⲩⲥⲓⲣ.≡
ⲉⲡϩⲁⲡ ⲛⲉⲙⲁϥ ϩⲛϫⲏⲙⲙⲉ ⲙ≡
ⲕⲉⲧ ⲁⲓⲉⲓ ⲉⲛϩⲏⲧ ϩⲉⲧⲟⲟⲕ ⲁⲓⲃ≡
ⲙⲁⲛⲁⲁⲥ ⲁⲛϩⲟⲩϩⲟⲟⲩ ⲉⲡⲧ≡
ⲙⲡϥⲁⲛⲉϫⲉⲛⲉⲓ ⲉⲡϩⲁⲡ ⲁⲡⲟⲩⲁ ⲡ≡
ⲛⲉⲙⲁϥ ϫⲉⲃⲱⲕ ⲉⲡϩⲁⲡ ⲛⲉⲙⲁⲩ ⲙⲡ..≡
ⲕⲉ ⲅⲁⲣ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲛϩⲛⲁⲟⲩ ⲉⲛⲧⲁⲩ
ϫⲟⲟⲥ ϫⲉⲁϥⲛⲧⲟⲩ ϩⲁⲛϩⲏⲧ ⲁⲡϩⲱⲃ
ⲣⲙⲏⲧⲉ ϫⲉⲧⲙⲉⲧⲉ ⲧⲉⲛⲟⲩ ⲗⲁⲩⲉ
ⲛⲓⲙ ⲉϥⲛⲏⲩ ⲉⲃⲟⲗ ⲉⲣⲟⲕ ⲙⲛϩⲱⲃ
ⲛⲓⲙ ϯϫⲣⲉⲱⲥⲧⲉⲓ ⲙⲅⲧⲁⲣⲁϣⲟⲙ
ⲛⲧ ϩⲙⲡϩⲁⲡ ⲙⲡⲁⲧⲟⲩⲉⲓⲣⲉ
ⲙⲛⲉⲥⲁⲕⲉ ϩⲙⲡϫⲓⲡϩⲓ ⲁⲛⲟⲕ
ⲁⲛⲁⲥⲧⲁⲥⲉ ϯⲥⲧⲟⲓϫⲉ
ⲉⲧⲉⲃⲗϫⲉ ⲙⲛϩⲱⲃ ⲛⲓⲙ
ⲉϥϩⲉⲉⲓⲱⲥ ⲁⲛⲟⲕ ⲥⲟⲫⲟⲛ
ⲓⲁⲥ ⲡϣⲓⲛⲙⲁⲛ
ⲛⲉⲡⲁⲓⲁⲕ ϯⲟ
ⲙⲙⲁⲣⲧⲩⲣⲟⲥ

316. ϯ [ⲁ]ⲛⲟⲕ ⲁⲁⲩⲉⲓⲁ ⲙⲡⲁⲩⲗⲟⲥ ⲧ≡
ⲉⲟⲩ ⲉⲧⲥϩⲁⲓ ⲛϩⲏⲗⲉⲥⲁⲓⲟⲥ ⲡⲣ≡
ϫⲉⲟⲩⲟⲛⲧⲏⲓ ⲟⲩⲁⲕⲁⲗⲧⲉ ⲟⲩⲏϩ≡
ⲙⲡⲉⲓⲥⲁⲧⲏⲥ ϯⲛⲟⲩ ϯⲁⲡⲟ≡
ⲛⲏⲕ ⲙⲛⲧⲏⲓ ϩⲱⲃ ⲛⲙⲙⲏ≡
ⲉⲛⲉϩ ⲉⲓϣⲁⲛⲟⲩⲱ≡
ϩⲁⲣⲟⲥ ⲏⲧⲉ≡
ⲛⲧⲛ≡

317. [ϣⲟ]ⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉ
[ⲧⲉⲕⲙⲛ]ⲧⲥⲟⲛ ⲡϫⲟⲉⲓⲥ ⲉⲩⲉ
[ⲥⲙⲟⲩ ⲉⲣⲟ]ⲕ ⲉⲡⲓⲇⲏ ⲁⲕⲉⲓ ⲉϩⲟⲩⲛ
≡ϩⲁⲡⲧⲓⲥⲙⲁ ⲙⲡⲓ
≡ⲟⲥ ⲛⲁⲕ ϩⲁⲡϩⲟ
≡ⲟⲩϥ ⲛⲁⲧⲛⲧⲟ
≡ⲁⲓⲁⲕ ⲙ≡
? ?

v: ⲭⲣⲓⲥⲁⲫ.≡
ϩⲓⲧⲛ ⲃⲓⲕⲧⲱ[ⲣ]
ⲡⲡⲣⲉⲥⲃⲩⲧ≡

318. ⲉϯ ⲛⲛ≡
ⲡⲉⲣ ⲉⲣⲅⲟϫⲉⲓ≡
ⲡⲉϥϩⲱⲃ ⲛ≡
ⲏⲙⲁⲧⲱⲛ ⲁ≡
ⲛⲏ. ⲉⲛⲏⲙⲁ ⲛⲧⲣⲱ≡
ⲅⲓ.ϩⲟϫⲥ ⲁⲣ ⲕⲉ ⲙⲟⲛ≡
ⲕⲁⲓ ⲧⲁⲩⲧⲁ ⲛⲅⲓϩⲟⲙⲟ≡
ⲁⲩⲱ ⲛⲁⲓ ⲁⲓⲁⲓϣⲱⲡ≡
ⲉⲅⲣⲁⲫⲏ ⲙⲏⲛⲓ ⲡⲁⲭⲱⲛ ⲃ≡
ⲛⲧⲁⲓⲥϩⲁⲓⲧⲉⲣ ϩⲛⲥⲟⲩⲥⲛⲁⲩ≡
ⲉⲱⲣⲅⲓⲟⲥ ⲡⲡⲣⲟ ⲥⲧⲟⲓⲭⲉⲓ≡
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲡⲣⲟ ϯⲥⲧⲟⲓ≡

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(318) ⲉⲡⲓⲉⲛⲧⲁⲅⲓⲟⲛ ?
ⲉϩⲣⲁⲓ ?

v. ⲣⲟⲓ ⲛⲧⲉⲕ
ⲛⲁⲕ

319. † ϩⲙ ⲡⲣⲁⲛ ⲛⲧⲉⲧⲣⲓⲁⲥ
ⲡⲓⲱⲧ ⲙⲛ ⲡϣⲏⲣⲉ ⲙⲛ
ⲁⲛⲟⲕ ⲁⲡⲁ ⲇⲓⲟⲥ ⲡϣⲏⲣⲉ
ⲉϥⲥϩⲁⲓ ⲛⲓⲥⲁⲕ ⲡⲉⲧⲟⲩ
ϫⲉ ⲉⲡⲓⲇⲏ ⲁⲕϣⲁϫⲉ ⲙⲙ
ⲛⲕⲁⲙ ⲛⲁⲕ ⲉⲡⲥⲁⲛⲁⲕⲁ
ⲧⲉⲕⲉⲗⲉⲩⲉ ϣⲁⲡϣⲁ ⲛ
ⲃⲟⲗϥ ⲛⲁⲕ ⲉⲛⲁⲛⲟⲩ
ⲁⲍⲉ ⲙⲙⲟϥ ⲛⲁⲧⲕ
ⲉⲩϯ ⲙⲙⲟϥ ϩⲣ
ⲟⲩⲛ ⲛⲧⲉ
ⲥⲁⲛ

320. ? ⲓⲱⲁⲛⲛⲏⲥ
ⲡϣⲱⲥ ? ⲧⲟⲥ ⲛⲗⲓⲧⲣⲁ
ⲛⲥⲁⲣⲧ ⲛϭⲙ . . . ⲡⲉⲃⲟⲧ
ⲛⲫⲩⲅⲟⲩⲙⲉⲛⲟⲥ ⲙⲛⲡ
ⲕⲩⲣ/ ⲁⲅⲟⲩⲥⲧⲁⲗⲏ ⲛⲅⲁⲣⲓⲥ
ⲡⲱⲛ ⲛⲡⲕⲩⲣ/ ⲙⲁⲛⲛⲟⲩⲗ
ⲡⲁⲣⲁ ϩⲟⲙⲧ ⲛϭⲉⲓⲁ

321. † ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉⲧⲕⲕⲙⲛⲧ
ⲥⲟⲛ ⲉⲧⲛⲁⲛⲟⲩⲥ ⲉⲡⲉⲇⲏ ⲁⲓⲥⲱⲧⲙ ϫⲉ ⲁⲫⲟⲓ
ⲃⲁⲙⲱⲛ ϩⲉⲣⲏⲥ ϩⲁϩⲧⲏⲕ ⲛⲛⲧⲁϥⲉⲓ ⲉⲣⲏⲥ
. ⲁϩⲱⲃ ϫⲛⲙⲙⲟⲛ ⲛⲧⲁϥⲧⲱϩ ⲁⲣⲓ ⲧⲁ
[ⲅⲁ]ⲡⲏ ⲛⲅⲉⲓ ⲉϩⲟⲩⲛ ⲛⲁⲛ ⲙⲡⲟⲟⲩ ⲛⲧ.
ⲕ ⲙⲡⲉⲣϭⲱ ⲕⲁⲙⲁϩⲓⲱⲃ

322. † ϣⲟⲣⲡ ⲙⲛ ⲛ
ⲕⲓⲛⲉ ⲙⲡⲉⲓⲭⲛⲟⲥ
ⲙⲛⲉⲕⲟⲩⲣⲏⲧⲉ ⲉⲧⲧⲁ
ⲓⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ
ⲁⲣⲓ ⲡⲛⲁ ⲛⲅⲁⲥ ⲉⲧⲃⲉⲡⲛ
ⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲧⲃⲉⲧⲁⲙⲛⲧ
ⲉⲗⲁⲭ/ ⲛⲅⲉⲓ ⲉϩⲟⲩⲛ ⲛⲁⲓ
ⲛⲡϩⲱⲃ ⲛⲁⲛⲁⲅⲅⲏⲟⲛ
ⲧⲉⲭⲣⲓⲁⲧⲉ ⲙⲡⲣⲕⲱ ⲟⲩⲛ ⲛ
ϣⲟⲩⲉⲓ ⲁⲩⲱ ⲟⲛ ⲉⲧⲃⲉ

323. † ϣⲟⲣⲡ
ⲙⲉⲛ ϯϣⲓ
ⲛⲉ ⲉⲡⲁⲉⲓⲱⲧ
ⲡⲁⲡⲁⲥ ⲡϫⲟⲉⲓⲥ ⲉϥⲉ[ⲥ]
ⲙⲟⲩ ⲉⲣⲟⲕ
ⲙⲡⲓⲛⲟϭ ⲛⲛⲟⲩⲟⲉⲓ[ϣ]
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲙ
ⲡⲣⲱⲥⲕ ⲉⲉⲓ ⲉⲛ
ϩⲏⲧ ϯϣⲓⲛⲉ ⲉ
ⲡⲁⲉⲓⲧ ⲡⲇⲓⲁ
ⲕⲟⲛⲟⲥ

v. ⲡⲁⲉⲓⲧ
ⲃⲓⲕⲧⲱⲣ.
ⲙⲡⲣⲱⲥⲕ ⲉⲉⲓ
ⲉⲛϩⲏⲧ ⲧⲁⲁⲥ
ⲙⲡⲁⲉⲓⲧ ⲡⲁⲡ
ⲁⲥ ⲡⲁⲉⲓⲱⲧ
ϩⲓⲧⲙⲡⲉϥϣⲏ
ⲣⲉ † ⲟⲩϫⲁⲓ

324. † ⲛϣⲟⲣⲡ ⲙⲉⲛ ⲛϩⲱⲃ ⲛⲓⲙ
ⲧⲛϣⲓⲛⲉ ⲉⲧⲉⲕⲙⲛⲧⲥⲟⲛ ⲉⲧⲛⲁ
ⲛⲟⲩⲥ ⲉⲡⲉⲓⲇⲏ ⲁⲕⲃⲱⲕ ϩⲓⲧⲟⲟ
ⲧⲛ ⲉⲧⲣⲉⲕⲉⲓ ⲉⲃⲟⲗ ⲛⲅϭⲱϣⲧ ϩⲏⲧ
ϥ ⲙⲡⲕⲁⲙⲟⲩⲗ ϩⲛⲧⲕⲩⲣⲓⲁⲕⲏ ⲉⲧ
ⲃⲉⲛⲛⲱϩ ⲛⲧⲉⲣⲉⲕⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲛ
ⲁⲡϣⲱⲛⲉ ϩⲣⲟϣ ⲉϫⲙⲡⲉⲛⲉⲓ
ⲱⲧ ⲙⲡⲛⲥⲣϥⲉ ⲉⲣⲗⲁⲁⲩ ⲛϩⲱⲃ
ϯⲛⲟⲩ ⲁⲣⲓ ⲡⲛⲁ ⲙⲡⲣⲥⲕⲩⲗⲗⲉⲓ ⲙ
ⲙⲟⲕ ⲉⲉⲓ ⲉⲃⲟⲗ ϫⲉⲙⲛⲧⲁⲛ
. ⲟⲩϭⲛⲟⲩϩ ⲙⲙⲁⲩ

v. ⲙⲡⲛϣⲟⲩⲱⲥϥ ⲡⲕⲁ
ⲙⲟⲩⲗ ⲛⲧⲛⲧⲛⲛⲟⲟⲩϥ
ⲉⲓⲙⲏⲧⲓ ⲉϣⲟⲙⲛⲧ ⲙⲙⲏⲣ
ⲙⲛⲧⲁⲛ ⲙⲙⲁⲩ ⲧⲉⲛⲟⲩ ⲛⲑⲁⲣ.
ⲉⲓ ⲅⲁⲣ ϫⲉ ϣⲁⲛϣⲱϣ ⲡⲕⲉϣⲟⲙⲛⲧ
ⲁⲡⲛⲟϭ ⲛⲣⲱⲙⲉ ϣⲱⲛⲉ ⲉⲡϩⲟⲩⲟ
ⲙⲡⲛϭⲛⲧⲩⲡⲟⲥ ⲟⲩϫⲁⲓ ϩⲙ ⲡϫⲟⲉⲓ
ⲥ ⲧⲁⲁⲥ ⲙⲡⲉⲛⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ
ⲁⲡⲁ ⲇⲓⲟⲥ ϩⲓⲧⲛ ⲛⲉⲥⲛⲏⲩ
ⲛⲉⲗⲁⲭ/

325. ⲥⲱⲧⲙ ⲁϥⲣⲭⲟⲗⲏ ⲁⲣⲓ ⲡⲛⲁ
ⲛⲅϯϩⲓⲥⲉ ⲛⲁⲕ ⲛⲅⲉⲓ ⲛⲧⲁϭⲛ
ⲧⲕ ⲛⲧⲁⲟⲩⲟⲣϩⲕ ϩⲛⲟⲩϭⲉⲡⲏ
ⲧⲁⲁⲥ ⲛⲡⲉⲥⲩⲛⲧⲉ ⲡⲡⲣ/ ϩⲓⲧ
ⲛⲃⲓⲕⲧⲱⲣ ⲡⲡⲣ/
ⲙⲡⲣ ⲧⲥⲁⲃⲟ ⲡⲉ
ⲓⲡⲗⲁϫ ⲉⲣⲱⲙⲉ
ⲛⲥⲁⲃⲗⲗⲁⲕ
[ⲙⲁⲩⲁ]ⲁⲕ

326. † ? ? ? ? ? ⲡⲉⲓⲡⲗⲁϫ ?

v. ⲟⲛ ϫⲉϫⲟⲟⲩⲥⲟⲩ ⲁⲗⲗ.

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ⲛⲧⲟⲕ ⲛⲧⲉⲩⲛⲟⲩ ⲛ̣ⲅ̣ϫⲟⲟⲩⲥ̣ⲟⲩ
ⲛⲁⲛ ⲙⲡⲉⲛⲁⲩ.. ϫ̣ⲟ̣ⲟⲩ
ⲁⲡⲟⲕⲣⲓⲥ ? ⲛ̣ⲛ
ⲙⲡⲣϫⲟⲟⲥ ⲛⲣⲱⲙⲉ ....
ⲟ̣ⲛ. ⲁⲛ ⲧⲁⲁⲥ ⲙⲡⲉⲛϣⲏ
ⲣⲉ ⲡⲫⲉⲩ ϩⲓⲧⲛ
ⲃⲓⲕⲧⲱⲣ. ///

327. ///ϣⲟⲣⲡ ⲙⲉⲛ ϯϣ
[ⲓ]ⲛⲉ ⲉⲣⲟⲕ ⲡϫⲟⲉ
[ⲓⲥ ⲉϥ]ⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲙⲛ
[ⲛ]ⲉⲧϣⲟⲟⲡⲉ ⲛⲁⲕ ⲧⲏⲣⲟⲩ
ⲉⲡⲏⲇⲏ ⲁⲕϫⲟⲟⲩ ⲛⲁⲓ
ϫⲉⲟⲩⲁⲓⲉ ⲉⲣⲏⲥ ϣⲁ
ⲥⲟⲩⲙⲛⲧϫⲁⲃⲉ ⲛⲧⲁ
ⲧⲱⲕ ⲛⲁⲕ ⲁⲓⲕⲱϩⲧ
ⲉⲓ ⲉⲣⲟⲕ ⲉⲁⲕⲧ̣.ⲉ.
..ⲣⲏ ⲉⲓ ⲛⲁⲓ ⲡⲓϫⲓ
///ⲟⲧϥ ⲉⲧⲃⲱ ⲁⲕ
ⲕⲁⲧⲁⲫⲣⲟⲛⲉ
ⲁⲕⲕⲱⲛ ϩⲏϫ
ϩⲱϫ ⲁⲣⲓ ⲧⲁ
ⲅⲁⲡⲏ ⲛⲅ
ⲉⲓ

V. ⲣⲏⲥ ϩⲛⲟⲩⲅⲏⲡⲏ
ϫⲉ ⲧⲓϫⲓⲧⲁ ϫⲉ
ⲕⲁⲧⲉⲭⲏ ⲉⲣⲟⲕ ⲉ
ϣⲱⲡⲉ ⲛⲅⲟⲩⲱϣ
ⲁⲛ ⲉⲓ ϫⲁ̣ⲩ ⲡⲟ̣ⲛⲏⲛ
ⲥⲟ̣ⲩϩⲁⲓⲛⲏⲛ ϫⲉⲙⲁⲓ
ⲉⲓ ⲉⲥⲏⲛⲟⲩⲧⲉ ⲛⲏⲙⲁ̣
ⲕ ⲧⲁⲁⲥ ⲙⲡⲣⲉϥⲣ
ϩⲟⲧⲉ ⲇⲁⲛⲓⲏⲗ
ϩⲓⲧⲛⲡⲁϩⲁⲙ
ⲡⲓⲁⲩ

328. ⲡⲥ̣ⲱ̣ⲕ ϫⲉⲧ̣ⲉ
ⲭⲣⲓⲁⲧⲉ ⲉⲙⲁⲧⲉ
ⲡⲁⲛⲧⲱⲥ ⲟⲩⲛ
ⲙⲡⲣϭⲱ ⲛⲟⲩⲉϣ
ⲛⲉⲓ ⲙⲛⲡⲉⲓⲙⲁⲛ
ⲕⲁⲙⲟⲩⲗ ϫⲉⲛⲧⲁⲓ
ⲧⲛⲛⲟⲟⲩϥ ⲉⲧⲃⲉⲡⲉ̣ⲓ̣
ϩⲱⲃ ϯ ⲟⲩϫⲁⲓ ⲧⲁ̣
///ⲛⲑⲉⲱⲇⲱⲣⲁ ?
ⲡⲁⲙⲣⲏ ⲁ ?
ⲛⲓⲟⲥ ?

329. ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲡⲉⲉ
ⲗⲁⲭⲓⲥⲧⲟⲥ ⲉⲧⲥϩⲁⲓ
ⲉⲡⲉϥⲥⲟⲛ ⲉⲧⲧⲁⲏⲩ ⲁ
ⲡⲁ ? ⲉⲉⲓⲟⲛ ? ⲉⲕⲁⲕⲁ̣
? [ϫⲉ]ⲕⲁⲥ ⲉⲕϣⲁⲛ
ϫⲓ ⲛⲉⲥϩⲁⲓ ⲛⲉⲗⲁⲭ
ⲓⲥⲧⲟⲥ ⲉⲕⲁⲣ ⲧⲁⲅⲁ
ⲡⲏ ⲛⲅⲉⲓ ⲁϩⲣⲛ ⲛⲧ
ⲁϭⲛⲧⲕ ⲛⲧⲉ̣ⲁⲡⲟ
ⲕⲣⲓⲥⲓⲥ ⲛⲁⲛⲁⲅⲉⲟⲛ

330. ⳁ ϩⲁⲣⲱⲛ ⲡⲉⲓ
ⲣⲉϥⲣⲛⲟⲃⲉ ⲉϥ
ⲥϩⲁⲓ ⲉϥϣⲓⲛⲉ ⲉ
ⲡⲉϥϫⲟⲉⲓⲥ ⲁⲡⲁ ϩⲏ
ⲗⲓⲁⲥ ⲡⲡⲣⲉⲥⲃⲩⲧⲉⲣ/
ⲭⲁⲓⲣⲉ ⲉⲡⲓⲇⲏ ⲁⲓ
ϣⲙⲟⲩⲛⲉⲛⲧⲱⲣⲉ ⲛⲉϣ̣
ϫⲟⲟⲥ ϫⲉϯⲛⲏⲩ ⲉϩⲟⲩ
ⲙⲡⲉⲧⲁϩⲟ ⲧⲉⲛⲟⲩ
ⲁⲙⲟⲩ ⲉⲃⲟⲗ ///
ⲉ ///

331. ⲕⲥⲟⲟⲩⲛ ϫⲉⲧⲛⲥϩⲟⲩⲧ ⲁⲛ ⲧⲉ
ⲛⲟⲩ ϣⲓⲛⲉ ⲁⲕⲣⲓⲃⲱⲥ ⲉⲕϭⲛⲧϥ
ⲉⲕϫⲟⲟⲩ ⲛⲁⲓ ⲛⲧⲁϫⲟⲟⲩ ⲛⲧⲁ
ϥⲓⲧϥ ⲁⲓϫⲟⲟⲩ ⲁⲛⲇⲣⲉⲁⲥ ⲛ
ⲥⲁϥ ⲟⲛ ϫⲉϣⲓⲛⲉ ⲉⲧⲃⲉⲡⲉⲓϩⲱⲃ
ⲟⲩϫⲁⲓ ⲧⲁⲁⲥ ⲙⲡⲡⲣⲉⲥⲃ ?
ⲁⲡⲁ ⲓⲱϩⲁⲛⲛⲏⲥ ϩⲓⲧⲙⲡⲉⲥⲓⲛ
ⲧⲉ ⲡⲓⲉⲗⲁⲭ/

332. ϯ ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ
ϫⲉⲙⲡⲉⲓϭⲛⲭⲁⲣⲧⲏⲛ̈
ⲧⲁⲁⲥ ⲙⲡⲑⲉⲟⲫⲓⲗⲓ ⲛⲥⲟⲛ
[ⲁ]ⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡⲉⲡⲣⲟⲉⲥⲧⲱⲥ
///ⲫⲟⲓⲃⲁⲙⲙⲱⲛ ⲣⲧⲡⲁⲣⲁ
///ⲧⲥⲩⲛⲏⲑⲓⲁ ⲛⲅ
///ⲥ]ⲁⲙⲟⲩⲏⲗ ⲛⲁⲓ ⲛϥ
///ⲓⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓ
///ⲉⲓ ⲛⲑⲉ ⲛⲙ̣
///ⲓⲛ ϯⲁⲥⲡⲁⲍⲉ
/// ?

333. ⳁ ⲙⲁⲡⲁⲛⲕⲁⲗⲏⲗⲉ ⲥⲛⲁⲩ
ⲛⲧⲏⲣⲙⲏⲍⲉⲟⲛ ⲁⲩⲱ ⲕⲟⲩ
ⲁ ⲟⲛ ⲙⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ

334. ϩⲁⲑⲏ
ⲙⲉⲛ ⲙⲡⲁϣⲁ
ϫⲉ ⲛⲉⲗⲁⲭ/ ϯϣⲓ
ⲛⲉ ⲧⲉⲧⲛⲙⲛⲧ
ⲉⲓⲱⲧ ⲉⲧⲧⲁⲓ
ⲏⲩ ⲁⲣⲓ ⲡⲛⲁ ⲉϣⲱ
ⲡⲉ ⲙⲡⲁⲧⲛϫⲱ ⲡϣⲉ
ⲉⲃⲟⲗ ⲛⲧⲁⲓϥⲓⲧϥ

335. ⳁ ⲡⲁⲓⲱⲧ ⲉⲧⲟⲩⲁⲁ[ⲃ ⲡ]
ⲡⲣⲉⲥⲃ/ ⲁⲩⲱ ⲛⲉⲥ[ⲛ]
ⲏⲩ ⲧⲏⲣⲟⲩ ⲕⲁ̅ (sic) ⲛⲉⲩⲣⲁ[ⲛ ⲉⲡ]

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(334) ⲣⲡⲛⲁ ⲛⲧⲉⲧⲛϫⲟ
ⲟⲩϥ ⲛⲁⲓ ϫⲉⲧⲉⲭⲣⲓⲁ
≡ⲩ̣ϯⲁⲗⲉⲟⲛ ⲇⲉ
≡ϩⲛⲛⲉⲧⲛ≡

(335) ⲓⲁⲏ̣ ⲁⲣⲓ ⲡⲛⲁ ⲟⲩⲛ ⲙⲛⲧⲉⲛ
ⲙⲛⲧⲉⲗⲁⲭ ⲛⲧⲉⲧⲛϫⲟⲟⲩ ⲟⲩ.
ϭⲗⲱⲛⲉⲛⲛⲉⲯⲡⲉⲥⲧⲉ
ⲛⲟⲩϥⲉ ϩⲣⲁⲓ ⲁⲡⲉⲡⲣⲉⲥⲃ/
ⲙⲓϣⲉ ⲛⲉⲙⲁⲓ ⲙⲡⲟⲟⲩ ϩⲁ
ⲡⲉϩⲱⲃ ⲙⲉⲡⲟⲥ ⲙⲛ≡
ⲧⲛϭⲛⲧⲏⲡⲟⲥ

v: ⲛⲉⲟⲩⲁ
ϣⲉⲥ ⲙⲡⲉⲛⲁ
ⲩ̣ ⲁⲣⲓⲡⲛⲁ ⲛⲧⲉ
ⲧⲛⲙⲟⲩϩ ⲧⲉⲃⲓⲣⲉ
ⲛϫⲉⲃⲃⲉⲥ ⲛⲏⲛ ⲛⲉ
ⲕⲓⲛⲉ ⲛⲧⲉⲩϣⲏ ϣⲗⲏⲗ
ⲕⲉ ⲟⲩⲛ ⲉϫⲱⲓ ⲙⲙⲟⲛ ⲧⲉ
ϣⲱⲛⲉ ⲁⲓⲣϣⲡⲉⲣⲉ ⲙⲙⲱⲧⲛ
ⲉⲙⲁⲧⲉ ϫⲉⲙⲡⲉⲧⲛϣⲓ[ⲛⲉ]
ⲛⲥⲱⲓ ⲉⲓϣⲱⲛⲉ ⲡⲗⲏⲛ ⲡⲣⲉϥ
ⲧ̣ⲁⲕⲉ ? ⲛⲁⲁⲩ ⲁⲩⲱ
ⲡϩⲣ̣ ?

336. ⳨ ⲕⲁⲧⲁ ⲑⲉ ?
? ?

v: ⲁⲩⲱ ⲛⲅⲧⲛⲛⲟⲟⲩ
ⲡⲁⲉⲅⲅⲕⲗⲩⲙⲁⲥ
ⲉⲃⲟⲗ ⲛⲁϥ ⲟⲛ ⲧⲁⲁⲥ
ⲛⲡⲁⲉⲓⲧ ⲓⲁⲕⲱⲃ
ϩⲓⲧⲛⲡⲁⲛⲁⲭ[ⲱ]
ⲣⲉ

337. † ϣⲟⲣⲡ ⲙⲉⲛ
ϯϣⲓⲛⲉ ⲉ
ⲣⲟ ⲡϫⲟⲉⲓ
ⲥ ⲉϥⲉⲥⲙⲟⲩ
ⲉⲣⲟ ⲁⲣⲓ ⲡⲛⲁ
ⲛⲧⲉϫⲟⲟⲩ
ⲟⲩⲗⲁⲁⲩ

v: ⲛⲁⲡⲉⲧⲣⲟⲥ
ⲙⲡⲣϭⲱ ⲧⲁ
ⲣⲓ ⲡϫⲟⲉⲓⲥ ⲥ
ⲙⲟⲩ ⲉⲣⲟ
ⲧⲁⲁⲥ ⲛϭⲣⲟⲙ
ⲡⲉ ϩⲓⲧⲛ
ⲇⲁⲇ

338. † ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉⲣⲟⲕ
ϯⲧⲁⲙⲟ ⲇⲉ ⲙⲙⲟⲕ
.ⲉⲧⲃⲉⲧⲙⲛⲧ̣ ?
ϫⲉⲙⲡⲣⲣ[ⲡ]ⲱⲃϣ

v: ⲛⲛⲧⲥ ⲉϩⲟⲩⲛ
ⲉⲕⲛⲏⲩ ⲁⲩⲱ ⲛⲅⲛ
ϩⲉⲛϭⲉⲣⲱⲃ ⲛϫⲟⲓⲧ
ⲉⲛⲁⲛⲟⲩⲟⲩ ⳨

339. ⳨ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ϯⲟⲩⲱϣⲧ ⲙⲡⲓ
ⲭⲛⲟⲥ ⲛⲛⲟⲩⲉⲣⲏⲧⲉ ⲉⲧⲧ̅/ ⲛⲧⲉⲕ
ⲑⲉⲟⲥⲉⲃⲉⲓⲁ ⲛⲉⲓⲱⲧ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲡⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲅⲧⲛ[ⲛⲟ]ⲟⲩϣⲓ
ⲛⲉ ⲛⲁⲓ ϩⲓⲧⲟⲟⲧϥ ⲙⲡⲉⲓⲅⲣⲁⲙⲙⲁⲧⲏ
ⲫⲟⲣⲟⲥ ⲙⲙⲟⲛ ⲉⲣⲉⲡⲁϩⲏⲧ ϩⲏⲗ
ⲉⲃⲟⲗ ⲉⲣⲉⲛⲣⲱⲙⲉ ⲑⲗⲓⲃⲉ ⲙⲙⲟⲓ
ⲁⲩⲱ ϣⲗⲏⲗ ⲉϫⲱⲓ ⲛⲧⲉⲡⲛⲟⲩⲧⲉ
ⲛⲁϩⲙⲉⲧ
ϩⲛⲛ̣

340. ⳨ ϩⲁⲑⲏ ⲙⲉⲛ ⲛϩⲱⲃ ⲛⲓ[ⲙ]
ϯϣⲓⲛⲉ ⲉⲡⲁⲙⲉⲣⲓⲧ ⲛⲥ[ⲟ]ⲛ ⲁⲛⲁⲛⲓ[ⲁⲥ]
ⲁⲩⲱ ϯϣⲓⲛⲉ ⲉⲁⲡⲁ ⲓⲁⲕⲱⲃ ⲙⲛⲡⲉⲕ
ϣⲏⲣⲉ ⲙⲱⲩⲥⲏⲥ ⲙⲛⲓⲱⲥⲏⲫ ⲙⲛⲧⲉⲩ
ⲙⲁⲁⲩ ⲁⲩⲱ ⲧⲛϣⲗⲏⲗ ⲉⲧⲣⲉⲡϫⲟⲉⲓⲥ ϩⲁⲣⲉ[ϩ]
ⲉⲣⲟⲕ ⲛⲙⲙⲁⲩ ⲙⲛⲛⲥⲱⲥ ϯⲧⲁⲙⲟ
ⲛⲧⲉⲕⲙⲛⲧⲥⲟⲛ ϫⲉⲕⲁⲥ ⲉⲕⲛⲁ
ⲣⲧⲁⲅⲁⲡⲏ ⲛⲅϯⲟⲓⲕⲉ ⲙⲛ≡
ⲃⲁⲣⲉϩ ⲛⲧⲉⲧⲛⲏ̣ⲛⲧⲟ̣[ⲩ]

v. ⲉϩⲟⲩⲛ ⲉⲧⲉⲧⲛⲛⲏⲩ ⲙⲙⲟⲛ
ⲉⲛⲣⲭⲣⲓⲁ ⲛⲁⲩ ⲉⲙⲁⲧⲉ ⲕⲁⲛ ⲁⲧⲉ
ⲧⲛ.ⲃⲱⲕ̣.ⲛϣ ⲉⲣⲟⲟⲩ ⲕⲁⲛ ⲙⲡⲉ
ⲧⲛⲃ̣ⲱⲕ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲧⲉⲧⲛⲏⲛ
ⲧⲟⲩ ⲉⲧⲉⲧⲛⲛⲏⲩ ⲧⲉⲧⲛⲥⲟⲟⲩⲛ ϫⲉ
ⲁⲛⲧⲁⲁⲩ ⲛⲏⲧⲛ ⲉⲓⲥ ϣⲟⲙⲧⲉ ⲛⲣⲟⲙⲡⲉ
ⲧⲁⲁⲥ ⲙⲡⲁⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ⲉⲧ
[ⲧⲁⲉⲓⲏ]ⲩ ⲁⲛⲁⲛⲓⲁⲥ ϩⲓⲧⲛϩⲗⲗⲟ
[ⲡⲉⲓⲉ]ⲗⲁⲭ/

341. † ⲧⲁⲁⲥ ⲙⲡⲉⲩⲗⲁⲃ/
ⲛⲥⲟⲛ ⲉⲧⲧ̅/ ⲁⲡⲁ ⲓⲱϩⲁⲛ
ⲛⲏⲥ ⲡⲙⲟⲛⲟⲭⲟⲥ ϩⲓⲧⲛ
ⲯⲁⲧⲉ ⲉⲓⲥ ⲡⲁⲥⲟⲛ ⲁⲃⲣⲁϩⲁⲙ
ⲁⲓⲧⲛⲛⲟⲟⲩϥ ⲛⲧⲉⲕⲙⲛⲧⲥⲟⲛ
ⲣⲧⲙⲛⲧⲥⲟⲛ ⲛⲅϯ ⲙⲛⲧⲟⲩⲁ ⲙⲙ
ⲏⲣⲉ ⲙⲙⲁϩⲉ ⲛⲁϥ ⲛⲅⲕⲱ ⲧⲉⲓ
ⲃⲁϫⲉ ⲛⲧⲟⲟⲧⲕ ϣⲁⲛⲧⲁ
ⲉⲓ ⲉϩⲟⲩⲛ ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ
ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ ⲛⲧⲁⲙⲛⲧⲉⲗⲁⲭ/
ϩⲛⲛⲉⲕϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲃ †

Digitized by Google

342. † ⲛϣⲟⲣⲡ ⲙⲉⲛ ? ? ⲉ
ⲛⲧⲉⲧⲛⲙⲛⲧⲥⲟⲛ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲧⲉⲧⲛϫⲟⲟⲩ
ⲛⲁⲛ ⲉⲧⲃⲉⲛⲥⲟⲩⲟ ⲧⲉⲛⲟⲩ ⲉⲓⲥ ϩⲏⲧⲉ
ⲙⲡⲉⲡⲣⲱⲙⲉ ⲉⲓ ⲉⲣⲏⲥ ⲧⲉⲛⲟⲩ ⲡⲛⲟⲩⲧⲉ
ⲥⲟⲟⲩⲛ ϫⲉⲛⲧⲉⲩⲛⲟⲩ ⲉⲧⲉϥⲛⲏⲩ
ⲧⲛⲛⲁⲧⲁⲗⲱ ⲛⲉⲕⲥⲟⲩⲣ ⲛⲁⲕ ⲧⲉⲛⲟⲩ
ⲁⲣⲓ ⲧⲁⲕⲁⲡⲏ ⲛⲧⲉⲧⲛⲟⲩⲱⲣϩ ⲛⲕⲁ
ⲙⲟⲩⲗ ⲙ ? ⲛⲛⲥⲟⲩⲟ ⲛϩⲟⲩⲛ ⲛⲟⲩ
ⲥ. ⲙⲡⲁⲛ . . . ⲉⲛⲉϥϣⲁⲩⲧ
ⲛⲧⲟⲧϥ . ⲙⲁⲣⲱⲙⲉ ⲕⲛⲧⲟⲩ
ⲉⲙⲡⲉϥⲉⲓ ⲧⲛⲱⲣⲕ ⲛⲏⲧⲛ
ⲙⲡⲛⲟⲩⲧⲉ ϫⲉ ? ⲛⲉϥ ⲉⲙ
ⲙⲁⲩ ⲛⲁϫⲟⲟⲩⲥ ⲛⲏⲧⲛ ⲟⲩϫⲁ
. ⲉⲧⲁ ? ⲉⲙⲛⲛⲁ
ⲡⲉⲩⲥ ⲙⲛⲛⲟϭ ⲛⲣⲱⲙⲉ
. ϫⲉⲙⲉ ϩⲓⲧⲛⲛⲁⲡⲓⲩⲉ ⲛ.
? ⲛⲁⲙⲉ ⲡⲉⲧⲁⲙⲉ

343. ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ϩⲏⲗⲓⲁⲥ ⲉϥ[ⲥ]ϩⲁⲓ ⲙⲡⲉϥ[ⲙⲉ]
ⲣⲓⲧ ⲛⲥⲟⲛ ⲓⲁⲕⲱⲃ ϣⲟⲣⲡ ⲙⲉⲛ †ϣ[ⲓⲛⲉ]
ⲉⲣⲟⲕ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲉϥϣⲱⲡⲉ ⲁⲡⲣⲙ
ⲛϩⲟⲩⲛ ⲡⲉⲡⲓⲥⲕ ⲁⲡⲁ ϩⲏⲗⲓⲁⲥ ⲟⲩ
ⲱⲣϩ ⲛϩⲙϫ ⲉⲃⲟⲗ ⲕⲁⲧⲁ ⲑⲉ
ⲉⲛⲧⲁⲕϫⲟⲟⲩ ⲛⲁⲓ ⲁⲣⲓ ⲧⲁ[ⲅⲁ]
ⲡⲏ ϫⲟⲟⲩⲥⲟⲩ ⲛⲁⲓ
ϫⲉ ⲧⲉⲭⲣⲓⲁ
ⲧⲉ

v. ≡ⲙⲁⲧⲉ
≡ⲉⲙⲁⲧⲉ

344. ≡ⲡⲁⲓ≡
≡ⲃϣⲧⲏⲩⲧⲛ ⲉⲣⲟⲓ ⲕⲁⲛ≡
ⲗⲓⲁⲥ ⲕⲁⲛ ⲙⲡⲉⲧⲣⲟⲥ ⲉⲓⲥ≡
ϩⲓⲡϩⲁⲓ ⲛⲛⲁⲍⲁⲣⲓⲁⲥ ⲁⲓⲧⲛⲛ≡
ⲉϩⲟⲩⲛ ⲛⲁϥ ⲙⲡⲉϥⲥⲱⲧⲙ ⲛⲥⲱⲓ ϩⲱ
ⲗⲟⲥ ⲣⲡⲛⲁ ⲟⲩⲛ ⲛⲧⲉⲧⲛϫⲟⲟⲩ ⲉϩⲟⲩⲛ
ⲛϥⲉⲓ ⲛϥⲁϩⲉ ⲉⲣⲁⲧϥ ⲉⲡⲉϥϩⲱⲃ ϫⲉ
ⲁⲡⲙⲁ ⲧⲁⲕⲟ † ⲡⲉⲛⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ⲛⲉⲡⲓⲥⲕ ⲁⲛⲧⲱ
ⲛⲓⲟⲥ ⲙⲛϩⲏⲗⲓⲁⲥ ⲫⲟⲓ
ⲃⲁⲙⲱⲛ ⲡⲓⲉⲗⲁⲭ

345. ≡ⲛⲁⲧⲁϩⲟⲓ
≡ⲏ ϫⲟⲟⲩ ϩⲉⲛⲕⲁⲕⲉ ⲛⲁⲓ
≡ⲩⲛ ⲛⲁⲕ ⲙⲡⲓⲕⲉⲫⲁⲗⲉⲓⲟⲛ
≡ⲁⲡⲉⲥⲩⲛⲧⲉ ⲡⲁⲛⲁⲭⲱⲣⲓⲧ[ⲏⲥ]
≡ⲡⲁϩⲁⲙ ⲕⲁⲗⲁⲙⲁⲩⲗⲉ †.≡

346. ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅϫⲟ
ⲟⲩ ⲛⲃⲁⲗⲟⲧ ⲛⲁⲛ ϫⲉⲁ
ⲡϭⲁⲙⲟⲩⲗ ϩⲱⲛ ⲉⲡⲱϩ
ⲕⲁⲓ ⲅⲁⲣ ⲃⲁⲣⲑⲟⲗⲟ
ⲙⲉⲟⲥ ⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ
†ⲣⲭⲣⲓⲁ ϫⲛⲡⲓⲙⲟ≡
ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ [ⲏ]
ⲁⲡⲁ ⲧⲣⲓⲁⲥ †
† † †

347. † ⲟⲩⲱϣ ⲛⲅϫⲟⲟⲩ ⲥⲛⲱ
ⲛⲛⲁⲛⲅⲓⲛ ⲛⲛⲉϩ ⲛϭⲱⲙ
ⲛⲁⲓ ⲙⲛⲟⲩⲁⲛⲅⲓⲟⲛ ⲛⲛⲟϩ
ⲛϭⲗⲟϭ †ⲛⲁⲧⲁⲁⲩ ⲛⲁⲕ
ⲛⲟⲩⲉⲓⲣⲏⲛⲏ ⲉⲡⲛⲟⲩ
ⲧⲉ ⲧⲱϣ † ⲧⲁⲁⲥ ⲛⲡⲁ
ⲉⲓⲱⲧ ⲗⲉⲟⲛ[illegible]ⲥ ϩⲓ
ⲧⲛⲡⲁⲓⲁⲓⲕ ⲡⲉⲕ
ⲱϣ †

348. † ϩⲁⲑⲉ ⲙⲉⲛ ⲛ
ⲡϣⲁϫⲉ †ϣⲓⲛⲉ ⲉⲧⲉⲕ
ⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ [ⲙⲛ]
ⲛⲉⲧⲛⲛⲉⲙⲁⲕ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ
ⲛⲉⲩⲣⲁⲛ ⲧⲉⲛⲟⲩ ⲁⲣⲓ ⲧⲙⲛⲧⲉⲓ
ⲱⲧ ⲛⲅⲧⲛⲛⲟⲟⲩ ⲟⲩϩⲟⲧⲥ ⲛϫⲁ
ⲁⲕ ⲛⲁⲓ ⲙⲛⲟⲩⲉⲓϭ ⲛϣⲗϭⲟⲙ
ⲛⲅⲥⲁⲗⲕⲟⲩ ⲛⲅⲧⲁⲃⲟⲩ ⲙⲛ
ⲡⲉⲧⲉⲕⲛⲁϫⲟⲟⲩϥ ⲛⲁⲓ ⲧⲏ
ⲣϥ ⲛⲅⲥϩⲁⲓ ⲛⲁⲓ ϫⲉⲁⲕϫⲟ..
ⲟⲩ ⲁⲩⲱ ⲛⲅϣⲗⲏⲗ ⲉϫ[ⲱⲛ]
ⲛⲧⲉⲡⲛⲟⲩⲧⲉ ⲛⲁϩⲙⲛ
ϩⲛ.ⲙⲉ ⲙⲛⲡⲡⲓⲣⲁⲥⲙ[ⲟⲥ]
ⲁⲩⲱ ⲛⲅϫⲟⲟⲩ ⲡⲉⲕⲟⲩϫ[ⲁⲓ]
ⲛⲁⲓ † ⲟⲩϫⲁⲓ † ϥⲑ

349. † ⲡⲓⲉⲗⲁⲭⲓⲥ
ⲧⲟⲥ ⲓⲱⲥⲏⲫ
ⲡⲙⲟⲛⲟⲭⲟⲥ ⲡⲉⲧ
ⲥϩⲁⲓ ⲉϥϣⲓⲛⲉ ⲉⲡⲉϥ
ⲙⲉⲣⲓⲧ ⲛⲉⲓⲱⲧ ⲓⲥⲁⲕ
ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ϩⲙⲡϫⲟ
ⲉⲓⲥ ⲭⲁⲓⲣⲉⲧⲉ ⲧⲉⲛⲟⲩ
ϫ.. ⲡⲁⲙⲉⲣⲓⲧ ⲛⲉⲓⲱⲧ
ⲁⲓϣⲓⲛⲉ ⲛⲥⲁⲧⲉ[ⲕ]ⲟⲓ

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ⲉⲛⲁⲛⲟⲩϥ ⲉⲥ ⲁⲓⲁⲣ̣ⲓ̣..
....ⲟⲩⲥ ⲛⲏⲕ ⲙⲙⲟⲛ ⲉⲛ̣
ⲛⲣⲱⲙⲉ ⲉϥⲛⲏⲩ ⲉⲃⲟⲗ
ϫⲁⲩ ⲛⲁⲓ ⲛⲧⲁϫⲟⲟⲩⲥ ⲛⲏⲕ
? ? ⲛⲙ
? ⲉⲡⲕⲟⲩⲓ ⲛϫⲟ̈ⲕ (sic)
ⲛⲁⲓ ϯ[ⲟⲩ]ϫⲁⲓ ϩⲙ
[ⲡϫⲟⲉⲓⲥ]

350. ϯϯ ϣⲟⲣⲡ ⲙⲉⲛ
ϯⲟⲩⲱϣⲧ ⲙⲫⲩ
ⲡⲟⲡⲟⲇⲓⲟⲛ ⲛⲛⲉ
ⲧⲛⲟⲩⲣⲏⲧⲉ ⲁⲣⲓ ⲡⲛⲁ
ⲉϣⲱⲡⲉ ⲟⲩⲟⲛ ϫⲁⲕ
ⲙⲙⲁⲩ ϫⲟⲟⲩ ⲟⲩⲕⲟⲩⲓ
ⲛⲁⲓ ⲁϯⲉⲗⲱⲛⲧⲁ
ϭ̣ⲱⲡ ⲡⲓϣⲁϣ
ⲟⲩϫⲁⲓ

v: ? ϣⲁⲡϣⲁⲩ
ⲛϫⲟⲩⲱⲧ ⲛϩ
ⲧⲟⲡ ϯⲙ
ⲡⲁⲙⲉⲣⲓⲧ ⲛⲉⲓ
ⲱⲧ ⲃⲓⲕⲧⲱⲣ
ⲡⲣⲉⲥⲃ/ ϩⲓ
ⲧⲛⲡⲉϥϩⲙ
ϩⲁⲗ ⲏⲗⲓ
ⲁⲥ

351. ⳨ ⲧⲁⲁⲥ ⲙⲡ[ⲁⲥⲟ]
ⲛ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡ
ⲁⲩⲱ ⲡϩⲩⲅⲟⲩⲙⲉⲛⲟⲥ
ⲉⲡⲓⲇⲏ ⲁⲕⲣ ⲡⲛⲁ ⲛⲙⲙ
ⲛⲣⲟⲩϩⲉ ⲁⲓⲟⲩⲱⲧϩ ⲑⲁⲗⲓⲥ
ⲁⲧⲥ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ϫⲉⲁⲓⲣⲡⲱⲃϣ ⲛ
ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ϫⲟⲟⲩ
ϫ.ⲉ ⲉⲛϩⲙⲟⲟⲥ ⲉⲃ̣ [ⲟⲩ]
ϫⲁⲓ ⲁ̈ⲅⲓⲁ (sic) ⲧ[ⲣⲓⲁⲥ]

352. ⳨ ⲁⲛⲟⲕ ⲓⲉⲣⲏ
ⲙⲓⲁⲥ ⲉϥⲥϩⲁⲓ ⲙⲡⲁ
ⲉⲓⲱⲧ ⲁⲃⲏⲗ ⲛⲥⲛⲁⲩ
ⲛⲃⲓⲣ ⲛⲟⲓⲕ ⲙⲛⲟⲩ
ⲗⲟϭ ⲛⲛⲉϩ ⲉⲧⲣⲁⲧⲁ
ⲛⲁⲕ (sic)
ⲧ ⲛⲣⲁⲙⲡⲉ ϣⲁⲡⲉ
ⲟⲩ ⲙⲡⲉⲕⲙⲟⲩⲁ
ⲙⲛ̈ⲛ̇ⲥⲁⲁⲧⲣⲉⲕ̣
ϩⲙⲡⲥⲱⲙⲁ ⲉ
ⲧⲁⲧⲟ ⲛⲕⲉⲓⲥⲉ
ⲧⲟ ⲙⲡⲣⲟⲥⲫ[ⲟⲣⲁ
ⲉϣ

353. ϯ ⲭⲱⲣⲓⲥ ⲧⲣⲁⲥϩⲁⲓ ⲛⲏⲧⲛ
ϯⲥⲟⲟⲩⲛ ⲛⲧⲉⲧⲛⲙⲛⲧⲙⲁⲓⲣⲱⲙⲉ
ⲉϩⲟⲩⲛ ⲉⲣⲟⲓ ⲁⲧⲉⲧⲛⲣⲡⲛⲁ ⲛⲙⲙⲁⲓ
ϩ̣ⲁⲫⲱⲃ ⲛⲡⲥⲧⲣⲱⲙⲁ ⲉⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ
ⲙⲱⲧⲛ ⲧⲁⲣⲉⲧⲉⲧⲛⲣϩⲱⲃ ⲛⲁⲓ ⲉⲩϩⲁⲧ̣
ⲙⲙⲟⲛ ϯⲣ̣ⲭⲣⲓⲁ ⲙⲙⲟϥ ⲡϩⲟⲩⲟ ⲇ[ⲉ]
ϯⲟⲩⲱϣⲧ ⲉϫⲛⲛⲟⲩⲣⲏⲧⲉ ⲛⲛⲉⲧⲟ̣ⲩ
ⲧⲁⲣⲟⲩ

v: ϩⲙⲡⲟⲩⲱϣⲉ ⲙⲡⲛⲟⲩⲧⲉ
ϯⲛⲏⲩ ⲛⲧⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲏⲧⲛ ⲙⲡⲁ
ⲧⲁⲃⲱⲕ ⲁⲛϩⲏⲧ ⲁⲩⲱ ϩⲁ
ⲧⲕⲟⲩⲛϩⲁⲗⲓϥ (sic) +

354. [ϣ]ⲟⲣⲡ ⲙⲉⲛ ϯ
ⲡ̄ⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ
ⲧⲉⲕⲙⲛⲧⲉⲓⲱ̄
ⲉⲓⲥ ⲓⲥⲁⲕ ⲁⲛⲃⲁⲕϥ
ⲉϩⲟⲩⲛ ⲉⲙⲁ ⲛⲙⲁⲝⲉ
ⲙⲓⲛⲉ ⲁⲛϯ ⲑⲏⲗⲏⲛⲁ
ⲁⲣⲓ ⲡⲛⲁ ⲛⲅⲧⲛⲟⲟ[ⲩ ⲡⲉ]
ⲧⲛⲟⲩϫⲁⲓ ⲛⲁⲓ ⲉⲓⲥ ϩⲏⲧ[ⲉ]
ⲁⲛⲃⲱⲕ ⲛⲥⲁⲛⲥⲁⲓ ϫⲉ
ⲉⲛⲁⲧⲁⲗⲟⲟⲩ ⲉⲛϩⲏⲧ
ⲉϣⲱⲡⲉ ⲕⲟⲩⲱϣ ⲃⲱⲕ
ⲉⲧⲡ̣ⲟⲩⲧ ⲁⲗⲗⲁ ⲥⲧⲉϯ
ⲛⲁⲃⲱⲕ ⲉϣⲱⲡⲉ ϯ
ⲛⲁϭⲱ ϣⲁⲧⲓⲕⲩⲣⲓ
ⲁⲕⲏ ϩⲁⲡⲙⲁ
ⲛⲧⲁ

355. ⳨ ⲡ̣ⲡⲁⲙⲉⲣ̄ ⲛϫⲟⲉⲓⲥ ⲛⲥⲟⲛ ⲁⲡⲁ ⲇⲓⲟⲛⲏⲥⲓⲟⲥ
ⲡⲙⲟⲛⲟⲭⲟⲥ ⲓⲁⲕⲱⲃ ⲡⲉⲓⲉⲗⲭ̄ⲧ ⲑ ?
ϩ̣ⲁ̣ⲓⲣϣⲡⲏⲣⲉ ⲅⲁⲣ ⲉⲙⲁⲧⲉ ⲛⲧⲉⲕⲫⲓⲗⲟⲥⲟⲫⲓⲁ ϫⲉⲁⲕⲣ
? ? ⲥ ⲛⲧⲉⲓϩⲉ ⲧⲏⲣⲥ ⲉⲧⲃⲉ ⲡϩⲱⲃ ⲛⲧⲁⲡ......
? ⲉⲣⲟⲥ ⲉⲁⲓⲧⲛⲟⲟⲩ ⲛⲱϩⲉ ⲉϩⲟⲩⲛ ⲛⲁ̣ⲕ̣ ?
ϫⲉⲙⲡⲓⲥⲟⲩⲱⲛϩ ⲉⲣⲟⲓ ϩⲟⲗⲟⲥ ⲁⲗⲗⲁ ⲛⲧⲁⲕⲧⲛⲟⲟⲩ ?
ϣⲏⲙ ⲛϩ̣. ⲙⲁ̣ⲓ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧⲛⲁⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ ⲛⲧⲉⲕ ?
ⲥⲟⲛ ϫⲉⲉϣⲱⲡⲉ ⲉⲁⲡⲉⲓϩⲱⲃ ϣⲱⲡⲉ ⲙⲡ̣ⲓ̣ⲥ̣ⲁⲗⲟ̣. ϩⲛⲟⲩⲡ ?
ⲛⲧ ⲁⲗⲗⲁ ⲕⲥⲟⲟⲩⲛ ϩⲱⲱⲕ ϫⲉϩⲉⲛⲁⲙⲉⲗⲏⲥ ⲛⲣⲱⲙⲉ ⲛⲉ
[ⲁⲗⲗⲁ ⲁⲩ
ⲧⲁⲙⲟⲓ ⲉⲥⲛⲁⲩ ⲉⲛⲁⲛⲟⲟⲩ ⲛⲧⲁϥϫⲓⲧⲟⲩ ⲁⲩϥⲓⲧⲟⲩ ⲙⲡⲟⲩϫⲓ
ⲧⲟⲩ ⲛⲧⲟⲟⲧϥ ⲗⲟⲓⲡⲟⲛ ⲉϣⲱⲡⲉ ⲡϩⲱⲃ ⲁⲣⲉⲥⲕⲉ ⲛⲁⲕ ⲁ̣ⲙⲟⲩ ⲛ?
ⲛⲅⲃⲱⲕ ⲉⲡⲉⲓⲉⲃⲧ ⲛⲙⲙⲁϥ ⲛⲅϫⲱⲕ ⲡϩⲱⲃ ⲉⲃⲟⲗ ⲁⲣⲓ ⲟ̈ⲛⲁ (sic) ⲟⲛ̣
ⲛⲅϯⲡⲕⲟ ⲛⲁⲡⲉⲓϣⲏⲣⲉ ϣⲏⲙ ⲉⲧⲛⲁϯ ⲧⲉⲓⲃⲗ
ϫⲉ ⲛⲁⲕ ⲁⲩⲱ ⲡϣⲉⲛⲛⲏⲧⲟⲛ ⲛⲁⲓ ⲁⲓⲥϩⲁⲓϥ̣ ?
ϯⲡⲣⲟⲥⲕ/ ⲉⲡⲙⲁ ⲧⲏⲣϥ ⲉⲧⲟⲩⲁⲁⲃ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟ[ⲉⲓⲥ]

v: ? ⲡⲉⲕϣⲏ
? ⲗ̣ⲭ/ ⲃⲓⲕⲧⲱⲣ
? ⲉⲗ̣ⲁⲓ

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356. † ϩⲁⲑⲏ ⲙⲉⲛ ⲛϩⲱⲃ [ⲛⲓⲙ ⲧⲛⲡⲣⲟⲥⲕⲩ]
ⲛⲉⲓ ⲁⲩⲱ ⲧⲛⲁⲥⲡⲁⲍⲉ
ⲉⲧⲧⲁⲉⲓⲏⲩ ⲧⲛⲧⲁⲙ
ⲡⲣⲉⲡⲉⲓⲁ ⲉⲧⲃⲉⲡϩⲱ[ⲃ
ⲡⲉⲩⲕⲗⲉⲉⲥⲧⲁⲧⲟⲥ ⲥ
ⲫⲏⲙⲟⲥ ⲛⲁⲟⲩϫ ⲧⲁ
ⲉⲛⲛⲧϥ ⲛⲁⲕ ϩⲁⲡϩⲱ[ⲃ
ⲕⲥⲩⲛⲧⲁⲍⲉ ⲉⲧⲣⲉ
ⲑⲁⲣⲉⲓ ⲉⲡⲉⲕϣⲁ
ⲡⲉⲕϫⲱⲕ ⲧⲉϥⲕ
ⲧⲉⲛⲟⲩ ⲁ

v. ⲉⲧϩⲓϫⲱⲕ ⲙ
ⲉ ⲉⲧⲃⲉⲡⲁⲓ ⲁⲛⲥϩ
ⲡⲙⲉⲩⲉ ⲛⲁⲕ ⲁⲣⲓ
ⲟⲟⲩ ⲡⲉⲕⲥⲕⲟⲡⲟⲥ
ⲅⲣ]ⲁⲙⲙⲁⲧⲏⲫⲟⲣⲟⲥ
ⲩⲛ ϫⲉⲁⲛⲉϩⲟⲟⲩ
ⲛϭⲛⲧⲩⲡⲟⲥ ⲛⲉ
ⲛⲁⲛ ⲙⲡⲉⲕⲟⲩ
ⲙ]ⲧⲟⲛ ⲟⲩϫⲁⲓ
ⲉⲧⲟⲩ

357. † ⲧⲁⲁⲥ ⲙ
ⲡⲙⲟ̈ⲓⲛⲟⲩⲧⲉ
ⲉⲓⲱ̄ ⲁⲡⲁ ϣⲉⲛⲟⲩⲧⲉ
ⲁⲡⲁ ⲕⲁⲙⲟⲩⲗ
ⲡⲉϫⲥ ⲁⲗⲛ̄
ⲏⲗ ⲡⲉⲓⲉⲗⲁϫ
ⲛϫⲟⲉⲓⲥ ⲡⲁⲟⲩϫ
ⲉ ⲛⲉⲓⲱ̄ ⲛ

358. ⲙⲛⲧⲥⲁϣⲉ ⲛ
ⲕⲱⲗⲉ ⲛⲡⲕⲱ
ⲣϩ ⲧⲉⲕⲕⲟⲗⲉ ⲛ
ⲡⲛⲁ ϣⲁⲛⲉⲩ
ⲩⲧⲟⲩ ⲉⲁⲃⲓⲕ[ⲧⲱⲣ]
ⲧⲁⲁⲩ ⲛⲁⲕ

v. ⲕⲟⲩ ⲙⲁ
ⲃ ⲅⲁⲣ ⲁⲓ
ⲧⲁⲁⲩ ⲛⲁ
ⲕ ⲛⲕⲉⲥⲟ
ⲡ

359. † ⲉⲓⲥ ⲁⲛⲁⲛⲓⲁ ⲙⲛ
ⲡⲁⲩⲗⲟⲥ ϩⲁⲙⲁ ⲛⲡϩⲏⲥ
ⲛⲧⲁⲃⲉⲛⲛⲏⲥⲉ

360. † ⲧⲁⲁⲥ ⲛⲡⲉⲛⲉⲓⲱ[ⲧ ⲓⲁ]
ⲕⲱⲃ ϩⲓⲧⲛⲡⲉⲧⲣⲟⲥ
ⲙⲙⲟⲕ ϫⲉⲛⲡⲉⲕϣⲓ
ⲥⲛⲫ ⲕⲥⲟⲟⲩⲛ ϫⲱⲣⲓ
ϫⲉϣⲁⲕⲣⲭⲣⲓⲁ ⲛⲁϥ
ⲕⲉⲣⲱⲙⲉ ϩⲛⲡⲉⲕⲧ
ⲉϥⲥⲩⲛⲃⲟⲏⲑⲓⲁ ⲛ
ϩⲛⲛⲉⲕⲡⲓⲣⲁⲥⲙⲟⲥ
ⲛⲥⲁⲃⲗⲃⲁϥ ⲛⲧⲉⲛ
ⲛⲡⲣⲕⲱ ⲛϣⲟⲩϣ[ⲛⲉ]
ⲛⲥⲱϥ ⲙⲏⲡⲟⲁⲏ
ⲛϥⲧⲁⲗⲱ ⲉⲛϩⲏⲧ
ⲙⲛⲧⲉⲕⲛⲁ ?
ⲉⲣⲟϥ ⲛⲕⲉⲥ[ⲟⲡ]
ⲕⲏ ⲅⲁⲣ ϣⲁ ?
ⲣⲭⲣⲓⲁ ⲛϩ ?

361. ϣ ?
ⲛⲧⲁⲙ ?
ⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲟⲩ
[ⲁⲁⲃ] ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲙⲡⲉ
ⲧⲉⲕⲙⲛⲧⲣⲉϥϣⲙϣⲉ
[ⲛⲟⲩⲧⲉ ϩ]ⲙⲡⲁϩⲏⲧ ⲧⲏⲣϥ ϣⲁⲛⲧⲁ
ⲏ ⲉⲓ ⲉⲛϩⲏⲧ ⲛⲧⲁⲡⲣⲟⲥ
[ⲕⲩⲛⲉⲓ ⲛⲧⲉⲕ]ⲙⲛⲧⲉⲓⲱⲧ ϫⲉⲙⲡⲓϭⲛ
[ⲧⲩⲡⲟⲥ ⲉⲉⲓ ⲉⲛ]ϩⲏⲧ ⲉⲧⲃⲉⲡⲧⲟⲡⲟⲥ ϫⲉ
ⲙⲙⲁⲩ ⲉⲡⲣⲟⲥⲉⲩⲭⲏ ⲉⲡⲙⲁ
ⲏϭⲓⲛⲧⲉⲕⲁⲅⲁⲡⲏ ⲉⲡϩ
ⲱⲟⲩ ⲛⲧⲟⲧⲕ ⲉⲧⲱⲕ ⲡⲗⲓⲯⲉ
ⲛⲥⲙⲟⲩ ⲛⲁⲓ ⲙⲡⲓⲟⲩⲱϩ
ⲉⲕⲉⲣⲱⲙⲉ ⲧⲉⲛⲟ[ⲩ ?
ⲙⲛ]ⲧⲁϥⲧⲉ ⲛⲣⲧⲁⲃ . . . ⲟⲩⲱ
ⲧⲛⲛⲁⲩⲥⲟⲩ ⲛⲁⲕ ⲁⲣⲓ ⲧⲁⲅⲁ
[ⲡ]ⲏ ⲛⲅⲙⲱϩ ⲡⲁⲛϩⲁⲗⲟⲙⲁ ⲙ
ⲡⲃⲉⲕⲉ ⲛⲟⲩⲧ ⲛϩⲏⲧⲟⲩ ⲛⲅϯ
ⲕⲟⲩϩⲟ ⲙⲡⲁⲉⲓⲱⲧ ⲃⲓⲕⲧⲱⲣ
ⲡⲙⲁⲑⲏⲧⲏⲥ ⲛⲁⲡⲁ ⲥⲟⲩⲣⲟⲩⲥ ϫⲉ
. ⲛⲁϥⲉⲓϥ ⲉⲣⲟⲓ ⲡⲕⲟⲩⲥⲉⲡⲉ ⲛ
ⲉⲕⲁϥ ⲛⲁⲉⲓⲕ ⲛⲁⲓ ϩⲛ . . .
ⲡⲏ ϫⲉⲁⲛⲕⲁⲕⲉ ϣⲏⲙ ⲱϫⲛ

362. † ⲁⲛⲟⲕ
ⲕⲩⲣⲓⲁⲕⲟⲥ
ⲉⲧϣ[ⲓⲛⲉ ?
ⲧⲱϩ

[5 lines]

ⲙⲁϥϣⲓⲛⲉ ⲛⲥⲱϥ ?
ⲡⲉϫⲁϥ ϫⲉⲁⲓϫⲟⲟϥ ⲉ ?
ⲕⲩⲣⲟⲥ ⲓⲟⲩⲥⲧⲓⲛⲟⲥ ϫⲉ
ⲧⲓ ⲧⲉϥⲧⲓⲙⲏ ϣⲁⲕ
ⲥⲛⲁⲩ ⲛⲃⲁⲉ
ⲁϥ ⲡⲉϫ

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(362) v. Ϫ≡
ϪΕΑΝΕ≡
ϢΛΗΛ ΜΝ≡
ΠΟϹ ΝΑϤ ΜΕϤ
ΕϢⲰΠΕ ΟΥΝ ΚΟΥⲰϢ
ΟΥΚΟΥΙ ΝϹΤΟΙ ΕΠΤΟΠΟϹ
ΕΙϹ ΟΥΡⲰΜΕ ΑϤΝΟΥϢΗΜ
ΝΚΡΙ ΕΝΑΝΟΥϤ ΤΝΝΟΟΥ
[Ν]ΑΙ ΠΕΤΚΟΥΟϢϤ ΝΤΑϢΟΠϤ
≡ⲰΚ ΤΑΑϹ ΝΝΑΕΙΟΤΕ
[Ε]ΤΤ ϨΙΤΝΚΥΡΙΑΚΟϹ
[Π]ΕΥϢΗΡΕ ΟΥϪΑΙ +

363. ΕΠΙΔΗ ΑΚϪΟΟΥ ΠΕΙΡⲰΜΕ ΝΑΙ ΜΝ
ΠΛΑⳫ ϪΕΤΑΑϤ ΝΚΟΜΕϹ ΑΕ ?
? ΤΑΑϤ ΝΑΙ ΑϤΤΑΟΥⲰ ΤΑΠΟΚ
? Ι ϨΑΠϨⲰΒ ΝΤΑϢΗΝΗΙ ϨΙΤ ?
? ΕΤΒΗΤϤ ΤΕΝΟΥ ΠϪⲰΚ ?
? ΜΑϬΝΤΗΠΟϹ ΝΟΥⲰϨ Ν....
ΑΝΗΥ ΠϢΑϤΟΥΑ
ΕΥ ΕΑΚΑΑϤ ΝΤⲰΤ
ΑϹΤⲰΤΕΚΚΕ
ΛΗΛ ΠΝϪΟ
ΙϹ ΝΕΙ
ΑϹΜ

364. ≡ΤΟϹ ΝΝΝΑΥ Ϩ.
ΜⲰΥϹΗϹ ΤΑΑϤ
ΑΝΙΑϹ ΝΑΡΚΑϹΕΙ
ϢΝΓΕΡΓΕΡ.....Β

≡ΤϹΗΙ ϹΝΑΥ ΜΜΗΡ ΝΝΟΥϨ
≡ΤϪΙΟΥ ΟΥΜΗΡ ΝΝΟΥϨ
≡ΙⲰϨΑΝΝΗϹ ΟΥΜ≡

365. Ϯ ΤΑΑϹ ΜΠϹΟΝ
ΠΑΠΝΟΥΘΙΟϹ ϨΙΤΝΑΑΝΙ
ΗΛ ΕΠΕΙΔΗ ΑΙΤΑΥΟ ΠϨ
ⲰΒ ΕΡΟΚ ϨΑΠϹΝΑΥ ΜΜΗ
Ρ ΝΝΟΥϨ ΤΕΝΟΥ ΑΡΙ ΠΝΑ
ΝΓϮϹΟΟΥ ΜΜΗΡ ΝΝΟΥϨ
ΝΑϤ ϪΕΚΑϹ ΕΙΝΑΕΥΧΑΡΙϹΤΕΙ
ΝΤΟΟΤΚ ΤΑΑΥ ΝΙⲰϨΑΝΝΗϹ Μ
ΠΛΙϢ ΝΤΑϮ ϹΟΥΗΝΤΟΥ ΝΑΚ +

366. ΟΥⲰϢ ΕΤΝΗΥ Ε≡ [προς]
ΚΥΝΕΙ ΝΑΚ ΕΙϹΠ≡
ϪΟΟΥϤ ΕΝϨΗΤ ΝΑ≡
≡ΜⲰϨ ΠΙϢΑΤΙΛΑ ΝΚΑΚΕ ΝΗϤ
≡ΝΕΥϹΤΑΘΙΟϹ ΚⲰΤ ϪΙΝΠΝⲰ
≡ΚⲰΤ ΜΠΕϤϮΚΑΝⲰΝ ΝΑΙ
≡ΠΜΑΙΝΟΥΤΕ ΜΜΑΙϨΗΚΕ
≡ΤΗΡΟΥ ΚⲰ ΝΑΙ
≡Α ΑΙϹϨΑΙ ΕΡΑΤΚ
≡ΕΠΑΜΕΡΙΤ
≡Π]ΡΕϹΒΗΤΕΡΟϹ
≡ΠΕ]ϤϨΜϨΑΛ

367. ΕΙϹ ΝΑΙΝΕ≡
ϪΕ ΕΝΤΑΙϹΑΤΜΟΥ≡
ΝΙΑΚⲰΒ ΠΕΠΡΕΒ ΜΠ≡
ϨΗΤ ΕϢΚⲰ ΝΑΤΤΑΜΟΚ≡
ΑΟΥ ϪΕΑΛΑ≡Ε ΕϤΤΑΟΥΟ Μ≡
ΠΕϪΑϤ ΝΘΕ ΕΤΕΜΠΕΕΠΙΦ[ΑΝ]
ΙΟϹ ΝΚΥΠΡΙΟϹ ΜΑΥΑΤϤ≡
ΝϹΕΝΕΚΝΑΟΥ ϨΝΑΟ ?
?ΑϹΤΡΟΝ ? ?
? ? ?
ⲰΤ ΒΙΚΤⲰΡ ?
? ?

368. Ϯ ΠΡΟ ΠΑΝΤⲰΝ ϮΠΡ[ΟϹΚΥΝΕΙ]
ΜΠϨΥΠΟΠΟΔΙΟΝ ΝΝΕ[ΤΝΟΥΕΡΗ]
ΤΕ ΤΗΡΤΝ ϪΙΜΠΕΤΝΚΟΥΙ ϢΑ[ΠΕΤΝ]
ΝΟϬ ΕΠΙΔΗ ΑΠΑΠΑϹ Ν ΤΕΠΛΑⳫ≡
ΕΙϹ ϨΗΤΕ ΑΙΒⲰΚ ΕΜΑΝΠΕϹΥΝΘΙΟϹ≡
ΡΟΥ ΤΑΙϪΙΤΚ ΑϨΤΝΒⲰΝΕ ΕΙϹ ϨΗΤΕ Ϲ≡
ΠΑΡΑ ΟΥΚΟΥΙ ΑΙΤΝΝΟΟΥϹ ΝΗΤΝ ΝΤΝΠ≡
ΑΠΑ ΟΥΑΝΑϤΡΕ ΑΥⲰ ΟΝ ΕΤΒΕΤϨΟΙΤΕ ΝϨΒ≡
ΝΤΑΚϪΟΟϹ ΝΑΙ ϪΕΑΙΤΑΑϹ ΝΑΚΟΛΟϹΜΕ
ΕΙϹ ϨΗΤΕ ΑΙϪΟΟϹ ΝΑϤ ϨΑΡΟϹ ΑϤϪΟΟϹ ΝΑΙ
ϪΕΑΙϢΟΜϹ ΑΙΤΝΝΟΟΥϹ ΕϨΟΥΝ ΝΑΚ
ΕΙϹ ΤΚΟΥΙ ΝϨΒΟΟϹ ΕΤΜΗΡ ?≡
≡ΜΠΡϢⲰΝ ΑΙϪ≡
ΝΑΚ

v. ϮΠΚΕΦΑΛΕΙΟΝ
ΝΝΑΙ ΤΗΡΟΥ ϮΠΡΟϹ
ΚΥΝΕΙ ΝΗΤΝ
≡ΝΤΑΑΠΑΝΤΑ ΕΡⲰΤΗ
[Η Α]ΓΙΑ ΤΡΙΑϹ
[Τ]ΑΑϹ ΝΝΕϹΝΗΥ ΕΤΟΥΑΑΒ ΜΜΑΙ
ΝΟΥΤΕ [ΑΥ]Ⲱ ΝΡΕϤϢΜϢΕ ΜΠΕⲬⲤ ϨΝ
ΟΥΜΕ ϨΙ[ΤΝ ? ΕΠΑΤΟΥΡΕ

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369. ϯ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡⲉⲩⲅⲟⲩ[ⲙⲉⲛⲟⲥ
ⲡϣⲏⲣⲉ ⲙⲡⲉⲧⲣⲟⲥ ϫⲉⲛ
ⲡⲟⲥ ⲉⲕⲣⲑⲩⲡⲟⲣⲅⲓⲁ ⲡⲣⲟⲥ
ⲛⲁⲕ ⲙⲡⲉⲛⲧⲁⲓⲥϩⲁⲓ ⲛⲁⲕ ϩ
ⲧⲉⲡⲣⲟⲑⲩⲙⲓⲁ ⲃⲟⲗ ⲉⲧⲉϥⲧ
ⲉⲩ ⲁⲩⲱ ⲟⲛ ⲧⲉⲕⲕⲁⲧⲁⲥⲧⲁ
ⲛⲥⲱⲕ ⲁⲩⲱ ⲉⲕϣⲁⲡⲁⲣⲏⲧ
ⲗⲁⲩⲉ ⲁⲩⲱ ⲛⲛⲉⲩ ?
? ⲛϫⲏ ⲁⲡⲁ ⲃⲓⲕ[ⲧⲱⲣ

370. ? ?
? ⲡϫⲟⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉ[ⲣⲟⲕ]
? ⲙⲙⲟⲕ ϩⲙⲡⲉ
ⲉⲧⲛⲁⲛⲟⲩϥ ⲙⲡⲉⲓⲇⲏ ⲁⲛⲧⲱϣ . ϣⲣⲡ
? ⲙⲡⲛⲁⲩ ⲛⲧⲁⲧⲉⲕⲙⲛⲧ
ϣⲏⲣⲉ ? ⲛ ⲙⲛⲛⲛⲟϭ ⲛⲣⲱ
ⲙⲉ ? ⲁⲩⲉϥⲱⲃ ⲉⲡⲕⲩⲣ[ⲓ
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉϫⲏⲕ ⲉⲃⲟⲗ
ⲛⲙⲙⲁϥ ⲉⲧⲃⲉ ⲛϩⲁⲣⲃⲁ
ⲧⲁ ⲙⲙⲏⲛⲁ ⲙⲡⲁⲕⲟⲩ
ϩⲁϥⲥⲓⲧ ϥⲱⲃ ⲉϫⲱⲓ
ⲕⲟⲩⲛϣⲉ ? ⲉ

371. ⲧⲁⲁⲥ ⲙⲡⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ϩⲗⲗⲟ ϩⲓⲡⲉⲥⲛⲧⲉ
✱ ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲧⲉⲧⲛⲙⲛⲧⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ϩⲙⲡϫⲟⲉⲓⲥ ⲉⲡⲓⲇⲏ ⲁⲓⲥⲱⲧⲙ ϫⲉⲡⲉⲧⲛⲉⲓⲱⲧ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲏⲩ ϣⲁⲣⲱⲧⲛ ⲛϥϭⲛⲡⲉϣⲓⲛⲉ ⲁⲣⲓ ⲡⲛⲁ
ⲉϥϣⲁⲛⲉⲕⲧⲛⲛⲟⲟⲩ ⲛⲁⲓ ⲛϣⲓⲛⲉ ⲛⲥⲁⲟⲩⲕⲟⲩⲓ ⲛⲟⲩⲁⲧⲉ ⲛⲧⲁ
ⲕⲧϥ ⲛⲧⲁⲉⲓ ⲛⲧⲁϭⲛ: ⲁⲓⲃⲱⲕ ⲉⲣ... ϣⲁⲡⲧⲟⲟⲩ ⲛⲁⲁⲡⲉ
ⲥⲛⲧⲉ ⲁⲓⲥⲱⲧⲙ ⲟⲩⲯⲁⲗⲗⲉⲓ ⲁϫⲟⲟⲩ . ⲉϣⲁⲓⲧⲁⲟⲩⲟϥ
ⲛⲁⲕ ⲡⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ϩⲗⲗⲟ ⲣⲡⲛⲁ ⲛⲅⲧⲁⲟⲩⲟϥ
ⲉⲧⲉⲡⲉⲓⲡⲉ ϯ - - - - - - - - - - - - - - - - -
ⲧⲥⲩⲛⲁⲅⲱ ⲛⲙⲙⲁⲥ ϩⲛⲃⲁϩⲥⲉ ⲙⲡⲛⲁⲟⲥ
ⲉⲧⲙⲧⲥⲟ ⲉⲃⲟⲗ ⲛⲛⲉⲛⲧⲁⲩⲇⲟⲕⲓⲙⲁⲍⲉ
ⲙⲙⲟⲟⲩ : ⲁⲕϫⲉ ⲛϩⲉⲑⲛⲟⲥ ⲉⲃⲟⲗ
ⲛⲁⲓ ⲉⲧⲟⲩⲉϣⲡⲟⲗⲉⲙⲟⲥ ⲛⲉ
ϭⲟⲟϣⲉ ⲛⲁⲣϣⲟⲣⲡ ⲛϯ
ϩⲛⲛⲉⲩϭⲓϫ ⲙⲡⲛⲟⲩⲧⲉ
ⲛⲉⲩⲣⲱⲟⲩ ⲙⲡⲕⲁϩ
ⲥⲙⲟⲩ

ⲩ. ⲇⲏⲙⲟⲥⲓⲟⲛ ⲙⲡ ?
ⲕⲥⲟⲟⲩⲛ ϫⲉⲡϣⲁϫⲉ ⲛⲧⲁϥⲧⲁⲩ
ϣⲁⲩⲣⲟⲩⲙⲏⲏϣⲉ ⲛϫⲱⲱⲙⲉ ?
ⲁⲣⲓ ⲡⲛⲁ ⲛⲅⲧⲁⲩⲉ ⲡϣⲁϫⲉ ⲉⲣⲟϥ ⲉ
ϣⲱⲡⲉ ⲕⲥⲟⲟⲩⲛ ϫⲉϣⲁϥⲃⲁⲣⲉ
ⲙⲙⲟⲛ ⲡⲁⲣⲁ ⲡⲇⲓⲕⲁⲓⲟⲛ ⲁⲣⲓ
[ⲡⲛⲁ] ⲛⲅⲧⲛⲛⲟⲟⲩ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ
[ⲛ]ⲧⲁⲁⲡⲟⲧⲁⲥⲥⲉ ⲙⲡⲉⲓⲉ
? ⲉⲃⲣⲓⲥⲱϫ ⲉⲛⲟ
ⲁⲣⲓ ⲡⲛⲁ ⲛⲅⲉⲓⲙⲉ ⲉ
ⲥⲕⲟⲡⲟⲥ ⲛⲅⲧⲛⲛⲟⲟ[ⲩ
ⲕ ⲛⲁⲓ ⲧⲁⲁⲥ ⲙⲡⲁ [ⲁ]
ⲡⲁⲁⲓⲟⲥ ϩⲓⲧⲛϩ.
[ⲡⲉⲓ]ⲉⲗⲁⲭ/

372. ⲛⲧⲁⲉⲓ ⲉⲣⲉⲩ ⲡⲛⲟⲩⲧⲉ
ⲛⲁⲥⲟⲩ. ⲧⲉ ? ⲧⲛⲡⲣⲟⲥⲕ
ⲉⲓⲥ ϩⲏⲧⲉ ⲉⲓⲣϣⲱϣ ϯ ⲁⲛⲟⲕ
ⲡⲁⲩⲗⲟⲥ ϯϣⲓⲛⲉ ⲉⲛ
ϩⲗⲗⲟⲉⲓ ⲧⲏⲣⲟⲩ ⲡⲣ/ ⲁⲡⲁ
ⲡⲉⲥⲛⲧⲉ ⲙⲛⲡⲣ/ ⲁⲃⲣⲉ
ϩⲁⲙ ⲙⲛⲡⲣ/ ⲙⲱⲩⲥⲏⲥ
ϣⲗⲏⲗ ⲉϫⲱⲓ ⲁⲣⲓ ⲧⲁ
ⲅⲁⲡⲏ ⲛⲅϣⲓⲛⲉ ⲉ
ⲧⲃⲉⲛⲃⲛⲛⲉ ⲛⲅⲧⲁⲁⲩ ⲛ
ⲟⲩⲣⲱⲙⲉ ⲛϥϯⲕⲓⲉⲛⲁ ?
ⲧⲁⲁⲥ ⲙⲡⲣ/ ⲁⲡⲁ ⲡⲉⲥⲛⲧⲉ
ⲡⲁ ? ? ⲓⲱϩⲁⲛ
ⲛⲏⲥ ⲡⲣ/ ⲡⲓⲉⲗⲁⲭ/ ⲁⲓ/

373. ϯ ⲉⲡⲉⲓⲇⲏ ⲁⲧⲣⲓⲃⲟⲩⲛⲟⲥ ⲥϩⲁⲓ
ⲟⲩⲃⲁϫⲉ ⲛⲡⲕⲟⲩⲥ ⲁϥϣⲁⲧⲉⲧⲛⲙⲛⲧ
ⲉⲓⲱⲧ ⲛⲡⲉϥϭⲓⲛ ⲡⲉⲧⲉⲩⲛⲁⲧⲛⲛⲟⲟⲩ
ⲛⲧⲟⲟⲧϥ ϣⲁⲧⲉⲛⲟⲩ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧ
ⲥⲟⲟⲩⲛ ⲛⲧⲁⲓⲥ. ⲁⲓⲧⲁⲓ
ⲛⲡⲏⲓ ⲕⲁⲁϥ ⲉⲉⲓⲙⲉ ϩⲟⲗⲱⲥ
ⲉⲧⲃⲉϫⲉⲙⲛⲧⲉ ⲛⲟⲩϩⲓⲥⲉ
ⲉⲣⲱⲧⲛ ⲛⲥⲟⲡ ⲥⲛⲁⲩ
? ?

374. ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉ[ⲙ]
ⲡⲉⲓϭⲛϫⲁⲣⲧⲏⲥ ⲧⲁⲙ[ⲛⲧ]
ⲉⲗⲁⲭ/ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ [ⲙⲡⲁⲓ]
ⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲓ ⲡⲛⲁ ⲛ
ϣⲁⲛⲧⲉⲡϫⲟⲉⲓⲥ ⲧⲟϣⲧ
ⲉⲓⲟⲩⲟϫ ⲉⲓⲥ ϯⲃⲏⲥⲉ ⲉⲥ
ⲛⲟⲟⲩⲥ ⲛⲁⲕ ⲙⲛⲡⲉⲓⲉⲗⲧⲉ
ⲛⲟⲟⲩⲥⲉ ⲛⲁⲕ ⲛⲧⲟⲟⲧϥ ⲙⲡ
ϩⲏⲧⲉ ⲁⲓⲥϩⲁⲓ ⲉⲧⲡⲟⲗⲓⲥ ⲉ
ⲛⲉⲩⲉ ϫⲉⲁⲩⲉⲓ ⲛⲁⲓ ⲉⲩϫ[ⲱ ⲙⲙⲟⲥ]
ϫⲉⲁⲡⲗⲗⲟⲥ ⲙⲟⲩ ϣⲗⲏ[ⲗ
ⲱⲧ ϣⲁⲛⲧⲁⲉⲓ ϣⲁⲧ

375. ⲛⲁϫⲟⲉⲓ[ⲥ]
ⲛⲉⲓⲱⲧ ⲉⲧ
ⲧⲁⲓⲏⲩ ϯⲡⲣⲟⲥ
ⲕⲩⲛⲉⲓ ϯϣⲓⲛⲉ ⲉⲣⲱ
ⲧⲛ ϣⲗⲏⲗ ⲉϫⲱⲓ ⲡⲉϥϥϥ
ⲉⲡⲓⲇⲏ ⲁⲕϫⲟⲟⲩ ⲛⲁⲛ

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(375) ϩⲛ ⲣⲉⲛϣⲁϫⲉ ⲉⲩϩⲟⲟⲣϣ ⲡⲉⲛ
ⲉⲓⲱⲧ ⲡⲛⲟⲩⲧⲉ ⲟ ⲙⲙⲛⲧⲣⲉ
ⲉⲣⲟⲛ ϫⲉⲙⲡⲉⲛⲁⲙⲉⲗⲉⲓ ⲛⲟⲩϩⲟⲟⲩ
ⲛⲟⲩⲱⲧ ϩⲱⲥ ⲕⲣⲟϥ ⲁⲗⲗⲁ ⲛⲥⲁⲃⲏⲗ
ϫⲉ ⲁⲡⲡⲓⲣⲁⲥⲙⲟⲥ ϯⲁϩⲟ ⲛⲛⲉ
ⲛⲁⲣⲁⲡⲓⲥⲧⲉⲩⲧⲟⲥ ⲁⲛ ⲁⲗⲗⲁ
ⲣϣⲁⲛⲡⲟⲩⲱⲛϣ ⲧⲱⲣⲡ ⲟⲩ
ⲉⲥⲟⲟⲩ ϣⲁⲣⲉⲛⲕⲉⲣⲥⲟⲩⲉ ·
ⲧⲏⲣⲟ . . . . ⲛⲧⲣⲉ ⲧⲉⲛⲟⲩ
ϩⲙⲡⲟⲩⲱϣ ⲙⲡⲛⲟⲩⲧⲉ
ⲕⲁⲣⲉ ⲉⲣⲟⲛ ϩⲙⲡⲱⲱ
ⲛⲣⲁⲥⲧ[ⲉ] ⲕⲁ
ⲥⲟⲟⲩⲛ ϫⲉ
ⲛⲟⲃⲉ

377. ϯ ⲁⲛⲟⲕ ⲇⲁⲩⲉⲓⲇ
ⲙⲛⲥⲓⲛⲁ ⲉⲧⲥϩⲁⲓ ⲉⲧ
ϣⲓⲛⲉ ⲉⲙⲉⲭⲁⲓⲁⲥ
ϫⲉⲧⲉⲛⲟⲩ ⲉⲧⲉⲧⲉ[ⲓ]
ⲃⲗϫⲉ ⲧⲁⲧⲉϩⲁⲕ
ⲧⲁϩⲟⲓ ⲉϩⲟⲩⲛ ⲛ
ⲣⲁⲥⲧⲉ ⲙⲁⲧⲉⲡⲟⲩ
ⲟⲉⲓⲛ ⲉⲓ ⲉⲃⲟⲗ ϫⲉ
ⲧⲁⲛⲁⲅⲕⲉⲧⲉ ϯ
ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ ϯ

379. ϯ ⲉⲡⲓⲫⲁ
ⲛⲓⲟⲥ ⲡⲓⲉⲗⲁⲭ/
ⲉϥⲥϩⲁⲓ ⲉϥϣⲓⲛⲉ ⲉ
ⲛⲉϥⲙⲉⲣⲁⲧⲉ ⲛⲉⲓⲱⲧ ⲓⲱϩⲁ
ⲛⲛⲏⲥ ⲙⲛⲉⲛⲱϫ ⲙⲛⲁⲡⲁ ⲃ
ⲓⲕⲧⲱⲣ ϩⲙⲡϫⲱⲕ ⲧⲏⲣϥ ⲛⲧⲁⲯⲩⲭⲏ ⲙⲛ
ⲛⲥⲱⲥ ϯⲧⲁⲙⲟ ⲙⲙⲱⲧⲛ ϫⲉϩⲓⲧⲙⲡⲟⲩⲱ
ϣ ⲙⲡⲛⲟⲩⲧⲉ ⲙⲛⲛⲉⲧⲛϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲃ
ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲁϥϫⲟⲟⲩ ⲡⲧⲁⲗϭⲟ ⲙⲡⲁⲃⲁ
ⲗ ⲛⲁⲓ ⲡⲉϫⲉⲡⲥⲁⲓⲛ ϫⲉⲉⲕⲛⲁⲥⲱⲙ
ⲛⲧ ⲛⲡⲉⲓⲕⲉϩⲟⲟⲩ ⲥⲛⲁⲩ ϣⲁⲛⲧϥⲧⲱ
ⲕⲣ ⲕⲁⲗⲱⲥ ϣⲗⲏⲗ ⲟⲩⲛⲉϫⲱⲓ ⲛⲧⲉ
ⲡⲛⲟⲩⲧⲉ ϫⲟⲟⲩ ⲡⲉϥⲛⲁ ⲛⲁⲓ ⲛⲧⲁⲉⲓ
ⲉϩⲣⲁⲓ ⲉⲡⲁⲙⲁ ⲕⲁⲓ ⲅⲁⲣ ⲁⲓϩⲁⲓⲃⲉ
ⲉⲙⲁⲧⲉ ⲉⲧⲃⲉⲡⲛⲉⲧ ⲇⲉ ⲟⲛ ⲉⲓⲥ ϩⲏ
ⲧⲉ ϯⲛⲁⲧⲛⲛⲟⲟⲩϥ ⲛⲏⲧⲛ ⲁⲣⲓ ⲧⲁ
ⲅⲁⲡⲏ ⲛⲧⲉⲧⲛⲧⲙⲙⲟ ⲡⲃⲁⲣⲱϩ
ⲁⲛⲟⲕ ⲡⲉⲥⲩⲛⲧⲉ ⲡⲉⲓⲉⲗⲁⲭ/
ϯⲁⲥⲡⲁⲍⲉ ⲛⲧⲉⲧⲛⲙⲛⲧ
ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ϣⲗⲏ
ⲗ ⲉϫⲱⲓ
ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ

(374) ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲉⲓⲁ
ⲡ]ⲁϫⲟⲉⲓⲥ ⲛⲉⲓ[ⲱⲧ
ϩⲓ]ⲧⲛ ⲃⲓⲕⲧⲱⲣ
ⲡⲉⲕϣⲏ[ⲣⲉ

376. ϩⲁⲑⲏ ⲙⲉⲛ
ⲛϩⲱⲃ ⲛⲓⲙ ϯϣⲓⲛⲉ ⲉⲡⲁ
ⲙⲉⲣⲓⲧ ⲛⲉⲓⲱⲧ ⲓⲱϩ
ⲁⲛⲛⲏⲥ ⲉⲡⲉⲓⲇⲏ ⲁⲉⲓⲡⲁⲣⲁⲕⲁ[ⲗⲉⲓ]
ⲙⲙⲟⲕ ϩⲁⲑⲏ ⲛⲛⲉⲓϩⲟⲟⲩ
ⲉⲓⲙⲟϣⲉ ⲙⲛⲡⲕⲁⲃⲓⲧ ?
ⲣⲉ ⲁⲉⲓϫⲟⲟⲥ ϫⲉ ⲁⲩϫⲓ ⲟⲩⲉ
ⲉⲣ ? ⲁⲛⲃⲱⲕ ⲉⲡⲙⲁ ⲛⲁⲡ
ⲁ[ⲇⲁⲩ]ⲉⲓⲁ ⲁⲩⲱ ⲟⲛ ⲁⲛ
ⲉⲡⲙⲁ ⲛⲁⲡⲁ ⲫⲟⲓⲃⲁⲙⲱ[ⲛ]
ⲁⲛⲥⲩⲛⲁⲅⲉ · ⲉⲓⲥ ⲉⲡⲥⲩⲛⲧⲏ
ϩⲓⲧⲉϩⲓⲏ ⲉⲛⲛⲏⲟⲩ ⲉⲃⲟⲗ
ϫⲉⲉⲣϣⲁⲛⲧⲉⲭⲣⲉⲓⲁ ϣⲱ
ⲡⲉ ⲛⲛⲉϩⲃⲟⲥ ⲕⲛⲏ
ⲟⲩ ⲛⲁⲓ ⲉⲕϫⲟⲟϥ ⲛⲁⲓ

378. ϯ ϩⲁⲑⲉ ⲛϩⲱⲃ
ⲛⲓⲙ ϯϣⲓⲛⲉ ⲉ
ⲧⲉⲕⲙⲛⲧⲓⲱⲧ ⲉⲧⲧⲁ
ⲉⲓⲏⲩ ⲁⲩⲱ ϯⲡⲣⲟⲥⲕⲩⲛⲓ ⲛⲛⲉⲕϣⲗⲏⲗ
ⲉⲧⲟⲩⲁⲁⲃ ⲙⲛⲛⲥⲱⲥ ϯⲧⲁⲙⲟ
ⲙⲟⲕ ϫⲉ ⲉⲡⲓⲇⲏ ⲁⲓⲁⲕⲱⲃ ⲉⲓ ⲉϩⲟⲩⲛ
ⲁϥⲥⲙⲙⲉ ⲉⲣⲟⲓ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲉⲓⲥ ⲡⲣⲉⲥⲃ ⲙⲛⲓⲱⲁⲛⲛⲏⲥ ⲛⲏⲩ ⲉϩⲟⲩⲛ
ϣⲓⲛⲉ · ⲩⲱⲡⲉ ⲟⲩⲛⲧⲁⲓ ϫⲓⲛϭⲟⲛⲥ ϩⲓϫⲱϥ
ϯⲛⲁⲃⲓⲧϥ ⲙⲙⲁⲩ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲏ ⲟⲛ ⲉϥϣⲱⲡⲉ
ⲕⲟⲩⲱϣ ⲧⲱⲧ ⲛⲉⲙⲁϥ ϫⲟⲟⲩ ⲉⲃⲟⲗ ⲙⲁⲣⲉϥϯ
ⲛⲁⲓ ⲛⲧⲁⲕⲉⲣⲁⲥ ⲉⲧϫⲉⲗⲟⲓⲧ ⲉⲣⲟϥ ⲧⲁϥⲃⲓⲧⲥ
ⲟⲩϫⲁⲓ ⲧⲁⲥ ⲙⲡⲁϫⲟⲉⲓⲥ ⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲡⲉⲥⲩⲛⲑⲓⲟⲥ ⲛ̄ⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ ϩⲓⲧⲛ
ⲓⲁⲕⲱⲃ ⲡⲁⲓⲏⲕⲏⲧⲏⲥ

380. ϯ ⲛⲧⲁⲕⲁⲣⲁⲕⲟⲥ
ϫⲟⲟϥ ⲛⲏⲓ ϫⲉⲕⲱ
ⲛⲛⲟⲉⲓⲕ ϩⲛⲥⲟⲩϣ
ⲙⲡⲁⲱⲛⲉ ⲛⲁϩⲣ[ⲛⲁⲃ]
ⲣⲁⲁⲙ ⲛⲃⲓⲕⲧⲱⲣ ?
ⲧⲟⲩⲛⲉⲓⲛⲉϩ ⲉⲃⲟ[ⲗ
ⲛⲣⲱⲙⲉ ⲉⲛⲁ

381. ⲛⲓ
ⲧⲁⲉⲓⲛⲟⲩ ⲛⲧⲉⲓⲛϣ
ⲧ ⲛⲁϥ ⲛⲉⲓⲣⲏⲛⲏ ⲙⲛⲧⲉϥ ⲙ . . ⲁⲡϣⲓⲗⲉ

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382. ⲁⲛⲟⲕ ⲡⲉⲓⲁⲧⲙⲡϣⲁ
ⲁⲩⲉⲓⲁ ⲡⲗⲁϣⲁⲛⲉ
ⲧⲉⲙⲟⲩ ⲉϥⲥϩⲁⲓ ⲙⲡⲉϥ
ⲧ ⲛϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲁⲩⲱ
ⲟⲩⲧⲉ ⲁⲡⲁ ⲃⲁⲣⲑⲟⲗⲟ
ⲭ]ⲉⲉⲡⲉⲓⲇⲏ ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ϫⲉⲉⲕⲁϫⲟⲟⲩϥ ⲛ
ⲡⲉ ⲛⲅ

383. ϯ ϩⲏⲗⲓⲁⲥ ⲡⲓⲉⲗⲁⲭ ⲉϥⲥϩⲁⲓ ⲙⲡⲡⲉⲧⲟⲩ
ⲁⲁⲃ ⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲡⲡⲣⲉⲥⲃ//
ϣⲟⲣⲡ ⲙⲉⲛ ϯⲟⲩⲱϣⲧ ⲙⲡϩⲩⲡⲟⲡⲟⲇⲓ[ⲟⲛ]
ⲛⲛⲉⲕⲟⲩⲉⲣⲏⲧⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲙⲡ
ⲟⲡϩⲉⲡ ⲉⲣⲟⲓ ϫⲉⲁⲓⲱⲥⲕ ⲉⲉⲓ
ⲉⲃⲟⲗ ϫⲉⲁⲓϣⲱⲛⲉ ⲙⲡⲓϭⲛ
ⲑⲉ ⲛⲉⲓ ⲉⲣϣⲁⲛⲡϫⲟⲉⲓ[ⲥ]
ⲧⲱϣ ⲛⲧⲉⲥⲟⲩⲁⲉ
ⲉⲓⲛⲉ ϯⲛⲏⲩ ⲛⲧⲁ
ⲟⲩⲱ ⲙ

385. ϯ ⲁⲛⲟⲕ
ⲡⲉⲥⲏⲛⲧⲉ ⲛϫⲃⲓⲟⲩ
ⲉⲧⲥϩⲁⲓ ⲁⲩⲱ ⲉⲧⲡⲣⲟⲥⲕⲩⲛⲉ
ⲙⲡⲁⲙⲉⲣⲓⲧ ⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲡⲁⲓⲱⲧ ⲕⲁ
ⲗⲁⲕⲱⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲅⲉ ⲅⲁⲣ ⲁⲓⲃⲱⲕ ϩⲓⲧⲟⲟ[ⲧⲕ]
ⲁⲕϫⲟⲟⲥ ⲛⲁⲓ ϫⲉϩⲙⲟⲟⲥ ⲛⲁⲕ ϩⲙⲡⲙⲓⲗⲓⲥ ϣⲁⲡ.
ⲛⲑⲁⲩⲧ ⲛⲧⲉⲛⲟⲩ ⲉⲓⲥ ϩⲏⲧⲉ ⲁⲓϫⲓ ⲧⲉⲕⲥⲃⲱ ⲁⲓ
ϩⲙⲟⲟⲥ: ⲛⲧⲉⲛⲟⲩ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ: ⲧⲉϩⲏⲧ.
ⲧ ⲁⲩⲱ ϯⲕⲛ ⲁⲓⲕ ⲁⲛ ⲛⲛϣⲏⲣⲉ ϣⲏⲙ ⲉⲩⲣ
ⲙⲛⲥⲱⲥ ⲉⲕⲛⲣϩⲱⲃ ⲁⲛ ⲁⲓⲟⲩⲱϣ ⲉⲃⲓ ⲛ
ϣⲏⲙ ⲙⲛⲧⲁⲥϩⲓⲙⲉ ⲛⲧⲁⲃⲱⲕ ⲉϩⲏ
ⲕⲏⲙⲉ ⲉⲣⲏⲟⲩ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲧⲱϣ ⲟⲩⲕ
ⲓⲕⲉ ⲉⲡⲙⲁϩⲁⲥⲉ ⲅⲉ ⲅⲁⲣ ⲁⲓ
ⲓ ⲉⲗ
ⲉⲕ

387. ϯ ⲁⲛⲟⲕ ⲗⲉⲟⲛⲧⲓⲟⲥ
ⲡϣⲏⲛⲉⲩⲡⲣⲁⲝⲓⲟⲥ
ⲉⲧⲥϩⲁⲓ ⲛⲫⲉⲩϫⲉ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
? ?

388. ϯ ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉ
ⲙⲉⲓϭⲛⲭⲁⲣⲧⲏⲥ ϩⲁ
ⲑⲉ ⲙⲉⲛ ⲙⲡϣⲁϫⲉ ⲛⲧⲁ
[ⲙⲛⲧⲉ]ⲗⲁⲭⲓⲥⲧⲟⲥ ⲉⲓⲥϩⲁⲓ ⲉⲓⲡⲣⲟⲥ
[ⲕⲩⲛⲉⲓ]

(381) [ⲁⲧⲉ]ϥⲙⲁⲁⲩ ϫⲱ ⲙⲙⲟϥ ϫⲉⲛⲧⲟⲕ ⲛⲧⲁϩⲛ
ⲛⲙⲙⲁϥ ⲡⲗⲏⲛ ⲙⲁⲣϥⲉⲣⲏⲛⲏ ⲙⲛⲧⲉϥⲙⲁⲁⲩ
ⲛⲧⲉⲡⲁⲣⲓⲕⲉ ⲧⲉⲗⲕⲟϥ ϩⲓⲱⲉⲓ ϫⲉⲙⲙⲟⲛ
ϯⲟ ⲛⲭⲁⲗⲉⲓ ⲉϩⲣⲁⲓ ⲉⲡⲙⲟⲩ ⲡϫⲟⲉⲓⲥ ⲥⲟⲟⲩⲛ
ϣⲏ ⲉϣϫⲉⲛⲡⲉⲧⲉⲧⲛⲡⲓⲑⲉ ⲙⲙⲟϥ ⲛϥⲉⲣⲏ
ⲛⲏ ⲙⲛⲧϥⲙⲁⲁⲩ ⲙⲁⲉⲓⲛⲁⲟⲩϩⲧ ⲉϫⲱⲧⲛ ⲉϥ
ϣⲡⲉ ⲇⲉ ⲙⲁⲧⲉⲧⲛⲛϩⲡⲓⲑⲉ ⲙⲙⲟϥ ϣⲁⲉⲓⲃⲱⲕ
ⲛⲁⲓ ϩⲛⲡⲕⲁⲥⲧⲱⲣ ⲉⲓϣⲁⲛϫⲟⲟⲥ ⲅⲁⲣ ϫⲉ
ⲏⲣⲱⲙⲉⲓⲥ ⲙⲁⲡⲁⲉⲓⲱⲧ ⲕⲉⲉⲓ ⲙⲛⲧⲁ
ⲥⲟⲟⲩⲛ ϫⲉⲙⲁⲭⲟⲗⲏ ϩⲱ
ⲛⲡⲉⲥⲛⲁⲩ ⲛⲙⲉⲣⲟⲥ ⲙⲁⲣϥ
ⲧⲉϥⲙⲁ]ⲁⲩ ⲛϥⲉⲣⲏⲛⲏ ⲛⲙⲙⲁⲥ

384. ϯ ⲛϣⲟⲣⲡ ⲙⲉⲛ ⲛϩⲱⲃ ⲛⲓⲙ ϯϣⲓⲛⲉ
ⲉⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲧⲱⲛⲉ ⲧⲉⲛⲟⲩ
ⲉⲓⲧⲁⲙⲱ ⲛⲧⲉⲕⲁⲅⲁⲡⲏ ⲉⲧⲃⲉ
ⲛⲥⲕⲉⲩⲏ ⲛⲧⲁⲕϫⲟⲟⲥ ⲙⲡⲣⲱ
ⲙⲉ ϩⲁⲣⲟⲟⲩ ⲉϣⲱⲡⲉ ⲡϣⲁ
ϭⲓⲛⲧⲉⲕⲁⲅⲁⲡⲏ ϩⲙⲡⲙⲁ
ⲛⲣⲁⲥⲧⲉ: ⲟⲩⲛ ϫⲟⲟⲩ ⲧⲁ
ⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲁⲓ ϩⲓⲧⲛⲡⲓ
ⲕⲟⲩⲓ ⲛⲧⲁⲓϫⲟⲟⲩϥ ϣⲁⲡⲉⲕ
ⲁⲅⲅⲉⲗⲟⲩ ⲛⲧⲁϫⲟⲟⲩ ⲙⲡⲣⲱ
ⲙⲉ ⲛϥⲉⲓ ϣⲁⲣⲟⲕ ⲛϥ
ⲡⲣⲟⲥⲅⲏⲛⲉⲓ ⲛⲁⲕ
ⲟⲩϫⲁⲓ ϩⲙ
ⲡϫⲟⲉⲓ[ⲥ]

386. ϯ ϩⲁⲑⲏ ⲙⲉⲛ ⲛϩⲱⲃ
ⲛⲓⲙ ⲁⲛⲟⲕ ⲃⲁⲥⲓⲗⲉⲓ ⲉⲧⲥϩⲁⲓ ⲉⲧϣⲓ[ⲛⲉ]
ⲉⲡⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲙⲁⲓⲛⲟⲩⲧⲉ
ⲁⲡⲁ ⲕⲩⲣⲓⲕⲟⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲉⲓⲥ ⲡⲁⲛⲓ
ⲁⲓⲧⲛⲃⲟϥ ⲉⲃⲟⲗ ϫⲉⲉⲓⲉⲧⲱⲛ ⲉⲃⲟⲗ
ⲛⲧⲁⲃⲱⲕ ⲛⲁⲓ ϩⲙⲡⲉϯⲙⲉ ⲧⲉⲛⲟⲩ ⲉⲓⲥ
ϩⲏⲏⲧⲉ ⲁⲓⲧⲛⲛⲟⲟⲩ ⲛⲁⲕ ϫⲉⲉⲕⲛⲁⲧⲥⲁⲃⲟ
ⲉⲓⲁⲧ ⲉⲃⲟⲗ ⲕⲟⲩⲱϣ ⲉⲧⲣⲁⲃⲱⲕ
ⲉⲛⲏ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅⲥϩⲁⲓ ⲛϩⲏⲗⲓⲁⲥ
ⲛϥϣⲟⲡⲧ ⲉⲣⲟϥ ⲛⲧⲁⲣϩⲱⲃ ϩⲁⲣⲁⲧϥ
ⲛϥⲡⲣⲟⲥⲉⲭⲉ ⲉⲣⲟⲓ ⲕⲟⲩⲱϣ ⲟⲛ ⲉⲧⲣⲁ
ⲃⲱⲕ ⲉⲙⲁ ⲛⲓⲟⲩⲥⲧⲟⲥ ⲉⲕⲱⲥ ⲛⲧⲁⲟⲩⲱ
ϩ ϩⲁⲣⲁⲧϥ ⲧⲥⲁⲃⲟ ⲉⲓⲁⲧ ⲟⲛ ⲉⲃⲟⲗ
ⲡⲗⲏⲛ ⲟⲛ ⲡⲙⲁ ⲉⲧⲕⲟⲩⲱϣϥ ⲉⲃⲱⲕ
ⲉⲣⲟϥ ⲧⲥⲁⲃⲟ ⲉⲓⲁⲧ ⲉⲃⲟⲗ ⲉⲣⲟϥ ⲛⲧⲁⲃⲱ
ⲕ ⲉⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲕⲟⲩⲱϣ ⲉⲧⲣⲁⲃⲱⲕ
ϩⲛⲟⲩϭⲉⲡⲏ ⲕⲟⲩⲱϣ ⲉⲧⲣⲁⲥⲱⲙⲛⲧ ϣⲁ
ⲧⲉⲡⲓⲣⲱⲙⲉ ⲃⲱⲕ ⲛⲁϥ ⲟⲛ ⲛⲧⲁⲥⲱⲙⲛⲧ
ⲥϩⲁⲓ ⲡϫⲱⲕ ⲙⲡϣⲁϫⲉ ⲛⲁⲓ ⲟⲩϫⲁⲓ
ϩⲙⲡϫⲟⲉⲓⲥ ϯ

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389. ? ?
ⲡⲑⲉⲟⲫⲟⲣⲟⲥ ⲛϫⲟⲉⲓⲥ ⲛ ?
ⲉⲓⲱⲧ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡⲉ ?
ⲁⲩⲱ ⲡϩⲩⲅⲟⲩⲙⲉ. ?
ⲡⲉⲡⲉ[ⲧⲟⲩⲁ]ⲁⲃ

390.
≡ⲏⲩ
≡ⲛⲧⲁ
≡ϣ]ⲗⲏⲗ
≡ⲉϫⲱⲓ ϫⲉⲁⲛⲟⲕ
≡ⲧⲉ ⲕⲁⲛⲁⲛⲟⲃⲉ ⲛⲁⲓ
≡ⲉⲧⲟⲩⲁⲁⲃ ϯ ⲟⲩϫⲁⲓ
≡ⲙⲡⲁⲡⲣⲟⲥⲧⲁⲧⲏⲥ
[ⲛⲉⲓ]ⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲡⲁⲁⲙ
≡ⲡ]ⲉⲓⲣⲉϥⲣⲛⲟⲃⲉ ϯ ⲁⲛⲟⲕ
≡ⲡ]ⲡⲣⲉⲥⲃ/ ⲁⲇⲁⲩⲉⲓⲁ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲓ
≡ϩⲛⲥⲟⲩ ⲯⲓⲥ ⲙⲙⲉϫⲉⲓⲣ ⲁⲩⲱ ⲧⲟ
ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ϯ

391. ⲱϣ ⲟⲩⲗⲁⲁ[ⲩ≡
ϯⲭⲣⲱ̈ⲥⲧⲉ ⲁⲩⲱ≡
ⲁⲛⲟⲕ ⲓⲁⲕⲱⲃ ⲡⲙⲁⲕⲁ≡
ⲁⲉⲓⲥϩⲁⲓ ϯⲱ ⲙⲙⲁⲣⲧ[ⲩⲣⲱ≡
ⲛⲓⲁⲕⲱⲃ ϯⲱ ⲙⲙⲁⲣⲧⲩⲣⲱ̈ ϯ ⲁⲛⲟ[ⲕ≡
ϯⲱ ⲙⲙⲁⲣⲧⲩⲣⲱ ⲉⲡϣⲁϫⲉ ϩ≡
ⲉϩⲟⲩⲁ ϩⲁⲗⲟ ⲛⲁⲓ ⲛⲃⲣⲣⲉ≡

392. ⲧⲁⲧⲁϥ≡
? ? ⲁⲛⲟⲕ
ⲙⲁⲣⲓⲁ ⲧⲣⲙⲥⲛⲏ ϯ
ⲥⲧⲏϫⲉ ⲉϯⲃⲗϫⲉ
ⲁⲛⲟⲕ ⲁⲓⲟⲥ ⲙⲡⲗⲏⲓ
ⲛⲉ ⲁⲓⲥϩⲁⲓⲧⲥ ⲛ
ⲧⲁϭⲓϫ

393. [ϩ]ⲙ ⲡⲣⲁⲛ ⲙⲡⲉⲓⲱⲧ ⲙⲛ ⲡϣⲏ[ⲣⲉ ⲙⲛ]
ⲡⲉⲡⲛ̄ⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲧⲉⲓⲁⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲛϩⲟⲙ
ⲟⲟⲩⲥⲓⲟⲥ ⲁⲛⲟⲕ ⲕⲁⲙⲟⲩⲗ ⲙⲛⲡϭⲱⲗ
ⲉⲧⲥϩⲁⲓ ⲙⲡϩⲁⲗⲟ ϫⲉⲉⲡⲉⲇⲏ ⲁⲛⲡⲁⲣⲁⲕⲁ
ⲗⲉⲓ ⲙⲙⲟⲕ ⲉⲧⲣⲉⲕϣⲱⲡⲛ ⲉⲣⲟⲕ ⲉⲧⲃⲉ
ⲡⲛⲟⲩⲧⲉ ⲛⲧⲟⲕ ϩⲱⲱⲕ ⲁⲕϣⲓⲛⲉ ⲛⲥⲁϫⲓⲥϩⲁⲓ
ⲛⲧⲱⲧⲛ ⲉⲧⲙⲡⲱⲣϫ ⲉⲃⲟⲗ ⲙⲙⲟⲕ ϣⲁⲛⲧⲛ
ⲙⲟⲩ ⲧⲉⲛⲟⲩ ⲇⲉ ⲧⲛϩⲟⲙⲟⲗⲟⲕⲉ ϩⲛⲧⲉⲛ
ⲧⲁⲡⲣⲟ ⲁⲩⲱ ϩⲙⲡⲉⲛϩⲏⲧ ⲧⲏⲣϥ ⲉⲧⲙⲡⲱⲣϫ
ⲉⲃⲟⲗ ⲙⲙⲟⲕ ϣⲁⲛⲧⲛⲙⲟⲩ ⲁⲗⲗⲁ ⲧⲉⲛ
[ⲥⲱⲧ]ⲙ ⲛⲥⲱⲕ ϩⲛϩⲱⲃ ⲛⲓⲙ ⲕⲁⲧⲁ ⲧⲛϭⲟⲙ
≡ⲉ ⲛⲧⲛⲣⲁⲧⲥⲱⲧⲙ ⲛⲥⲱⲕ ϩⲛ
≡ⲕⲁⲧⲁ ⲧⲛϭⲟⲙ ⲏ ⲛⲧⲟϥ
≡ⲙⲙⲟⲕ ⲛⲧ≡

394. ϯ ⲁⲛⲟⲕ ϥⲣⲁⲛⲓⲉ ⲙ[ⲛ]
ⲙⲱⲩⲥⲏⲥ ⲉϥⲥϩⲁⲓ ⲉϥϣⲓⲛ[ⲉ]
ⲡⲉⲩⲙⲉⲣⲓⲧ ⲛϫⲟⲉⲓⲥ ⲛⲥ[ⲟⲛ]
ⲉⲧ[ⲛ]ⲁⲛⲟⲩϥ ⲡⲉⲥⲛⲧⲉ ⲙⲛ.
· ≡ ⲙⲛⲧⲉϥⲥϩⲓⲙ[ⲉ ⲟⲩ]
ϫⲁⲓ ϩⲙⲡϫⲟⲉ[ⲓⲥ]

v. ϯ ⲡⲁⲥⲟⲛ ⲡⲉⲥⲛ
ⲧⲉ ⲉⲡⲛⲟⲩⲧⲉ ϯⲟⲩⲱϣ
ϩⲟⲟⲩⲧ ⲛⲁⲕ ⲙⲟⲩⲧⲉ
ⲉ̄ⲡⲉϥⲣⲁⲛ ϫⲉⲗⲱⲛϭⲓⲛⲉ
ⲛⲉⲧⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ϣⲗⲏⲗ ⲉϫⲱⲛ
ⲛⲁⲅⲁⲡⲏ ⲛⲧⲉⲡⲛⲁϩⲧ ⲛⲛⲟⲩⲧⲉ
ϯⲑⲉ ⲛⲁⲛ ϩⲛϩⲱⲃ ⲛⲓⲙ ⲉⲛ[ⲁ]
ⲛⲟⲩϥ ⲉϩⲟⲩⲛ ⲉ̄ⲡⲁⲅⲁⲡ≡

395. ϯ ⲉⲓⲥ ⲙⲛⲧⲟⲩⲉ ⲛⲕⲟⲩ
ⲕⲗⲓⲛ ⲁⲩⲱ ⲛⲛⲟϭ
ⲛⲕⲟⲩⲕⲗⲓⲛ ⲉⲓⲥ
ⲡⲁⲥⲟⲛ ⲗⲟⲩⲕⲁⲥ ⲁϥⲉⲓ
ⲉⲡⲧⲟϣ ⲛⲕⲏⲙⲧ ⲡⲁⲛ
ⲧ ? ⲁϣ ? ⲛⲛ?

396. ϯ ϩⲁⲑⲏ ⲙⲉⲛ ⲙⲡⲁϣⲁϫⲉ
ⲛⲉⲗⲁϫ/ ϯⲥϩⲁⲓ ⲉⲓⲡⲣⲟⲥ
ⲕⲩⲛⲉⲓ ⲛⲧⲉⲕⲙⲛⲧⲣⲉϥϣⲙ
ϣⲉⲛⲟⲩⲧⲉ : ⲉⲧⲧⲁⲉⲓⲏⲩ
ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ⲉⲛⲁⲛⲟⲩϥ
ϩⲙⲡⲉϫⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲛϫⲟⲉⲓⲥ
ⲭⲁⲓⲣⲉ : ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅ
ⲥϩⲁⲓ ⲡⲉⲕⲟⲩϫⲁⲓ ⲛⲁⲓ ϫⲉ
ⲕⲁⲥ : ⲉⲓϣⲁⲛⲣⲡⲉⲕⲙⲉⲉⲩⲉ
ⲉⲓⲉⲙⲟⲩϩ ⲉⲃⲟⲗ ⲛⲣⲁϣⲉ ⲧⲁⲁⲥ
ⲙⲫⲁⲅⲓⲟⲥ ⲛⲉⲓⲱⲧ ⲉⲧⲛⲁ
ⲛⲟⲩϥ ⲁⲡⲁ ⲡⲉⲧⲣⲟⲥ ⲡⲣⲉⲥⲃ/
ϩⲓⲧⲛⲡⲉϥϣⲏⲣⲉ ⲛⲉ
ⲗⲁϫ/ ⲫⲣⲁⲅⲅⲁⲥ

397. ⲡⲉⲓⲉⲗⲁϫ
ⲛⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲛⲣⲉϥⲣⲛⲟ[ⲃⲉ]
ⲉϥⲧⲟⲗⲙⲁ ⲉϥⲥϩⲁⲓ ⲛⲛⲉϥϫⲟ
ⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲉⲧⲧⲁⲓⲏⲩ ϫⲉⲡⲁ
ϩⲟ ⲙⲉϩ ⲛϣⲓⲡⲉ ϫⲉⲁⲓⲥϩⲁⲓ ϩⲱⲗⲱⲥ
ϣⲁⲧⲉⲧⲛⲙⲛⲧⲉⲓⲱⲧ
ⲡⲗ ? ⲟⲩⲱⲙⲟⲓ ?
ⲙⲛⲇⲁⲛⲓⲏⲗ ⲛⲣⲁϩ ⲛⲥⲟⲡ
[ⲁ]ⲧⲟⲗⲙⲁ ⲁⲓⲥϩⲁⲓ ⲙⲙⲟⲛ
≡ⲡ ⲙⲙⲟⲓ ⲁⲛ ⲉⲧⲣⲉⲧⲁⲙⲓⲛⲉ

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(397.) ⲁϥ ⲥϩⲁⲓ ϣⲁⲛⲟϭ ⲛⲣⲱ[ⲙⲉ]
ⲟⲩ ⲉⲛⲉ ⲁⲧⲉⲧⲛⲣⲁⲧ
ⲉ ⲉⲧⲉⲧⲛϣⲁⲛ
? ⲧϥⲉ
ⲭ

398. ϯ ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ
ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲙⲡⲉϩⲗⲟϭ ⲛ
ⲧⲉⲕⲙⲛⲧⲥⲟⲛ ⲉⲧⲧⲁⲓⲏⲩ ϩⲙ
ⲡϫⲱⲕ ⲧⲏⲣϥ ⲛⲧⲁⲯⲩⲭⲏ

399. ϯ ϩⲁⲑⲏ ⲙⲉⲛ ⲙ
ⲡϣⲁϫⲉ ⲛⲧⲁⲙⲛⲧⲉⲗⲁⲭ
ϯϣⲓⲛⲉ ⲁⲩⲱ ϯⲁⲥⲡ
ⲁⲍⲉ ⲛⲧⲉⲕⲙⲛⲧⲥⲟⲛ
ⲉⲧⲛⲁⲛⲟⲩⲥ ϩⲙⲡϫⲱⲕ
ⲧⲏⲣϥ ⲛⲧⲁⲯⲩⲭⲏ ⲙⲛ
ⲡⲁⲡⲡⲁ ϣⲁⲛⲧⲉⲡ
ⲡⲁ.ⲭⲁ ⲙⲛⲡⲁ

401. ϩⲱⲃ ⲛⲓⲙ ⲕⲁⲓ ⲅⲁⲣ ϯⲙϣⲁ ⲁⲛ ϫⲉⲁ.
ⲟⲩⲉϩϩⲓⲥⲉ ⲉⲣⲟⲕ: ⲁⲗⲗⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲁ
ⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲙⲡⲉϥⲥⲙⲟⲩ ϫⲉⲛⲧⲕⲟⲩ
ⲣⲉϥϫⲓⲥⲃⲱ ⲉⲡϩⲱⲃ ⲉⲧⲛⲁ
ⲛⲟⲩϥ : ϯ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟ (sic)
ⲉⲓⲥ

403. ϯ ϩⲏⲗⲓⲁⲥ ⲡⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲉϥ
ⲥϩⲁⲓ ⲙⲡⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ⲁⲛⲧⲱⲛⲓ
ⲟⲥ ⲉⲡⲉⲓⲇⲏ ⲁⲓⲥϩⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ
ⲡⲥⲛⲟⲩ (sic) ⲛⲥⲟⲉⲓϣ ⲛϩⲃⲟⲟⲥ
ⲙⲡⲟⲩⲛⲏⲓ ⲡϩⲟⲗⲟⲕ
ⲡⲉϫⲉ ⲡⲥⲟⲛ ϫⲉ
ⲟⲩⲱϫⲉ ⲟⲩϩⲟⲓ
ⲧⲉ ⲛⲁⲓ

v. ϩⲁⲡⲟⲩⲁ ⲁⲩⲱ ⲛⲅⲛⲏⲓ ⲡⲕⲉⲟⲩⲁ
ⲙⲡϣⲓ ⲛⲛⲕⲟⲟⲩⲉ ⲧⲉⲛⲟⲩ ⲥⲡⲟⲩ
ⲇⲁⲍⲉ ⲛⲅϫⲟⲟⲩⲥⲟⲩ ⲛⲧⲁϫⲓ ⲡϩⲟⲗ
ⲟⲕ ϫⲉⲡⲥⲕⲗⲙⲟⲥ ⲟⲩⲏⲩ
ⲉⲛϩⲏⲧ ϯ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ.

404. ϯ ⲁⲛⲟⲕ ⲓⲁⲕⲱⲃ ⲛϩⲁⲅⲓⲟⲥ
ⲛⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡⲉⲩⲗⲁⲃ ⲛⲁ?
ϫⲉⲉⲡⲉⲓⲇⲏ ⲁⲓⲕⲁⲗⲱ.ϯ..ⲧⲁⲁ?
ⲉⲣⲟⲕ ⲉⲧⲉϣⲏ ⲛϩⲟⲗⲟⲕ ϯⲛⲟⲩ ϯⲡⲁⲣⲁ
ⲕⲁⲗⲉⲓ ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ϫⲉⲉⲧ

(396.) v. ϯ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅϣⲓⲛⲉ
ⲉⲡⲁⲉⲓⲱⲧ ⲓⲉⲍⲉⲕⲓⲏⲗ
ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲙⲡⲁⲣⲁⲛ:
ⲙⲛⲛⲥⲱⲥ ⲛⲅϣⲓⲛⲉ
ⲉⲡⲉⲓⲱⲧ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ
ⲙⲛⲡⲉϥⲥⲟⲛ
ϩⲁⲙⲏⲣ ⲙⲛ
ⲛⲥⲱⲥ ϯϣⲓⲛⲉ
ⲉⲛⲉⲥⲛⲏⲩ ⲧⲏⲣⲟⲩ
ϩⲙⲡϫⲟⲉⲓⲥ ⲡⲕⲉ
ⲫⲁⲗⲁⲓⲟⲛ ⲇⲉ ⲛⲛⲁⲓ
ⲧⲏⲣⲟⲩ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲧⲉⲧⲛ
ϣⲗⲏⲗ ⲉϫⲱⲓ ⲟⲩϫⲁⲓ
ϩⲙⲡϫⲟⲉⲓⲥ

400. ϯ ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ ϯⲡⲣⲟⲥⲕ ⲁⲩⲱ ϯ
ⲁⲥⲡⲁⲍⲉ ⲙⲡⲓⲭⲛⲟⲥ ⲛⲛⲟⲩⲉⲣⲏⲧⲉ ⲛⲧⲉⲧⲛ
ⲗⲁⲙⲡⲣⲟⲧ ⲛϫⲟⲉⲓⲥ ⲛⲥⲟⲛ ⲉⲧⲧⲁⲉⲓⲏⲩ
ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ

402. ⲟⲩⲡⲡ
ⲃⲣⲣⲉ ⲛⲁⲛ ⲙ [ⲏ]
ⲥⲁⲓⲁⲥ ⲡⲉϩⲏⲅⲏⲧⲏⲥ
ⲟϣⲟⲩ ϩⲱⲱⲛ ⲙⲙⲟⲛ ⲙⲡⲣ
ϩⲉ ⲉⲣⲟⲟⲩ ⲙⲡⲣϭⲱ ⲟⲩⲛ ⲛ
ⲟⲩⲉϣ ⲛⲣⲡⲛⲁ ⲛⲙⲙⲁⲛ
ⲙⲙⲟⲛ ⲧⲉⲭⲣⲓⲁⲧⲉ ⲉ
ⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ : ⲟⲩ
ϫⲁⲓ ⲉⲕϣⲗⲏⲗ ⲉϫⲱⲛ
ⲧⲁⲁⲥ ⲛⲁⲡⲁ ⲓⲁ[ⲕⲱⲃ]
? ?

405. ϯ ⲕⲟⲗⲗⲟⲩⲑⲟⲥ
ⲟⲓⲕ ⲉϥⲥϩⲁⲓ ⲛⲁⲓⲁ...
ⲡⲙⲓⲥⲑⲱⲧⲏⲥ ϫⲉⲉⲥ ⲟⲩϩⲟ
ⲗⲟⲕ ⲛⲛⲟⲩⲃ ⲁϥⲉⲓ ⲉⲧⲟⲟⲧ
ⲙⲡⲁⲣⲁ ⲕⲉⲣⲁⲧ ⲙⲡϣⲓ
ⲛⲣⲁⲕⲟⲧⲉ

406. ϯ ⲯⲁⲙⲱⲧⲟⲥ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ
ϩⲁⲡⲉⲕⲙⲉⲣⲟⲥ ⲛⲥⲱⲣ ⲉⲃⲟⲗ
ⲭⲱⲣⲓⲥ ⲧⲁⲓⲟⲓⲕⲏⲥⲓⲥ ⲛ̄ⲥ
ⲡ̄ ⲕⲅ ⲓⲛⲁ ⲧⲉⲧⲣ̄ ϯ
ϯ ⲕⲟⲙⲉⲥ ⲥⲧⲏⲭⲉⲓ
ⲡϫⲉⲣ ⲁⲑⲁⲛⲁⲥⲓⲟⲩ ⲥⲧⲟⲓⲭⲉⲓ ϯ

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(404.) ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡⲉⲥⲛⲁⲩ ⲛ
ⲙⲛⲧⲉ ⲙⲡⲓⲉⲃⲟⲧ ⲡⲁⲱⲛⲓ
. ⲕⲉⲧⲣⲉⲕϯ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲛⲧ. . . ⲁⲗⲱ
? ⲛ ⲁ ⲉⲧⲟⲩⲁⲣⲓⲟⲥ ϫⲉⲉⲛⲓϭⲙϭⲟⲙ
? ⲉⲛ ? ⲟⲥ ⲛⲧⲟⲧⲕ ⲟⲩⲇⲉ ⲁⲛⲟⲕ
? ⲇⲉ ⲛⲣⲱⲙϫⲏⲙⲉ ? ⲏⲥ
ⲙⲉ ? ⲡⲉⲧ

v. ⲉϥⲛⲁϯ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ [ⲉ]ⲥⲕⲏⲃ
ⲁⲩⲱ ϯⲱ ⲛϩⲉⲧⲟⲓⲙⲱⲥ ⲉⲁⲛⲁ
ⲇⲓⲇⲟⲩ ⲛⲁⲕ ⲛⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲁⲕ
ⲥⲙⲛⲧⲥ ⲉⲡⲉⲕⲣⲁⲛ ⲛ.ⲛⲁⲕ. . . ⲣ.
ⲁⲛⲟⲕ ⲓⲁⲕⲱⲃ ϯⲥⲧⲟⲓⲭⲉⲓ ⲇⲓ ⲉⲙⲟⲩ
ⲇⲁⲙⲉⲁⲛⲟⲥ ⲉⲅⲣⲁⲫⲏ +

407. + ϩⲓⲧⲟⲟⲧⲕ ⲛⲧⲟⲕ ⲙⲏⲛⲁ
ⲛⲇⲱⲣⲟⲑⲉⲟⲥ ⲁⲕⲁⲡⲟⲗⲟⲅⲓⲍⲉ
ⲙⲡⲣⲣⲟ ⲛⲟⲩϩⲟⲗⲟⲕ ϩⲁⲡⲉⲕ
ⲇⲏⲙⲟⲥⲓⲟⲛ ⲁⲛⲟⲛ ⲧⲕⲏⲛⲱ
ⲧⲏⲥ ⲧⲏⲣⲥ ⲙⲡⲧⲟⲟⲩ ⲧⲛ
ⲥⲧⲟⲓⲭⲉⲓ +

408. + ϩⲉⲧⲟⲟⲧⲕ ⲛⲧⲟⲕ ⲙⲏⲛⲁ
ⲡⲙ[ⲟⲛ]ⲟⲭⲟⲥ ⲁⲕⲁⲡⲟⲗⲟⲅⲓⲍⲉ
ⲛⲟⲩϩⲟⲗⲟⲕ ⲙⲡⲣⲣⲟ ϩⲁ
ⲡⲉⲕⲇⲏⲙⲟⲥⲓⲟⲛ ⲁⲛⲟⲛ
ⲧⲅⲉⲛⲱⲧⲏⲥ ⲧⲏⲣⲥ ⲙ
ⲡⲧⲟⲟⲩ ⲧⲛⲥⲧⲟⲓⲭⲉⲓ +

409. + ⲉⲓⲥ ⲟⲩϩⲟⲗⲟⲕ
ⲛⲁⲣⲓⲑⲙⲓⲟⲛ ⲁϥⲉⲓ ⲉⲧⲟⲧ
ϩⲓⲧⲟⲧⲕ ⲡⲁⲩⲗⲟⲥ ⲛⲍⲁⲭⲁⲣⲓⲁ
ϩⲛⲧⲡⲣⲱⲧⲏ ⲕⲁⲧⲁⲃⲟⲗⲏ ⲛⲧⲓⲣⲟⲙⲡⲉ
ⲇⲉⲩⲧⲉⲣⲁ … ⲁ ⲉⲅⲣ … ⲧⲩⲃⲓ ⲗ ⲓⲛ … β
+ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲉ ϯⲥⲧⲟⲓⲭ ⲉⲡⲉⲓⲉⲛⲧⲁⲅⲓⲟ
+ ⲁⲛⲟⲕ ⲯⲁⲛ ⲃⲁⲥⲓⲗⲉⲓⲟⲥ ⲁϥⲁⲓⲧⲉⲓ ⲙⲙⲟⲓ ⲁⲓⲥⲙⲛ
ⲡⲉⲓⲉⲛⲧⲁⲅⲓⲟⲛ

410. + ⲉⲓⲥ ⲟⲩϩⲟ
ⲗⲟⲕ ⲛⲁⲣⲓ
ⲑⲙⲓⲁ ⲁϥⲉⲓ
ⲉⲧⲟⲟⲧ ϩⲓⲧⲟ
ⲧⲕ ⲛⲧⲟⲕ ϣⲉ
ⲛⲉⲧⲱⲙ ⲛⲁⲃⲣⲁ
ϩⲁⲙ ϩⲁⲡⲉⲕⲇⲓⲁⲅⲣⲁ
ⲫⲟⲛ ϩⲓⲧⲇⲉⲩⲧⲉⲣⲁ
ⲕⲁⲧⲁⲃⲟⲗⲏ ⲛⲧⲉⲓⲣⲟⲙ
ⲡⲉ ⲇⲉⲩⲧⲉⲣⲁ ⲭⲟⲓ̈ ⲁ ⲓⲛ
ⲧⲣⲓ + ⲑⲉⲟⲇⲱⲣⲟⲥ
ⲡⲁⲡⲉ ϯⲥⲧⲟⲓ ϯⲁⲛⲁⲥ
ⲧⲁⲥⲓⲟⲥ ⲉⲅⲣ +

411. + ⲉⲓⲥⲥⲟⲩϩⲟⲗⲟⲕ ⲛⲁⲣⲓⲑⲙⲓⲁ
ⲁⲕⲧⲁⲁϥ ⲛⲁⲓ ⲛⲧⲟⲕ ⲡⲁⲭⲱⲙ
ϩⲓⲡⲉⲕⲇⲓⲁⲅⲣⲁⲫⲟⲛ ϩⲓⲧϣⲟⲣⲡ
ⲛⲕⲁⲧⲁⲃⲟⲩⲗⲏ ⲙ ⲧⲩⲃⲓ ⲏ ⲓⲛ
ⲓⲉ ⲥⲟⲩⲁⲓ ⲡⲁⲡⲏ ϯⲥⲧⲟⲓ
ⲭ

412. + ⲉⲓⲥⲥⲟⲩϩⲟⲗⲟⲕ ⲛⲁⲣⲓⲑ
ⲙⲓⲁ ⲁⲕⲧⲁⲁϥ ⲛⲧⲟⲕ ⲡⲁ
ⲭⲱⲙ ϩⲁⲡⲉⲕⲇⲓⲁⲅⲣⲁⲫⲟⲛ
ϩⲓⲧϣⲟⲣⲡ ⲛⲕⲁⲧⲁⲃⲁⲗⲏ
ⲛⲧⲉⲥⲥⲁⲣⲉⲥⲕⲁⲓⲇⲉⲕⲁⲧⲏ
ⲙ ⲧⲩⲃⲓ ⲕ ⲓⲛⲇⲓⲕ ⲓⲁ
ⲥⲟⲩⲁⲓ ⲡⲁⲡⲏ ϯⲥⲧⲟⲓ

413. + ⲉⲓⲥⲥⲟⲩ
ⲡⲏϣⲉ ⲛϩⲟⲗⲟ
ⲕ ⲙⲛⲟⲩⲧⲣⲓⲙ
ⲛⲁⲣⲓⲑⲙⲓⲁ ⲁϥⲉⲓ ⲉ
ⲧⲟⲟⲧ ϩⲓⲧⲟⲟⲧⲕ ⲛⲧⲟⲕ
ⲫⲟⲓⲃⲁⲙⲙⲟⲛ ⲡⲓⲥⲏⲥ
ϩⲁⲡⲉⲕⲇⲓⲁⲅⲣⲁⲫⲱⲛ ϩⲓⲧⲉⲧⲣⲁ
ⲕⲁⲧⲁⲃ ⲛϯⲣⲟⲙⲡⲉ ⲉⲃⲇⲟⲙ
ⲅⲓ ⲛ̄ⲥ … ⲕ ⲓⲛ ⲏ … ⲡⲉⲧⲣⲟⲥ
ⲡⲁⲡⲏ ϯⲥⲧⲟⲓⲭ ⲯⲁⲧⲉ ⲡⲓⲥⲣⲁⲏⲗ
ⲁϥⲁⲓⲧⲉⲓ ⲙⲙⲟⲓ ⲁⲓⲥⲙⲛ ⲡⲉⲓⲉⲛ
ⲧⲁⲅⲓ

= ⲡ̄ⲏ ⲅ ⲓⲛ ϛ ⲣ
ⲁⲃⲉⲓⲁ ⲡⲁⲡⲏ ϯⲭ
ⲙⲏⲛⲁ ⲡⲁⲁⲙ ⲥⲧⲟⲓⲭ +
ϯⲁⲑⲁⲛⲁⲥⲓⲟ ⲡⲁⲡⲛⲟⲩⲧ
ϯⲥⲧⲟⲓⲭⲉ

414. + ⲉⲓⲥⲥⲟⲩⲡⲏϣⲉ ⲛϩⲟⲗⲟ
ⲕ ⲛⲁⲣⲓⲑⲙⲓⲁ ⲥⲉⲓ ⲉ
ⲧⲟⲟⲧ ϩⲓⲧⲟⲟⲧⲕ ⲛ
ⲧⲟⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲛ
ⲧⲱⲛⲉⲓⲟⲥ ϩⲁⲧⲙⲉϩ
ⲥⲛⲧⲉ ⲛⲁⲁⲡⲁⲛⲏ ⲙⲛ
ⲛⲥⲩⲗⲗⲟⲅⲣⲓⲛⲓⲛ.
ⲅⲓ ⲛ̄ⲥ ⲡ̄ⲏ ⲇ ⲓⲛⲇ ϛ ⲣ
ⲁⲃⲉⲓⲁ ⲡⲁⲡⲏ ϯⲥⲧⲟⲓ
ⲁⲑⲁⲛⲉⲓ ⲡⲁⲡⲛⲟ
ϯⲥⲧⲟⲓⲭⲉⲓ
ⲙⲏⲛⲁ ⲡⲁⲁⲙ
ⲥⲧⲟⲓⲭ +

415. + ⲉⲓⲥⲥⲟⲩ
ⲡⲏϣⲉ ⲛϩⲟⲗⲟⲕ
ⲛⲁⲣⲓⲑⲙⲓⲁ ⲁⲥⲉⲓ
ⲉⲧⲟⲟⲧ ϩⲓⲧⲟⲟⲧⲕ ⲛ
ⲧⲟⲕ ⲓⲉⲣⲏⲙⲓⲁⲥ ⲁⲑⲁ
ⲛⲁⲥⲓⲟⲥ ϩⲁⲧⲉⲕⲇⲓⲟⲓ
ⲕⲏⲥⲓⲥ ⲙⲛⲛⲥⲩⲗⲗⲟⲅⲣⲓⲛ
ϩⲓⲧⲉⲩⲧⲉⲣⲁ ⲕⲁⲧⲁⲃⲁⲗ ⲛϯⲣ
ⲟⲙⲡⲉ ⲧⲉⲧⲣ ⲅⲓ ⲛ̄ⲥ =

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416. ⳨ εισουπαωϣε ηϩολοκ/
ασει ετοοτ ϩιτοοτκ ντοκ ιω
ϩαννης πεσυνθιου ϩαπεκαια
γραφον ϩνναημοσιον θ
γι ν ϩ ημισυ ⳨ θωθ κ ια ια ⳨
μαρκ/ ο ст̄ ст/ ⳨
κυριακ/ εγρ ⳨

417. ⳨ εισσουπηωϣε [ν]
ϩολοκ/ νριθμια [ασει]
ετοοτ ϩιτοοτκ ντοκ απακυρ!
επιφανειος ϩαπεκαι ?
ναπανη ϩιτπρω κατaβ ?
ν†ρομπε ? ?
γι ν ϩ θω ?
⳨ ααρων [παπ]η
⳨στοιχει

v. [απ]ακυρεφιφανε

418. ⳨ εις σναυ ντριμ/
ναριθμια αγει ετοοτ
ϩιτοοτκ ντοκ
ιωαννης παμ
ϩαπεκαιγραφον
ϩιτευτερο κατα
βουλη ντειρ
ομπε ν...
γι ν γ μ ?
πετρος
παπη
⳨

419. ⳨ εισςναυ ν
τριμμ/ ναριθ
μια αγει ετοοτ
ϩιτοοτκ ντοκ
αλυειτ πατερμ
ϩαπεκαιγραφον
ϩιτεσεραкοστε
ν†ρομπε
πρω γι ρυ τκ ιν β
⳨ αλυειτ παπη ⳨
στοιχ/

420. ⳨ εισσουτριμ/
ιωσηφ σολομων
ϩαπεκαιαγραφον ϩιτ
πρω καταυλη ν†ρο
μπε ? γιρ ? φρλ
ιν πρω σενουθιος
παπη ⳨στοιχ ψατε
πισραηλ ασαιτει
μμοι αισμη
πειεντα/

421. ⳨ εις ουτρι
μησιον αγει
ετοοτν ντοκ
σενετωμ αεος
ϩαβ στιχος ντι
ρομπε εννατη
γι ν γ τριτον φαρμ
κγ ινα/ ι σευηρος
παπε στοιχε ⳨
ιωαννης ναα
ζαρ εγραψαν ⳨

422. ⳨ εις ουτριμ/
αγει ετοοτν ϩιτοοτκ
ντοκ φιλημων ιωσηφ
ϩαπεκαιαγραφον ϩνν
αημ/ ια ια γι ν γ τριτον.
π λιιγοννορις
⳨ παπη συ στεχε
διοσκορος σ
τεχε
⳨αριστοφ/
εγρ ⳨

423. ⳨ εις ουπαω τριμις αγει ετοοτν
ϩιτοοτκ ντοκ βικτωρ νσα
μουηλ ϩαπεκαιαγραφον ϩνν
ναημ/ ια ι. ст ς εκτιν θω ιγ
εγρ ⳨⳨ πετρος στηχι
⳨ ανδρεας
στηχι ⳨
⳨ αριστοφανου
εγραψ

424. ⳨ πετρος πεσυνθι
ος ⳨ δευτερα καταβολη
ινα/ ς εγτης γυ χρ ν ϩ
μεσ λ ινα/ ε
στεφανος παπη στοι
ψατε πισραηλ
αισμη πειεντγ/

425. ⳨ κυριλλος σολομων
⳨ προσθηκης γ χρυ
σου αρ γ φαμ κα ιν η
⳨ πισραηλ παπη ⳨ στοι
ψατε πισραηλ εγραψα

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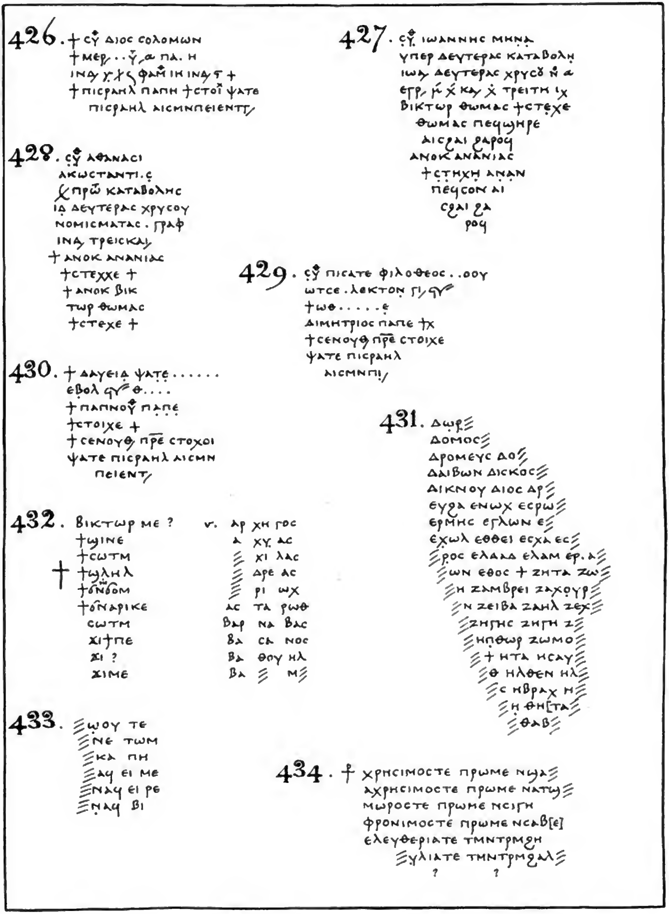
426.
427.
428.
429.
430.
431.
432.
433.
434.

435.

-ⲭⲟⲥ
ⲟ-ⲅⲟⲥ
———
ⲏ-ⲛⲱ-ⲛⲟⲥ
ⲍⲱ-ⲓ-ⲗⲟⲥ
ⲁ-ⲃⲟⲩ-ⲗⲱⲛ
ⲁⲛ-ⲥⲟⲩ-ⲭⲟⲥ
ⲕ-ⲭⲗⲓ-ⲟⲥ
———
ⲁⲥ
ⲇⲏⲥ

436. ϯ ⲡⲉⲧⲣⲟⲥ ⲙⲛⲁⲛⲁⲣⲉ
ⲁⲥ ⲙⲛⲓⲁⲕⲱⲃⲟⲥ ⲙⲛⲓ
ⲱϩⲁⲛⲛⲏⲥ ϩⲉⲛⲱϩⲉⲛⲉ
ⲫⲓⲗⲓⲡⲡⲟⲥ ⲡϣⲏⲣⲉⲡⲉ ⲛ
ⲛⲉⲟⲛⲓⲟⲭⲟⲥ ⲉϥϫⲱⲣⲙ ϩⲙ
ⲡⲁϭⲱⲛ ⲟⲩⲣⲙⲃⲉⲧⲥⲁⲃⲉⲡⲉ
ⲑⲱⲙⲁⲥ ⲟⲩⲁ ⲛ

v. ϯ ⲡⲁⲩⲗⲟⲥ ⲡ
ϩⲁⲗ ⲛⲓⲥ ⲡⲉ
ⲭⲥ ϩⲓⲧⲛⲡⲟⲩⲱ
ϣⲉⲙⲡⲛⲟⲩⲧⲉ

ϯ ⲁⲛⲟⲕ
ⲡⲉⲧⲣⲟⲥ
ϣⲏⲙ
ϣⲗⲏⲗ ⲉ
ϫⲱⲓ ⲛⲁ
ⲏ̈ⲁⲡⲏ

437. ⲕⲁⲗⲉ ⲛⲗⲁⲥⲥⲁⲣⲟⲥ
ⲡⲭⲓⲟⲓ ⲉⲥⲓⲧⲱⲣⲟⲥ ⲛⲁⲥⲉ
ⲫⲓⲗⲟⲑⲉⲟⲥ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲛⲓ
ⲱⲁⲛⲛⲏⲥ ⲫⲓⲗⲟⲑⲉⲟⲥ ϩⲗ
ⲗⲟ ⲓⲱⲥⲏⲫ ⲛⲁⲛⲁⲣⲉⲁⲥ
ⲉⲓⲥⲉ ⲙⲙⲁⲑⲑⲓⲁⲥ ⲛⲑⲉⲟⲫ
? ⲥⲟⲩⲣⲟⲩⲥ
ⲛⲧⲗⲱϫⲉ

438. ⲡⲗⲟⲅ/ ⲛⲛϩⲱ
ⲧⲗⲁⲩ ϩⲁⲧⲉ
ⲓⲉⲍⲉⲕ/ ⲡⲁⲧⲛ
ⲁⲑⲁⲛⲁⲥⲓ/ ⲙⲡⲭⲉⲣ ⲕⲉ ⲉⲛϣ
ⲡⲉⲧⲣ/ ⲛⲥⲁⲣⲁⲡⲓⲱⲛ ⲕⲉ ⲛ
ⲁⲛⲁⲣ/ ⲛⲓⲉⲥⲓ. ⲕⲉ ⲛ
ⲁⲛⲧⲱⲛⲓⲟⲥ ⲛⲣⲣⲃⲏⲓⲧ ⲕⲉ
ⲕⲟⲡⲗⲉ ⲱ̈ ⲕⲉ ⲛϣⲉ
ⲓⲱϩⲁⲛⲛⲏⲥ ⲕⲁⲧⲟⲧⲉ ⲕⲉ
ⲥⲟⲩⲁ
ⲓⲉⲍⲉⲕ

v. ⲟ ⲛⲍⲁⲭⲁⲣⲓⲁ
. ϣⲉ ⲛϩⲟⲗⲟⲕ/ ⲙ
ⲯⲁⲧⲉ ϩⲱⲛⲉ

439. ϩⲓⲡⲁⲧⲟⲩⲃⲁⲓ
ⲑⲁⲛⲁⲥⲓⲟⲥ ⲛⲁⲡⲁ ⲡⲁⲩⲗⲉ ⲉ
ⲙⲱⲩⲥⲏⲥ ⲙⲫ/ ϩⲓⲡⲉⲉⲓⲃⲧ ⲍ
ⲡⲓⲥⲣⲁⲏⲗ ϩⲓⲧⲁⲩⲧ ⲁ

440.

ⲙⲛⲥⲟⲩⲥⲑⲉ
ⲛⲧⲃⲉⲗⲏ ⲛⲗⲉⲗⲟⲩ
ⲩⲧⲉ ⲛⲧⲕⲟⲩⲕⲗⲏ
ⲙϩⲁⲗⲓⲙ ⲁⲃⲣⲁⲁⲙ
ⲗⲏ ⲙⲡⲁⲟ.ⲧⲛ ϣⲁⲣ
ϣⲉⲛⲉⲧⲱⲙ ⲥⲧⲣⲁⲧ ?
ⲯⲁⲧⲉ ⲙⲡⲁⲭⲏ ⲙ
ⲙⲁⲛⲁⲥⲏ ⲙⲛⲛⲁⲇⲁⲁ
ⲏⲗⲓⲥⲁⲟⲥ ϥ : ⲏⲗⲥⲁⲓⲟⲥ ?
ⲙⲁⲑⲁⲓⲟⲥ ⲕⲁⲗⲗⲁⲡⲉⲓⲥ :
ⲣⲏⲙⲓⲁⲥ . . ⲣⲁⲛ ⲡⲁ.
ⲁ ⲕⲁⲙⲏ ⲃⲓⲕ/ ?
ⲡⲛⲟⲩ ⲓⲱϩⲁⲛ ⲁⲅⲁ
? ⲁⲃⲣⲁϩⲁⲙ ?
ⲡⲉⲃ ?
ⲡⲁ ?

441. ⲙⲉⲅⲁⲥ ⲡⲉⲕⲁ/
ⲇⲟⲣⲟⲑⲉⲟⲥ ⲡⲉϥⲥⲟⲛ
ⲅⲉⲛⲛⲁⲇⲓⲟⲥ

442. ϯ ⲁⲛⲟⲕ
ⲃⲓⲕⲧⲱⲣ ?
ⲁⲛⲟⲕ ⲡⲉⲥⲩⲛⲑ
ⲁⲛⲟⲕ ⲕⲟⲥⲧⲁⲛⲧⲓⲛ
ⲁⲛⲟⲕ ⲁⲙⲉⲣⲥⲣ.
ⲁⲛⲟⲕ ⲓⲁⲕⲱⲃ

443. a ⲙ
ⲙⲛⲧϥϩⲓⲙⲉ ?
ⲥⲟⲩⲁⲓ
ⲁⲛⲛⲓⲁ
ⲇⲟⲝⲓⲁ
ⲡⲁⲧⲉⲣⲙⲟⲩⲑⲓ
ⲡⲁⲧⲉⲣⲙⲟⲩⲧ
ⲙⲓⲥⲁⲏⲗ
ⲥⲧⲉⲫ

b ⲧⲉϥⲥϩⲓⲙⲉ
ⲟⲥ ⲙⲛϩⲏⲗⲏⲛⲏ
ⲗ
ⲙⲛⲧⲉϥⲥϩⲓⲙⲉ
ⲑⲁⲙ
ⲙⲛⲧⲉϥⲥϩⲓⲙⲉ
ⲛⲁ ⲛⲗⲓⲁ
ⲑⲁⲗⲓϭⲱϣ
ⲗⲏⲃ ⲙⲛⲧⲉϥⲥϩⲓⲙⲉ
ⲕⲧⲱⲣ ⲙⲛⲧϥⲥϩⲓⲙⲉ
ⲙⲛⲅⲉⲱⲣⲅⲓⲥ
ⲍⲁⲣⲓⲁⲥ
ⲙⲛ

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444. ⳨ παπνοῡ μννεϥ
σνηυ καμουλ μν
νεϥσ̄ν̄ηυ φλαυειος
θευδοσιος ϩιλιας
βικτωρ ενωχ
ιωαννης ανδρειας
? πετρος ιεζεκιηλ
στεφανος σουλι πειϭωϣ
πλιυ πετρος
φοιβαμων +

445. ⳨ ϩηλιας μπσης
πσψω μπσης φιλοθις νϣενουτε
? ιε νκαρ. . καρακος
παυλος νιωσηφ σωλομων νιωσηφ
σαριας νιωσηφ καρακος νδιϣν
ισαακ νκαρακος
καλιμιχ νσυκιηλ
ανοκ ϩελιας εσκεβαυειατ.

446. μηνα σουρος
† μαρκος ανας πιϣατε στεφ,
ιω^α στεφα, κλαυδιος στεφα,
τανας πισ̄ν̄ στεφανος δαμιανος
πετρος δαμιανος κομος δαμιανος
παστωρ ϣενουτε διμητριος ? κε
πετρος παμφ., δι[μο] σενοῡ
διμητριος ? σενοῡ ελλω
ελλω σενοῡ μακαρε κοσμα
κιλεστινε κοσμα μαρκος μακαρε
παλκεϣ π ? αμ μωυσης γεωργε
γεροντος † πεσῡν̄ τανος πανορος
? ε γεραμουσης σενουτε τανους
? ιωαννης μουσης χαηλ σενουτε
μουσης σενοῡ ουναφρε νουκι ?
βασι ? αθανασιος γαβ ϩνιωκι ?
αβριϩαμ ? νις πι.αμ≡
πχερ ενωχ ? πα≡
ελλω περμ≡
? ≡

447. † πλογος ννμαϩ.τας
στ̄φανος ματθας πλ α
μαρθα παι κολ πλ α
θηκλα σηνα πλ α
καθαρον σενδ̄ πλ α
μαται ϩαλλω πλ α
πεσντ, αννας πλ α

v: προσαντης παι τησιδωρος πλα
μαται μαρκος πλ α
τσηρος τηνα πλ α

448. ευφραντιος ο/ α
κασουλι Δ/ α
ταυρινε μισθ/ ο/
μακαρ/ κωστου ο/
παπνουθισραπ.
βκαιζηκη ο/
χελεεττας≡
≡λεϩατ.≡

449. αβρααμ παπρυ # η
ιωαννης ταγαυ # β
πασεπ πκωμαρι # β
ισακ ωρσυτε # Γ
κλουστσε προυμταβενε ‡ α
μακαριος πενουϥ ‡ α
υλιος χαλ ‡ α ‡ κουντε
πεβω ‡ α χφλουλλη ‡ β
≡ματαυ ‡ β

(vertical:) ισακ ησβαρ ‡ α

450. ≡ος ννενταϥχιτου ουϩ[ο]
[λ]οκ νταγαπη ωμαιος ουϩολοκ/
[ν]τε πεσϣηρε ουπηϣε νϩολοκ νι
σακ ντσουρια ωμαιος ουπηϣε νϭε
ωρπος ντσαλαμαννα ωμαιος ουπ[η]
[ϣε] ντε κομες ντασια ουτηρ, ντε ταυ≡
ουτηρ, ντε πεϥϣηρε ουτηρ, ν[αβ]
ραϩαμ κωσμα νσνουῡ ουα≡
[ο]υ τηρμησιον ντε τϣε≡
≡μν.αλει νπραϩτ≡

v. ≡ουνη. . ντε παϩαμ μφ
ηλημον ουτηηβε ου ντε [θε]
ωδωσια χωρις κληρονομια≡
ταϥπωϣς ντε πϣηρε νπατλω[λ]
ιος πεκωτ ουτηρ, ϩααναστασ[ιο]
ς πϣηρε ναπα βικτωρ ομαιος
≡υιας ουτηρ, +

451. σιςνε
⳨ πεαμ σαλον · αϥ
σενοῡ σαλον · αϥ/ ισ ζαηλ εισακ ?
σαλον σενοῡ · αϥ/ ισ .ερμος φιλο̄ · αϥ ισ
κερε εισακ · αϥ ισ μηνας ? · αϥ
μουσης νωϩε · αϥ ισ κερε α ? · αϥ
σαλον πεαμ · αϥ ? ? · αϥ/ ισ

452. † ⲡⲗⲟⲅⲟⲥ ⲛⲛϩⲟⲙⲛ[ⲧ]...
ⲉⲧⲁⲕⲁⲙⲏ ⲁⲥ ⲣ̅ ⲙⲁ...
ⲧⲉⲡⲁⲩⲭⲉ ⲃ̅ⲛⲓⲍ ⲣ̅ ⲙⲁⲛⲛ...
ⲧⲱⲃⲉ ⲓⲁ ⲣ̅ ⲙⲁ ⲙⲡⲗⲁϣⲁⲛⲉ
ⲟⲩⲧⲉⲧⲁⲣⲧⲟⲛ ⲛⲛⲟⲩ.. ϩⲁⲙⲁⲛⲛⲏⲣⲡ
ϣⲟⲙⲛⲧ ⲛⲧⲉⲧⲁⲣⲧⲟⲛ ⲟⲛ ϩⲁⲙⲁⲛ ⲃ̅
ⲣⲏⲩⲉ ⲙⲡⲣⲙⲥⲟⲩⲏⲛ

453. ...ⲡϩⲱⲃ ⲛⲉϩⲏⲩ ⲛ̅ ⲏ
...ⲧ ⲛ̅ϩⲟⲙⲡⲉ ⲛ̅ ⲋ
...ⲕⲗⲁ ⲛⲉⲥⲟⲟⲩ ⲛ̅ ⲋ
...ⲉϩⲏ ϩⲛⲡϣⲱⲙ ⲛⲥⲛⲟⲩϥ ⲛ̅ ⲅ
...ⲧⲁ ⲛⲥⲟⲩⲟ ⲛ̅ ⲏ ⲅ
...ⲕⲁ.ⲩⲙⲁϩⲉ ⲛⲥⲛⲟⲩϥ ⲧⲁⲕⲍⲟⲩϩⲁⲣ
...ⲃⲟⲩϩⲓⲧⲱ ϩⲛⲟ.ⲧⲱⲛ ⲛ̅ ⲅ
...ⲉⲙⲉⲛⲧⲉⲛⲃⲟⲗⲛⲟⲩ ⲛ̅ ⲅ

454. [ⲉ]ⲛⲁⲩ ⲛⲃ...
ⲟⲩⲕⲁⲗⲕⲓⲗ ⲟⲩ...
ⲟⲩⲙⲣⲱϩⲉ ?...
ⲟⲩϭⲱⲃⲉ ⲛⲁⲗⲁ...
ⲓⲱⲥⲏⲫ ⲛⲧⲏⲁⲛⲁ...
ⲣⲱⲥⲧⲉ ⲛⲥⲁⲛⲉⲑ ⲙⲙⲉⲛ
ⲛⲱⲛ ⲛⲥⲛⲁⲩ ⲛϩⲟⲗⲟ
ⲕⲟⲧⲧⲓⲛⲟⲥ ⲉⲝⲛⲛⲓⲉ
ⲟⲩⲟⲟⲩⲉ ⲥⲛⲁⲩ ⲛⲕⲉ
ⲣⲁⲧⲉ ⲧⲉⲩⲙⲏⲥⲉ

455. ... ⲩϩⲟⲩⲧ. ⲩⲉⲓ
† ⲧⲉⲣⲛⲱⲥ ⲛⲛⲗⲁⲕⲟⲛ
ⲉϩⲣⲁⲓ ⲉⲧⲡⲉⲧⲣⲁ ⲁ
ⲉⲡⲉϩⲟⲟⲩ ⲛⲧⲁⲛⲁⲗⲏⲯⲓⲥ ⲁ
ⲉⲡⲉϥⲣⲁⲥⲧⲉ ⲉⲧⲉⲡⲥⲟⲟⲩⲡⲉ ⲁ
ⲉⲧⲕⲩⲓⲁⲕⲏ ⲁ
ⲉⲡϣⲟⲙⲛⲧ ⲛⲧⲕⲩⲣⲓⲁⲕⲏ ⲁ
ⲉⲡϯⲟⲩ ⲁ
ⲉⲡⲥⲁⲃⲁⲧⲟⲛ ⲁ
ⲉⲧⲕⲩⲣⲓⲁⲕⲏ ⲡⲉⲛⲧⲏⲕ ϩⲛⲡ.. ⲁ
ⲉⲡⲥⲁⲃⲧⲟⲛ ⲙⲡⲃⲟⲗ ⲉⲃⲟⲗ ⲛⲡ ? ⲁ
ⲉⲧⲕⲩⲣⲓⲁⲕⲏ ϩⲛⲡⲟⲩⲟϩⲥ ⲁ
ⲉⲡⲟ ? ϩⲟⲟⲩ ⲛⲁⲡⲁ ⲫⲓⲃⲁⲙ ⲧⲥⲉ.ⲉ
? ⲛ ? ⲥⲁⲃⲁⲧⲟⲛ ⲓⲉ
ⲉⲡ...ⲩⲛⲁ ? ⲟⲩⲱⲃⲉϣ
ⲉⲡⲥⲁⲃⲁⲧⲟⲛ ⲉⲧⲉⲥⲟⲩⲥⲟⲟⲩⲡⲉ ⲁ
ⲉⲡⲗⲟⲅ ⲛⲅⲉⲱⲣⲅⲉ ⲙⲛⲭⲣⲏⲥⲱⲥⲧⲉ ⲃ
ⲉⲡⲗⲟⲅ ⲛⲁⲡⲟⲇⲏⲙⲓⲁ ⲃ
ⲉⲡⲗⲟⲅ ⲛⲧⲁⲭⲣⲏⲥⲧⲉ ⲉⲓ ⲁ
ⲉⲡⲟⲩϣⲁⲡ ✓

456. A. † ϩⲁⲙⲁ ⲡⲗⲟⲅⲟⲥ ⲛⲛϩⲟⲙⲛⲧ
ⲉⲧⲛⲧⲟⲟⲧϥ ⲛⲍⲁⲣⲁⲡⲉⲓⲱⲛ
ⲙⲡⲁⲧⲛⲉⲓ ⲁⲃⲟⲗ ϩⲛⲥⲟⲩ
ⲥⲱⲁⲛ ⲉⲧⲉⲛⲉⲓⲛⲉ ⲕⲁⲓ
ⲣⲁⲧⲓⲁ ⲓⲉ

B. † ϩⲁⲙ[ⲁ... ...ⲁⲍ ⲙⲛⲛⲛ
ⲧⲉϩ... ...ⲕ ⲙⲛⲛⲛ
ⲧⲁ... ...ⲛⲏⲣⲡ ⲙⲛ
ϩⲟ... ...ⲏⲙⲉ ⲯⲓⲥ
ⲛⲕⲁⲓⲣ...ⲁⲓ ? ⲋ
ϩⲁⲙⲁ ⲛⲏ. ϩⲁⲙⲁ ⲧⲁ.
ⲥⲟⲟⲩ ⲛϣⲉ ⲛϩⲟⲙⲛⲧ

C. † ... ...ⲁⲃⲃⲣⲁϩⲁⲙ ϩⲁⲙⲁ
ⲛ... ...ⲛⲧⲟ ⲛⲍⲓⲧⲟⲩ ⲛⲧⲟⲟⲧϥ
ⲕⲁⲓ[ⲣⲁⲧ]ⲓⲁ: ⲅ...ⲭⲣ
ⲃⲓⲕⲧⲱⲣ ⲡⲁ.ⲥ.ⲁⲭⲛⲟ
[4 lines]

D. ...ϩⲙⲓⲉ ⲛⲕⲩⲡⲉ
...

E. ...ⲁ
...ⲧⲙⲉ ϣⲧⲱ
...ⲛⲛϩⲟⲙⲛⲧ
...ⲛⲡⲗⲟⲅⲟⲥ ⲙⲟⲛ
...ⲧⲁ ⲗⲉⲱⲛⲧⲓⲟⲥ
...ϣ.ⲙϣⲉ ⲛϭⲱⲣ
ⲟⲩⲕⲁⲓⲣ[ⲁⲧⲓ]ⲁ
ⲁⲛⲟⲕ... ...ⲙⲡⲉⲓ
ⲟⲥ ⲁ... ...ⲉⲣⲟⲓ

457. † ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲟⲙⲁⲓⲱⲥ
ⲛⲕⲁⲧⲁ ⲙⲁⲑⲁⲓⲟⲥ ϩⲓⲟⲩⲭⲱ
[ⲙⲉ ⲛ]ⲭⲁⲣⲧⲏⲥ ⲙⲛϩⲉⲛⲕⲟⲟⲩⲉ
...ϫⲱⲙⲉ ⲛ

458. ⲛⲕⲁⲧⲁ...
ⲙⲁⲣⲕⲟⲥ...
ⲙⲛⲡⲕⲁⲧⲁ ⲓ...
ⲙⲛⲟⲩϫⲱⲱⲙⲉ ⲉ...
ⲉⲣⲉⲧϣⲏⲣⲉ ⲙⲡ...
ϩⲓⲱⲱϥ ...

459. ⲥⲛⲁⲩ ⲙⲯⲁⲗⲧⲏⲣⲓⲟⲛ
ⲛⲉⲕⲣⲓⲧⲏⲥ ⲟⲩⲕⲁⲑⲏⲕⲉ
ⲥⲓⲥ ⲛⲧⲉ ⲁⲡⲁ ϣⲉⲛⲟⲩⲧⲉ
ⲡϫⲱⲱⲙⲉ ⲛⲓⲱⲃ ⲡⲇⲓⲕⲁⲓⲟⲥ
ⲉⲣⲉⲛⲡⲁⲣϩⲟⲙⲓⲁ ⲛⲥⲟⲗⲟⲙⲱⲛ
ⲧⲁⲗⲏⲩ ⲉⲣⲟϥ ⲙⲛⲡⲉⲕⲕⲗⲏⲥⲓⲁⲥ

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(458) F. ΝΝΣΟΟΥ ΕΤ
ϨΑΡΤΟΒ ΓϨ
Μ . . ϨΙΜΕ ΝΚΑΠΟΛ
ΛΕΡΤΟΒ : Α
ΜΝΟΥΡΤΟΒ ΝΣΙΜ

460. Ⲝ ΝΡΤΟΒ Ν
ΣΟΥΟ ΜΝ Δ̄

461. ΠΛΟΓΟΣ ΝΝϨΕΒ[ΒΕ]
ΝΤΑΝΒΑΚΟΥ ΕΠΙΩϨ[Ε
ΥΝΙΝΝΑ ΜΝΕΒΡΗΥ
ϨΝΣΟΥ ΙΗ̄ ΝΑΘΩΡ Α̅
ϨΝΣΟΥ ΙΘ̄ ΝΑΘΩΡ Α̅
ϨΝΣΟΥ Κ̄ ΝΑΘΩΡ Α̅
ϨΝΣΟΥ ΚᾹ Ε̄ ΝϨΕΒΒΕ
ϨΝΣΟΥ ΚΒ̄ ΝϨΕ]ΒΒΕ
ϨΕΒ]ΒΕ

462. ⳨ ΠΛΟΓΟΣ ΝΝΣΟΥΟ ΝΤΑΝΒΑΚΕ
ΕΚΑΛΗ ΜΠΕΚΟ ΜΝΤΣΝΟΟΥΣ Ν
ΕΡΟΝ ΜΝΤΣΝΟΟΥΣ ΕΡΟΟΥ
ΑΙΤΑΑΥ ΜΠϨΕΒΒΕ ϮΟΥ ΜΝ
ϪΕ
ΕΥϪΗ
ΑΣ ϢΟΜΝΤ

v. ΒΑΚΟΥ . . ΝΤϢ
ΝΡΤΟΒ . ΒΡΑ ΣΩϢΕ .
ΝΡΤΟΒ ΠΑΡΑΣΝΤΕ ΜΜΑϪ[Ε]
ΜΠϨΕΒΒΗ
ΝΕΝΤΑΙΒΑΚΟΥ ΜΑΝΚΥΡΙΚΟ[Σ]
ϤΤΟΟΥ ΝΡΤΟΒ

464. ΟΥΝ
. ΠΑΓΓΗΝ ΝΤΑΠΛ
ΟΥ ΝΣΝΑΥ ΝϪΝΟϤ Ε
ΝΑΓΓΗΝ ΝϢΟΜΝΤ Α
ΠΑΝΓΗΝ ΔΕ ΝΤΑΙ[ΠΛ]
ΛΟΠ ΜΠΕΤΝΣΜΟΥ ΕΤΟ
ϬΑΣ ΕΠΟΥΑ ΕΤΕΝΝΝΕ
ΝΣΝΑΥ ΝϪΝΟϤ ΝΤΟ
Δ]ΙΠΛΑ ϨΜΠΜΗΤ ΝΑΓΓΗΝ
ΝΓΗΝ ΑΠΑΡΧΗ ΜΝ
Υ ΜΠΟΥΕ ΕΑΝΤΑΛΟΟΥ
ΝΤΕΑΝΝΑ ϤΤΟΟΥ ΝΤΕ
Ε ΝΑΙΠΛΑ ΕΑΝϪΩΚ ΤΗ

(459) ΤΗΣ ΠΒΙΟΣ ΝΑΠΑ ΧΡΕΣΑΦΙΟΣ ΠΕϬΩϢ
ΙΕΣΟΥΣ ΝΝΑΥΗ ϤΤΟΟΥΜΝΤ ΜΠΡΗϢ
ϤΤΟΟΥ ΝϢΑΡ ΝΕΣΟΟΥ ΟΥϨΟΙΤΕ ΜΜΟΝΟΧ
[ΟΣ] ΜΝΟΥΛΩΤΕⲜ ΟΥΤΥΛΩ ΤΡΙΠΟΣ ΒΑΡΩΤ Μ[Ν]
ΟΥΘΕΡΜΟΠΟΛΑΓΕ ΣΟΥ ΝΚΑΛΑϨΤ ΝϨΟΜΝΤ
ΜΝΣΝΤΕ ΝΛΟΥΠΑΣ ΟΥϨΑΜΗΙ ΟΥΚΛΟΜ Β[Α]
ΡΩΤ ΕϢΑΡΕΣΟΟΥ ΝΑΠΟΤ ΒΩΚ ΕΡΟϤ
ΜΝΤΑΣΕ ΝΓΑΜΙΣΙΟΝ ϪΟΥΤΣΑϨΒΕ Ν
ϢΟΕΙϢ ΝΚΕΡΕΑ ϢΗΝΝΙΩ
ΜΝϨΕΝΚΕΧΑΡΤΗΣ ΕΑΥϤΙΤ
ϤΤΟΕ ΝΘΑΛΙΕ ϢΟΜΤΕ ΝΛ
ΜΝΟΥΚΟΥΙ ΝϨΟΙΤ[Ε] ΝϢΗ[ΡΕ]
ϢΗΜ

v. ϢΟΜΤΕ ΝΣϨ Νϣ
ΩΒ ϢΟΜΝΤ ΝϬΣΚ
ΣΝΑΥ ΝΧΑΡΙΤΣΩΝ
ΣΝΤΕ ΝΒΗΤΕ ΝϨΩΚ
ϢΩΤΕ ΣΝΑΥ ΝΟΥΑΤϨΟΥΛΑ
ΚΗΝΤ ΣΝΤΕ ΝΧΗΡΕ ϢΜΟΥΝ
ΝⲜΟΥΡ ΕΥϢΟΟϬΕ ΕΑΥϤΙΤΟΥ ΜΝΣΝ
ΤΕ ΝΧΛΛΕ ΣΝΑΥ ΝΤΑΠ ? ΣΝΑΥ ΝϬΕ
ΡΩΝ ΜΑΝϨΗΒΣ ϨΕΠΟΥΑ ΣΝΤΕ ΟΥΛΩΚ ΕΒΑ
ΡΩΤ ⳩ ΝΠΛΕ
ΡΟΦΟΡΙΑ ΝΤΕ ΑΠΑ ΠΕΤΡΟΣ ΠΙ
ΒΕΡΟΣ

463. + ΠΛΟΓΟΣ ΝΕΝ
ΤΑΙΚΑΛΟΥ ΕΠΑΤΣΑ
ΜΟΥΗΛ ϢΟΜΝΤ
[Ν]ΕΡΤΟΒ ΝΝΟΕΙΤ ϪΟΥ[Τ]
. ΨΕ ΝΤΑΕΣΕΕΡΠ
ΟΥΛΑ

465. ΚΟΝϪΟΥ ΟΥϢΒΩΤ
ΟΥΒΙΡ ΝΣΟΡΤ ϮΕ Ν
ΛΙΤΡΑ ΝϨΕΝΗ ΕΥϨΟΣΕ
ΟΥΚΑΤ ΝΤΑΡΙΧΕ ΤΜΑΚΙΣ
ΜΝΠΕΣΤΡΙΠΟΣ
ΝΣΚΗΥΕ ΝΣΑΜΟΥΗΛ ΤΑΥ
ΒΙΤΟΥ ΣΝΑΥ ΝϬΣΟΟΥ ΟΥΕ
ϢΩ ΣΝΤΕ ΝϨΟΕΙΤΕ ΣΝΤΕ
ΝΛΩΤΙⲜ ΤϨΟΙΕΙΤΕ ΝΤΕϤ
ΣϨΙΜΕ ΜΝΠΕΣΡϢΩΝ ΜΝ
ΝΕΣΜΙϪΚΕ ΜΝΝΕΣΒΑΘΩ
ΟΥΑΤϨΕΟΥΜΑϪΕΟΥ

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(464)
τωϣε ναιπλα ϩιαγγην
χοου προς τγνωσιςν
ωου ναιπλα ϩιαγγην
? ?

466. ϯ ις πεχς

ϩερε : ⲁ̅ : ϣμουιε
: β̅ : ϭιϫ : γ̅ : ϫλω.
μες : ⲧ̅ : ουαϩκ.
: ⲁ̅ : μελαν : ⲁ̅ : κε
λ : κιλ : ννετ :
: β̅ : εταϩνκατι
τωνε : ⲧ̅ ουϩ
ϫα νϣ. : νςρκ

v. ςντε νϣτη
ςντε νκουκλε
ουλωτιξ : ϣο
μτ νϫωμε
ϩατ. : ςμελινα
κωρ. : μ : εμτω
τε : ε. : ουϩωτ
: ε̅ κελλουρε
εϥπωςε σκευε
πιςε . ετε . τε.
καϣμου.
ουανκην.
πανακ.
: ε

467. ϯουνπειϣ νϩβος
ςντε νϣντα . ε
ουαιπε νταϣ
ουϣβωτ καμη
ϣαπιτοπος ετμπιμα
νιϩνοου ετςηϩ εϯβλϫε
ςουςμοντ ερoκ νγ
ταау ναι

468. τβαϣουρ
τεινε
τκαπ νϣωλϭ
πςαϩϥ
πϩρεβ
πϩατηρ

469. τεμουε
θαιτε
πουϩαρ
τβαϣαρ
ετιουϩαννης
πε μνηςμω
νερωμε
εττραϩ
ρεϩ

v. τις ςαηλ
μπαςον . ςβω
τεμουε
κε ναι τ. αιτε
ουϣαβε φεςης
τεн ουϩαρ
ουλαϩεπετβα
ϣαρομκϭε
ϩητς

470. θαπα μ[αρια
απα μιχ[αηλ
πιωε βρρε
τεμαμη
απα βικτ[ωρ

471. πςης ςο νϣανωϩ
νϣανωϩ αρκαδιος
μντασε νϣανωϩ
δανιηλ ςο νϣανω[ϩ]
ιωϩαννης ϣμ[ου]
νε νϣανωϩ

472. ϯγνωςις ννςκευε
ντανϩηιε εροου ϩνπμουςικε
ντατςιαντϥεςαναδιδου μμοου ναθεοδωρος ε
τρος νςϩαι νταϥνταу νας ϩνπoου νρooυ ετε ςου
νθαуτ νπεμπε
νακντ
τις
καρτη
τ

ουαςχ
ςναу νχαρτις
ουςητ νβετη
ουϩλoπ νουατϩ
ϥτooυ νταπ
ουφακιαριον
ϣομντ ννaπ.
ουϣωκε
? ?

ϣομτε ν
ςαβακατε
ουμαρϫωϫε
ςντε ναϩατωτϥ
ουςντωνε ν . . . а

473. ϯ πλογος ντςακια ετϣooϭ
ϣμουν νϣoπ ετποϭε
ϣομντ νϣoπ ετπoρκ
αуω πκεϣομ̅τ νϣoπ
επουα ςπιρ νϭωτϩ δε
ςναу ουϭας ντηηβε επϭω
τϩ τουαςκεπε ψις ν
ϣoπ επμερος μ
πϣομντ νϣoπ
ςναу νϭωτϩ

v. ϯ αу ςακιν μετρο π̄ η̣ και ϯ αλλο μερος ᾱ α
εις το μεςον παλιςτ, ⲧ̅ s ϯ εν επταχην παλι
β μοναχην ομο γι, παλιςτ, λζ ϭιτραρη νπαλ

474. ϯ πλογος ννϲναυϩ
ντανταυ ?
[...] .ου ουμηρ
[...] ϣομντ μηρ
[...] ι νϲωβ κε ν[...]
[...] ? νϣανο
[...] ? ουμηρ
[...] ϛ ?

475. ταρϣε ϣημ β̄
κνιτϲε ϣημ ᾱ

476. [...]λβ
[...]ρπ ϩνκυνη
[...]ϩμου ϩνκυνη
[...]μαϫε ϩακουϫ ϩνκυνη
[...]λϫ δαϲ ϩαπϲναυ νβιρ
[...]ουμααϫε ναγαπη ϩικωϲ
[...]ουμααϫε ναγαπη ϣνεϲητ

477. ναοιϫε
ουερκιϲ νειηβ
ϲνω ναλικτ
ϣομτε νλακα[...]
ϣομτε νκ[...]
ϩατ
ουϣωπ εϥϩ...ϥ
ουϩουρ νο[...]
ϫουωτ νϩουρ μτ
ψιτε νκερα
τϲε νϩομτ
ϩενϩηνε
παντε

478. θοουτ
πααπε
ϩθωρ
κιοϩκ
τωβε
εμϫιρ
παρμϩοτπ
παρμο[...]
παϩον[...]

v. ϯπαωνε
επεπ
μηϲουρε

479. ϯ καμϲιμε.
ϩοουτ
καμϲιμε
ϩοουτ

480. τολ[...] [...]ρϥγ(·λα·
ϛβϛτ[...] [...]ρλααα
των β[...] [...]ρϥγρπγ
των πβρκ ? ρπγ
των αιβ·λα·ρλα·ρπγ
των ειβκϥι ? ρπγ
των ϛιβκ·λαϥγρνερπγ
των ζϥ·λαϛβϥγ
των ημρκα
των θολ[...] [...]α
των ια[...] [...]ε
των ι[...]
των[...] [...]ρνερπγ
τω[...] [...]κα
[...]ρκα

v. των ιζι·λ[...] [...]ε
των ιη(·κ[...] [...]πγ
των ιθ(·η[...]
των καβ[...] [...]ρπγ
των κ(·ιβ ? λαρνερπγ
των κβ ?..ϥγ
των κγ ? κϥγρκαρνε
των κα(αϛβρκα
των κε(αλ.λβρκα
των κϛ(γ·κπγ
των κζ(γ·λαρπγ
των κη(γκ[...] [...].ερπγ
των κθ(γι.[...]
των λ(γι[...]
των λα[...]

481. ϯ ανοκ δανιηλ
ππρεϲβ/ πϣηρε νϫα
κουλ ειϩομολογει νϯϩε
μπνουτε ππαντωκρατωρ
ϫελιακωβ πϣημπεϲντε μ
πανα ϫοοϲ ντρε ϩιβολ μμοι
νϩουν μπταβειρ ντερεϥωρϩ
πϣα εβολ νϩουν νθαγια μα
ρια ερεειορδαννηϲ παιακ μμαυ
αυω ερεβλαπα βικτωρ παια[κ]

v. μμαυ ον εαϥϩομο
λογει ντειϩε ϩιβολ μ
μον μπϣομντ ϫεμαι
ωϣ επαειτ παϩαμ ε
νεϩ ανοκ δανιηλ ππρ/
ϯο μμντρε ϫελιακω
β ταυε νιϣαϫε ϩιβολ μ
μον μπϣομντ[...]
[...]

482. ⲙⲛⲛⲭⲁⲣⲓⲁⲥⲕ ⲙⲛⲡϩⲟⲩⲣⲓⲧ
ⲉⲓⲁⲧⲉⲓ ⲡⲣⲁϥⲧⲟⲟⲩ ⲙⲡⲧⲱϩ ⲛⲁⲕ
ⲧⲉⲓⲃⲣⲓ ⲥⲱϣⲉ ⲉⲥⲁⲙⲟⲩϩ ϩⲙⲡⲕⲉⲛⲱⲛⲓ
ⲁⲛⲟⲕ ⲃⲓⲕⲧⲱⲣ ⲙⲡⲣⲁⲫⲟⲥ ⲁⲡⲁ ⲓⲱϩⲁⲛ
ⲛⲏⲥ ⲡⲉⲛⲧⲁϥⲣϣⲣⲡⲥϩⲁⲓ ⲛⲧⲡⲉ ϯⲥⲧⲟⲓⲭⲉⲓ
ⲁⲛⲟⲕ ⲡϣⲏⲣⲉ ⲁⲓⲥϩⲁⲓ ⲡⲉⲡⲗⲁⲝ
ⲛⲧⲁϭⲓⲝ ϩⲓⲃⲟⲗ ⲛⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡⲉⲡⲣ/
ⲙⲡϩⲁⲫⲟⲥ ⲁⲡⲁ ⲫⲉⲃⲁⲙⲱⲛ≡
ⲙⲙⲁⲣⲧⲏⲣⲟⲥ +

483. ϩⲙ≡
ⲙⲟⲥ ⲉⲧϩ≡
ϩⲣⲉ ⲛⲁⲕ ⲛ≡
ϩⲛⲟⲩⲙⲁ ⲉ≡
ⲛⲁⲩ ⲛⲧⲛⲧ≡
ⲛⲅϯⲥ≡

v. [ⲁ]ⲛⲟⲕ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲁⲛⲁⲅⲛⲱⲥ
ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡϩⲩⲡⲁⲣⲓⲥ
≡ⲛⲧⲩⲙⲁ ⲉⲁⲓⲡⲁⲣⲁⲅⲉ +
≡ϩⲓⲡⲛϩⲟⲓ ⲧⲏⲣϥ
≡ⲗ

484. ≡ⲛ ϯϣⲓⲛⲉ ⲉⲧⲉⲧⲛⲙ≡
≡ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲱⲧⲛ≡
≡ⲛⲏⲧⲛ ⲛⲡϣⲟⲣⲡ≡
≡ⲩ ⲁⲩⲱ ⲡⲙ≡
≡ⲙⲉ ϫⲉⲛ≡
≡ⲏ≡

v. ϣⲁⲛⲧⲉ ⲛϩ≡
ⲛⲙⲙⲁⲩ ⲁⲩⲱ ⲧⲉϩ≡
ⲟⲩⲛ ⲉⲙⲁⲩ ⲛⲥϫⲓ ⲡⲁϩ≡
ⲡϣⲁ ⲁⲩⲱ ⲡⲣⲱⲙⲉ ⲉⲧⲛ[ⲁ]≡
ⲛⲧⲟⲩⲉⲓ ⲉⲃⲟⲗ ⲛϩⲟⲩⲛ≡
≡ⲙⲡϣⲁ ⲟⲛ ⲡⲣⲱⲙⲉ ⲉ≡
≡ⲟⲟⲩⲓ ϫⲉⲕⲁⲁⲩ
≡ⲩϥ ⲕⲁⲧⲁ ⲡⲉ
≡ϭⲓⲡ
≡?

ⲛⲁⲡⲁ ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ≡
[ⲁ]ⲃⲣⲁϩⲁⲙ≡

485. ϯ ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉⲧⲉⲕ
ⲙⲛⲧϣⲏⲣⲉ ⲡⲕⲗⲏⲣⲓⲕⲟⲥ ⲉ
≡ⲙⲉϥⲃⲱⲕ ⲉⲃⲟⲗ ⲉⲙⲁⲛⲁ[ⲡ]
ⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲣⲟⲩϣⲏ ⲛⲣ[ⲟⲉ]
ⲓⲥ ⲏ ⲉⲣϣⲁⲛϥⲃⲱⲕ [ⲉⲃ]
[ⲟ]ⲗ ϫⲉϥⲛⲁϫⲓ ⲕⲁⲛ
ⲱⲛ ϥⲟ ⲛⲁⲡⲟⲕ
ⲗⲏⲣⲟⲥ ⲉϥⲥⲏ
ϩ ϫⲉ

v. ⲡⲉⲧⲣϩⲱⲃ ⲁⲛ ⲟⲩⲇⲉ
ⲙⲡⲣⲧⲣⲉϥⲣ. .ⲉⲟⲩⲱ
. .ⲛⲁ.ϫⲉ ? ⲛⲁⲧ
≡ⲉ ϩⲣⲁⲓ ⲉ ? ⲙⲉⲟⲧ
≡ϥ ⲧⲁⲁⲥ ⲛⲡⲁϣⲏⲣⲉ ⲡ
ⲁⲣⲭⲏⲡⲡⲣ ϩⲓⲧⲛⲁⲃ
ⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥⲕ≡
ⲛⲧⲟ.ⲁⲉϣⲁⲓⲟ.
.ⲛⲡⲣⲡⲱⲗⲁ

486. [ϩⲁⲑⲏ] ⲙⲉⲛ ⲛϩⲱⲃ ⲛⲓ[ⲙ≡
ⲛⲉⲓ ⲙⲡⲁⲙⲉⲣⲓⲧ ⲛⲉⲓⲱⲧ≡
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲛⲡⲡ[ⲣⲉⲥⲃ≡
ⲃⲓⲕⲧⲱⲣ ⲡⲉⲧⲉϣϣⲉⲧ≡
ⲱⲧ ⲙⲉⲛ ⲙⲡⲉⲥⲛⲁ≡
ⲁⲩⲱ ⲟⲛ ⲕⲥⲟⲟⲩⲛ ϫⲉ≡
ⲙⲡⲉⲓⲧⲛⲛⲟⲟⲩ≡
ⲙⲉϩ ⲙⲡⲉⲕ ? ≡
ⲡⲉⲛϩⲱ≡
+≡

487. ≡ⲟⲩⲁⲡⲟⲧ ⲛ≡
≡ⲛⲕⲁⲓⲕⲟⲛ ⲛϥ≡
≡ϥⲛⲁⲙⲧⲟⲛ
≡ⲛϩⲗⲟⲥⲧⲏ ⲙⲟⲩ ⲛⲃⲁ
≡ⲛϣⲁⲙⲁⲣ ϩⲓⲉⲃⲓⲱ ⲛⲁⲧⲁⲓⲕ
≡ⲉⲣⲟⲟⲩ ⲥⲉⲛⲁⲗⲟ ::
≡ⲙⲡⲟⲩϩⲟⲣ ⲫⲩⲗⲗⲁ ⲛⲁⲣ
≡ⲁⲧ ⲛϩⲟⲉⲓⲧⲉ ⲛⲅϯ ⲉⲣⲟ.ϥ
≡ⲙⲉ ⲏ ⲡⲡⲱ≡

v. ⲏ ⲛⲗ≡
ⲛⲛⲏⲥ≡
ⲧⲉⲧⲃⲉⲟⲩⲛⲏⲃ≡
ϩⲉⲛⲕⲗⲁⲇⲟⲥ ⲛ≡
ⲛⲅϯⲛⲁϥ ⲛⲛⲏⲥ≡
ⲡⲣⲁⲛ ⲛⲓⲥ ⲙⲁ≡
ⲱⲕϩ ⲥⲉ≡

488. a. ϯϩⲑⲁⲉⲝⲉⲛⲝ≡
ϣⲑⲝⲉⲛⲯⲑⲝ≡
ⲩϥⲱⲯⲗⲱϯϣϥⲛ≡
ⲝⲛⲯⲱⲗⲛⲉⲯⲛⲑⲛⲗ≡

b. ϩⲁⲑⲉ ⲙⲉⲛ ⲙ≡
ϣⲁϫⲉ ⲛⲧⲁⲙ≡
ⲭⲓⲥⲧⲟⲥ ϯϣⲓⲛ≡
ⲙⲛⲧⲥⲟⲛ ⲉⲧⲛⲁⲛⲟ≡

c.
ΒΗΖΛΖΞΛΟϤ
ϯΖΞΥΒΛΞΥΖΜΒ
ΚΡΥΠΡϪΒΡΟΒΕΖ
ΞΥΖΙΛΞΥΛΒΚΞΠ
ΖΒΛΟϯΨΙΥΘϹ
ΥΒⲰΤΦΘΒΤΨ
ϤΚΞΖΖΞΖΥϤΠ
ΘΙΥΘϹΠΤ

d.
[Ϩ]ΑΘΕ ΜΕΝ ΜΠϢ
[Α]ϪΕ ΝΤΑΜΝΤΕΛΑ
[Χ]ΙϹΤΟϹ ϯΑϹΠΑΖΕ
ΝΤΕΚΜΝΤΜΑΙΝΟ
[ΥΤ]Ε ϨΜΠϪⲰΚ ΤΗΡ
[ϤΝ]ΤΑΨΥΧΗ ΑΥⲰ
[ϯ]ϢΙΝΕ ΕΝΕΤϢΟ
[ΟΠ ϨΑϨΤ]ΗΚ ΤΗΡΟΥ

489. a. ϯΞⲒⲒⲒⲒⲒⲒⲖ
ΞΘΑΒ

b. ϯΕΝΝΝΟ
ΜΑΘΗ

490. ΦⲰΝΗ
ΑΝΗΡ

v. ϹΑΤ[ⲰΡ]
ΑΡΕΤ[Ⲱ]
ΤΕΝΗΤ
ⲰΤΕΡΑ
ΡⲰΤΑϹ
ΤΑΑϹ ΜΠΑϹΟΝ

491. ϯ ΠΝΟΥΤΕ ΠΑΝΟΥ[ΤΕ]
ΝΙϨΑΡΑΥ ΠϢΗΡΕ ?
ΜΠΤΟΠΟϹ ΕΤΟΥΑΑΒ
ΜΝΑΠΑ ϹΤΕΦΑΝΟϹ
ΝΤΠΟΛΙϹ ΑΠΕ ΝΤΑϤ
[Ε]ΒΟΛ ϨΝϹΟΥΜΝΤΑ
[ΝΕΠ]ΗΠ ΝΤΕϨΟΜ[ΠΕ]
·Γ ⲒⲤ̄ ⲬⲤ̄
? ?

493.

494. ϯ ΕΡΕϯΡΗΝΗ [Μ]
ΠΝΟΥΤΕ ΜΗΠΕϤ
ϹΜΟΥ ΝΑϢⲰΠΕ
ϨΜΠΕΙΜΑ ϢΑΕ
ΝΕϨ ΝΕΝΕϨ ϥΘ
ΑΜΟΥ ΕϨΟΥΝ ΠϪΟΕΙϹ
ϹΜΑΜΑΑΤ ?

492. ΤΕϹΤΗΛΗ ΝΧΑΙΡΗΜⲰΝ
ΠΜΟΝΑΧΟϹ ΝΤϹΗ ΠΕϨΟΟΥ
ΕΤΑϤΜΤΟΝ ΜΜΟϤ ΝϨΗΤϤ
ΤΥΒΙ ΚΓ Ζ ΙΝΔΙΚ

495. ϯ ΤΒΗΝΕ ΜΠΕΜΟΥΕ
ΜΠΑΤΛΕΤⲰΟΥΕ ϯϯϯ

496. ϯ ΕΚΚΛΗϹΙΑϹ ΤΑΛΤΕΛ

497. ϯ ΠΛΟΓΟϹ ΝΝΟΡΞ ΝΤΑΙ
ΤΑΑΥ ΝϢΕΝΗΤⲰΜ ΤΑΥ
ΛΑ ϹΑϢϤ ΝΡΤΟΒ ΝΟΡΞ
ΟΥϨΑ ΑΙΤΑΑϤ ΝΤΑΝΑϹ
ΤΑ ΤϢΗΝ ΚΟΛΘΗ ϹΟΥ
ΤΟΒ ΑΙΤΑΑϤ ΝΤ
ΠΑϨΑϢΟΥ
ΑΜΟΗϹΗ[Ϲ]
ΒΕ ΑΙΝ

498. ϯ ϹΥΝ̄ ϢΟΡΠ ΤΝϢΙΝΕ ΕΡ
ΑΙΤΝΝΟΟΥ ΟΥΚΟΥΙ ΚΟΥΛΑ
ΚΑ ΝΕΡ.ΗΠ ΕΝΑΝΑΝΟΥ
ΝΕΜΠΕΚΤΝΝΟΟΥ ΕΛΕ
ΕΤΚΑϢΕ ΑΙΤΝΝΟΟΥϹ
ΝΑΙ ΑϨΑ ΟΥΒΙΡ ΝΟΕΙ[Κ
ΟΥϨΝΕΥ ΝϨΕΜϪ ΕΝ
ΕΠΜΟΝΑϹΤΗΡΙΟ[Ν

499. ϯ ΤΗΡΕΝΕ ΝΕΚ
ΕΡϢΑΝΠΟΥϹΙ
ΕΙ ΝΕΚ ΤΙ Δ̄
ΝΑΙΠΙ ΝϹΟΥ
Α ΝΕϤ
ΑϨΑ ΠϢΤ
Ο ΝΙϹΑΚΑ
ΘΑΡΟΝ

500. ϯ ϹΥΝ̄ ΤΙ Β̄ ϹΚΗ
ΟΥΕΙ ΑΒΡΑϨΑΜ
ΑϨΑ ΠΙΑΚΟΥ
ΘⲰΜΑϹ Αϯ

501. ϯ ϹΥΝ̄ ΤΙ Β̄ ϹΚΗΟΥ
ΕΙ ΝΗΡΕΠ ΠΙϨΛΑΜΑΒΙ
ΝΕΚ ϯ ΘⲰΜΑϹ Αϯ

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502. ⳨ ϹΥΝ̂ ΤΙ Β̄
ϹΚΗΟΥΕΙ
ΠΕΤΙ ΔΡΑ ΙϹΑΚ
ΔΡΑ ΟΥϨΩΤΙ ΝΑ
ΛΑΛΙ ⳨ ΘΩΜΑϹ
Δ⳨

503. ⳨ ϹΥΝ̂ ΜΕϨ
Δ̄ ΕϹΚΗΟΥ
ΕΙ ΝΗΡΕΠ
ΠΛΟΜΙ.

504. ⳨ ϹΥΝ̂ ΟΥΑΤΕ ΟΥΚΑΝ
ΑΛΑΛΙ ΝΕΝ ΕΠΑΙΠΙ
ΔΡΑ ΜΕϨΟΥΚΑΤΟϹ
ΕΤΑΛΤΕΛ ΟΥΑΤΕΒ
ΝΕΝ

505. ⳨ ϹΥΝ̂ ΤΙ Ϝ̄
ΕϹΚΗΟΥΕΙ ΝΗ
ΡΕΠ ϢΑΠΟΥΑΕΙΑ
ϨΕΝΕΝΙ..
ΔΡΑ Δ̄ ΕϹΚΗΟΥ
ΕΙ ϨΗΜΕϬ
ΘΩΜΑϹ Δ⳨

506. ⳨ ΤΙΟΥΚΕΒΙΩΝ
ΝΑΛΑΛΙ ΛΟΜΙ ⳨

507. ⳨ ϹΥΝ̂
ΕΛΒΙΚ ΘΗΝ
ΝΕΒΑΛΜΟΥ
ΤΗΡΟΥ ΕϢΟΠ ΑΚ
ΤΙ ΝΕΒ ΠΕΛΤΙ ΝΕΒ
ΑΥΩ ϢΟΠ ΠΕΚΤΙ
ΝΕΒ ΤΙ ΝΕΒ

508. ⳨ ϹΥΝ̂ ϢΟΠ ΑΚΤΙ
ΠΡΕΔΕΩ̂ ΠΕΛΤΙ
ΝΕΒ ΕϢΟΠ ΠΜΤΙ Δ̄
ΝΕΒ ϨΑΘΗ ΚΕ
ΙΩΑΝΝ̂ ΠΡ̣Ι
ΑΥΩ ΑΝΙΗΕ
ΒΟΛ ΚΑ
Λ..

509. ⳨ ΠΛΩΓΩϹ Ν
ΤΑΥΤΑΛΩϹ
ΤΠΩΛΙϹ ΔΙ̅ Ϲ
ΤΖΑΒΟΛ ΔΙ̅ Θ
ΝϬΑΜΟΥΛ ΛϚ
ΠΛΗΜΗΒ Λ.
ΛΙΠΑ ΔΙ̅ ϹΚ

510. ⳨ ΠΛϬ ΝΝΕΛΑΜΧΕ̄Τ ΝΠΤΟΠΟϹ
ΡΖ ΡΙΑ ΡΙΓ ΡΙΕ ΡΓ
ΡΙϚ

511. ⳨ΟΥΩϢ Ε
ΝΕΠΡ ΡΩΑ ΕΘΑ
ΓΙΑ ΜΑΡΙΑ ϢΑΝΤ[Ε]
ΚΑΡΑΚΟϹ ⳨ΠΚΑ
ΝΟΥΤΕ

512. ⳨ ΚΑΡΔΙΑΝ ΚΑΘΑΡΑ ΦΙΛΑΝΘΡΩΠΟϹ
⳨ΙϹΟΝ ΕΝ ΕΜΟΙ Ϛ ϹΟϹΟΝ ΜΟΙ ⳨
ΦΙΛΑΝΘΡΩΠΟϹ ΦΙΛΑΝΘΡΩΠΙΑ
ΦΑΥϹΤΙΑΝΟϹ ΦΛΑΥΙΑ ΦΥΛ

513. ⳨ ΑΥ⳨ Μ
ΝΤΟϤ ΟΝ ΑΥΚΑΛΗ
ΜΠΟΥΟΕΙΝ ΑΥΑΛΕ ?
? ?

ΜΕΓΑΛΟΠΡΕΠΕΙΑΝ ΕΝΕΤΥϹΩ ΚΑΙ ϹΥ Α
ΝΕΒΑΛΛΟΥΝΟϹ ΤΟ ΦΩϹ ΕΚΤΙΝΟΝ ΤΟΝ ΟΥ
ΡΑΝΟΝ ΚΑΙ ΑΝΕΒΗ ΕΝΕΦΕΛΑΙϹ Ο ΠΟΙ
ΩΝ ΤΟΥϹ ΑΓΓΕΛΟΥϹ ΑΥΤΟΥ ΠΝΑΤΑ ΚΑΙ
ΤΟΥϹ ΛΙΤΟΥΡΓΟΥϹ ΑΥΤΟΥ ΠΥΡΩΑϹ ΦΛΩ
ΓΑ ΕΘΕΜΕΛΙΩϹΕΝ ΤΗΝ ΓΗΝ ΚΑΙ ΕΙϹ
ΤΟΝ ΑΙΩΝΑ ΟΥΚΙΝΗΘΕϹΕΤΑΙ ΑΒΥϹ
ϹΩϹ ΕΝΕΤΥϹΩ ΚΑΙ ΕϹΤΕϹΕΝ
ΤΑ ΥΔΑΤΑ ⳨

v. ⳨ ΑΥ⳨ ϨΙΩΩϤ ΝΟΥϹΑ ΝΤΟϤ ΟΝ
ΑΥϬΟΟΛΕϤ ΜΠΟΥΟΕΙΝ

514. ϹΥϹΤΗϹΑϹΘΑΙ ΕΟΡΤΗΝ ΤΟΙϹ
ΠΥΚΑΖΟΥϹΙΝ ΕΩϹ ΤΟΝ ΤΩΝ ΓΕ
ΡΑΤΟΝ ΤΟΥ ΘΥϹΙΑϹΤΗΡΙΟΥ
ΕΥΛΟΓΕΜΕΝΟϹ Ο ΕΡΧΟΜΕΝΟϹ
ΕΝ ΟΝΟΜΑΤΙ ΚΥ̅ ⳨
ΜΑΡΙΑ ΚΑΙΧΑΡΙΤΩ
ΜΕΝΗ Ο ΚϹ ΜΕ
[ΤΑ ϹΟΥ] ΚΑΙ ΤΩ
ΤΩ

515. ΕΥΛΟΓΙΜΕΝΗ ΚΑΙ Ε
ΝΗ ΘΕΟΔΟΚΟΥ
ΤΟΥ ΕΥΛΟΓΙΜΕΝ
ΟΥ ΓΑΡΠΟϹ ΤΗϹ ΚΥ
ϹΟΥ ΚΑΙΧΑΡΙΤΩΜΗ
ΝΗ

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516. Ο ΘϹ Ο/// ///ΩΝΙΟϹ
ΕΤΩΝ ΚΡΥΠΤΩΝ Τ
ΓΝΩϹΤΗϹ Ο ΕΙΔΩϹ ΤΑ ΤΕΚ
ΠΡΙΝ ΓΕΝΕϹΕΩϹ Ο ΜΗ
ΘΕΛΩΝ ΤΟΝ ΘΑΝΑΤΟΝ
ΤΩΝ ΑΜΑΡΤΩΛΩΝ
ΑΛΛΑ ΙΝΑ ΜΕΤΑΝΟΗ
ϹΩϹΙΝ ΚΑΙ ϹΩΘΗϹΩ
ϹΙΝ ΕΠΙΒΛΕΨΟΝ ΕΠΙ
ΤΗΝ ΤΑΠΕΙΝΩϹΙΝ
ΤΟΥ ΕΛΕΕΙΝΟΥ ϹΟΥ
ΚΑΙ ΑΜΑΡΤΩΛΟΥ
ΔΟΥΛΟΥ

517. † ΕΝΕΥϹΗ . . . Μ . .
///ΡΤΗϹ ΗΜΩΝ ΕΝΕΟΜΕΝ
ϹΑΛΠΙϹΑΤΕ ΛΑΟΙ ΟΤΙ ΧϹ
ΓΕΝΝΗΤΕ ϹΑΡΚΟΘΙϹ ΕΚ ΠΑ[Ρ]
ΘΕΝΟΥ ΤΟΥ ϹΩϹΕΙ ΗΜΑϹ ΚΑΙ Τ ?
ΚΑϹΕΙ ΤΟ ΟΝΟΜΑ ϹΟΥ ΚΕ :

v. ΕΥΛΟΓΙΜΕΝΟϹ
ΕΙ ΕΠΙ ΘΡΟΝΟΥ ΤΗϹ ΒΑ
ϹΙΛΕΙΑ ϹΟΥ ΚΑΙ ΕΠΕΡΕ
ΝΩΤΟϹ ΚΑΙ ΕΠΕΡΕΠϹΟΥΜΕ
ΝΟϹ ΕΙϹ ΤΟΥϹ ΕΩΝΑ :

518. ΧΑΙΡΕ ΜΑΡΙΑ ΚΑΙΧΑΡΙΤΟΥ
ΜΕΝΗ Ω ΚϹ ΜΕΤΑ ϹΟΥ ΚΑΙ Τ[Ο]
[Π]ΝΑ ΤΩ ΑΓΙΟΝ :

///ΕΙΕΡΕ ϹΟΥ ΝΤΕΡΩ ΝΤΕΔΙΚΑΙΟ
ϹΥΝΗ ΚΑΙ ΩϹ ΕΙΕ ϹΟΥ ΑΓΑΛΙΑ
ϹΙΝ ΑΓΑΛΙΑϹΑΝΤΕ : ΕΝΕΚΕ ΔΑΥ
ΕΙΔ ΤΟΝ ΔΟΥΛΟΥ ϹΟΥ ΚΕ :

///ϹΟΝ ΚΕ : ΤΟΝ ΛΑΟΥ///
///ΕΥΛΟΓΗϹΟΝ ΤΗΝ///
///ΚΛΗΡΟΝΟΜΙΑ ϹΟΥ †///

v. ///. . ΔΩΚΕΙ ΠΑΡΘΕΝ///
ΧΑΙΡΕ ΚΑΙΧΑΡΙΤΟΜΕ
ΝΟΙ ΜΑΡΙΑ Ο ΚϹ ΜΕΤΑ ϹΟΥ ΕΥΛΟ
ΓΗΜΕΝΟΥ ϹΟΙ ΕΝ ΚΥΝΗΞΙ
ΚΑΙ ΕΥΛΟΓΗΜΕΝΟϹ Ο ΚΑΡ
ΠΟϹ ΤΗϹ ΚΥΛΙΑ ϹΟΥ ΟΔΙ
ΧΡΗϹΤΟϹ ΕΝΕΛΑΒΕΝ
ΤΟΥ ΥΙΟΝ ΤΟΥ ΘΥ ΤΟ ?
ΛΥΤΡΩΤΗϹ ΤΩΝ Ψ[Υ]
ΧΩΝ ΥΜΩΝ

519. † ΑΡΔΟΝ ΕΠΟΥΡΑΝ
ΤΩΝ ΑΓΓΕΛΟΝ ΕΦ ?
7ΑΡΔΟΝ ΟΥΡΑΝΟΥ ΕΔΩ
7ΑΡΔΟΝ ΕΥΛΟΓΙΜΕΝΟϹ
ϹΩΜΑ ΚΥ ΚΑΙ ΑΙΜΑ
7ΑΡΔΟΝ ΜΕΤΑΛΑΒΕΝ Ο ΚϹ Ο ΜΙ
7ΠΟΤΗΡΙΟΝ ϹΩΤΗΡΙΟΝ ΕΜΨ
7ΑΓΙΟΝ ΑΡΔΟΝ ΤΕΞΑΜΕ
ΕΠΙ ΠΑϹΑΝ ΤΗΝ ΓΗΝ ΜΕΤΑΛΑ
7ΑΙΝΕΙΤΕ ΤΟΝ ΘΝ ΠΑΝΤΟΙϹΕ
7ΑΓΑΛΛΙΑϹ ΘΕ ΔΙΚΑΙΟΙΝ ?
///Ϲ]ΩΜΑ ΚΑΙ ΑΙΜΑ ΤΟΝ ΤΟΥ
///Ε]ΥΧΑΡΙϹΤΟΥΜΕΝ ϹΟΙ ΧΡΙϹ Ο Θ
///ΤΗΡ ΚΑΙ ΤΟ ΜΕΚΑϹ///
///ΚΑΙ ΕΥΦΡΑΝΘΟ///
///ΕΝ ΤΗ ΠΑΡΟΥϹΕΙ
///ΡΑΙ.ΛΑΒΟΝ ?
///ΘΥ ΤΡ. . ///ΕΛΘΑ
///ΟΝ ΓΑΡ///

520. † ΑΩΞΑ ΚΕΡΕΟΥ ΚΕΡΕΟΥ ΩΝΚΛ///
ΑΩΤΕ ΑΓΙΩΝ ΤΟΥΝ.Ν ΑΥΤΕ ΤΟ///
ΥΜΩΝ ΚΗ ΕΝΕϹΑΜΗΝ Η ΖΩΗ ΝΕΠ///
ΡΑϹΕ ΚΑΡΤΙΑ ΠΑΝΤΟΥϹΙΑϹΠΟΜΕ///

521. ΤΟΝ ΜΩΥϹΗϹ
ΛΑΛΗϹΑϹ ΝΤΟΥ ΩΡΗ ϹΙΝΑ ΝΗΝ ΕΚ
ΠΑΡΘΕΝΟΝ ΕΚΠΕΛΙΩΤ ΕΤΗΞΑ ϹΑΡΚΕΙ
ΤΙΧΑ ΠΑϹΕϹ ΑΜΑΡΤΙΑϹ Ο ΠΟΤΙ ΤΟΝ
ΙϹΡΑΗΛ ΠΡΟΠΡΟΦΩΡΕϹϹΑ ΝΗΝ ΚΑ
ΛΑΠΡΟΦΗΤΙϹ ΕΚϹ ΑΠΕΡΟΥΚΑΜΟΥ
ΜΕΤΡΟϹ ΑΞΙΩΘΑΥΜΑΤΙ Ο ΠΟΤΕ
ΤΗϹ ΒΑϹΙΛΙϹ ΠΑΤΑΞΑ ΝΗΝ ΒΑ
ϹΙΛΕΑ ΕΦΕΥΚΕΤΗ ΕΚΕΠ[Τ]Ω Ω Ε
ΠΕΙ ΘΡΩΝΟΥ ΕΞΕΛΟΥΝ ΚΑΙ ΕΠΕΡΜΕ
ΝΟΝ ΚΑΘΥΜΕΝΟϹ Μ ΦΑΤΝΙ ΚΕ
. ΕΚΛΙΤΗ ΕΧΙΞΥΛΟΥ ΦΑΝΤΗ ΕΤΕΥ ?
///ΥΝ ΝΗΝ ΗΝ ΠΙϹΤΕ ΤΗΝ ΤΕΚΟΥϹΙ ΜΑ
ΚΑΡΙϹΟΥΝΗΝ ΤΟΝ ΤΕΚΘΗΝΤΑ . .
ΑΝΥΜΝΗϹΟΥΜΗΝ
ΑΝΩ ΘΕΩΜΝΕΥΜΕ
///.ΟϹ ΚΑΤΩ ΥΝ ΕΙΩϹ ΑΝΕΥ ΜΕ
ΤΡΟϹ ΤΩΞΑ ϹΕ +

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522. ΚΡΟΝΟϹ Ο ΚΑΤΕΧΩΝ ΤΟΝ ΘΥΜΟΝ
ΟΛΩΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΤΕ
ΧΕ ΤΟΝ ΘΥΜΟΝ ΩΡΙ ΤΟΝ ΕΤΕΚΕΝ
ΜΑΡΙΑ ΚΕ ΜΗ ΕΑϹΗϹ ΑΥΤΟΝ ΛΑΛΗ
ϹΕΝ ΩΤΡΩ ΤΩ ΕΤΕΚΕΝ ΤΑ ΗϹΗϹ
.... ΟΡΚΙΖΩ ΚΑΤΑ ΤΟΥ ΔΑΚΤΥ
ΛΟΥ ΤΟΥ ΘΕΟΥ ΕΙΝΑ ΜΗ ΑΝΑΧΑ
ΝΗ ΑΥΤΩ ΟΤΙ ΚΡΙΝΟΥΠΕΛΙΚΕ
ΚΡΟΝΩ ΥΠΟΚΙΤΕ ΜΗ ΕΑϹΗϹ
ΑΥΤΟΝ ΛΑΛΗϹΕΝ ΑΥΤΩ ΜΗΤΕ
ΝΥΚΤΑΝ ΩΤΕ ΗΜΕΡΑΝ
ΜΗΤΕ ΜΙΑΝ φ

523. Ν ΟΧ ΑΡΙϹΤΟϹ
ΤΑ ΤΕϹϹΟΜΕΝΑ
ΝΗΕϹ ΗΓΗϹΑΤ' ΑΧΑΙΩΝ
ΔΙΑ ΜΑΝΤΟϹΥΝΗΝ ΤΗΝ ΟΙ ?
ΩΝ : Ο ϹΦΙΝ ΕΥΦΡΟΝΕΩΝ
ΕΙΠΕΙ Ω ΑΧΙΛΕΥ ΚΕΛΕΑΙ
ΜΗΝΙΝ ΑΠΟΛΛΩΝΟϹ
ΤΟΙ ΓΑΡ ΕΓΩΝ ΕΡΕΩ
ϹΟΝ : Η ΜΕΝ ΜΟΙ
ΕΡϹΙΝ ΑΡΗΞΕΙΝ :
ΩϹΕΜΕΝ ΟϹ ΜΕΓΑ
ΑΙ ΤΟΙ ΠΕΙΘΩΝΤΑΙ
ϹΙΛΕΥϹ ΟΤΕ ΧΩϹ
ΤΕ ΧΟΛΟΝ ΓΕ ΚΑΙ
ΑΛΛΑ ΤΕ ΚΑΙ ΜΕΤ
ΛΕϹϹΗ

v. ϹΙ ΒΑΡΕΙΑϹ ΧΕΙ
ΤΩΝ ΔΑΝΑΩ
ΕΙΠΗϹ : ΟϹ ΝΗ
ΤΩ ΕΥΧΕΤΑ
ΦΑΡΕΥϹΕ ΚΑ
ΟΥΤΑΡ Ο ΓΕΥ
ΟΥΘ ΕΚΑΤΟ
ΑΡΗΤΗΡΟϹ
ΟΥΔ' ΑΠΕ

524. 1. Ε
ΤΟΥΝΕΚ ΑΡ ΑΛΓΕ ΕΔΩΚΕΝ
ΔΩϹΕΙ : ΟΥΔ' ΟΓΕ ΠΡΙΝ
ΡΑϹ ΑΦΕΞΕΙ : ΠΡΙΝ ΓΑΠΟ
ΕΛΙΚΩΠΙΔΑ ΚΟΥΡ
ΠΟΙΝΟΝ ΑΓΕΙΝ Θ ΙΕ
ΕϹ ΧΡΥϹΗΝ ΤΟΤΕ
ϹΑΜΕΝΟΙ ΠΕΠΙΘ
ΩϹ ΕΙΠΩΝ ΚΑΤ
ΑΜΕΙΝ : ΗΡ
ΩΝ ΑΓΑΜΕΜΝ
ΜΕΝ ΕΚ ΔΕ

v. ΜΗΛΑΝΤΟϹ ϹΕ ΔΕ ΟΙ ΠΥΡΙ ΛΑΜΠΕΤΟ
ΝΤΙ ΕΙΚΤΗΝ : ΚΑΛΧΑΝΤΑ ΠΡΩΤΙϹ
ΚΑΚΟϹϹΟΜΕΝΟϹ ΠΡΟϹΕΕΙΠΕ
ΩΝ ΟΥΠΩ ΠΟΤΕ ΜΟΙ ΤΟ
ΠΑϹ : ΑΙΕΙ ΤΟΙ ΤΑ ΚΑΚ
ΡΕϹΙ ΜΑΝΤΕΥΕϹΘΑΙ
Ω ΕΙΠΑϹ ΕΠΟϹ
ΑΙ ΝΥΝ ΕΝ ΔΑΝΑ
Ν ΑΓΟΡΕΥΕΙϹ :
ΚΑ ϹΦΙΝ ΕΚΗΒΟΛΟϹ
ΟΥΝ ΕΚ ΕΓΩ ΚΟΥΡ
ΔΟϹ ΑΓΛΑ ΑΠΟΙΝΑ
ΑϹΘΑΙ ΕΠΕΙΠΟ
ΑΥΤΗΝ : ?
ΑΡ ΡΑ ΚΛΗΤΑΙ
ΒΟΥΛΑ : ΚΟΥ
ΧΟΥ ΕΠΕΙ ΟΥ
ΕΙΩΝ :

II.

Ϛ
ΑΡΕΝΑϹ ΟΥΔΕ

v. ΑΤΡΕΙΔΗ Κ
ΔΡΩΝ ΑΓΑΜ
ΔΟΙ ΔΩϹΟΥϹΙ ΓΕΡ
ΑΧΑΙΟΙ : ΟΥΔΕ
ΙΑΚΕΙ ΜΕΝ

525. ΖΗΤΗϹ
ΖΗΝΩΝ : ΖΗΘΟϹ : ΖΕΛ
ΘΑΥΜΑϹ : ΘΕϹΤΩΡ :
ΙΦΙϹ : ΙΡΑϹ : ΙΔΑϹ
ΙΛΟϹ
ΚΑΛΧΑϹ : ΚΑΔΜΟϹ
ΛΙΧΑϹ : ΛΙΓΓΕΥϹ
ΤΩΡ : ΜΟΨΟϹ : ΜΟΛΟΨ :
ΝΑΟϹ : ΝΕϹΤΩΡ : ΝΗΛΕΥ
ΞΑΝΘΟϹ : ΞΟΥΘΟϹ : ΞΕΡ
ΟΙΝΕ. : ΟΙΑΞ : ΠΑΝΘΟϹ :
ΠΑΡΟϹ : ΡΑΡΟϹ : ΡΟΥΦΟϹ : ΡΩ
ϹΙΝΙΟϹ : ϹΤΕΝΤΩΡ :: ΤΥΔΕΥϹ
ΤΕΥΚΡΟϹ ΥΠΝΟϹ :
ΦΙΛ ? ΚΩϹ : ΦΑΕ
ΨΑΥ ? ΨΑΥΧΙϹ : ΨΑ
ΗΝΟΨ ΗΩϹ ΘΑΛΗ
ΚΡΕΩΝ ΚΝΗΜΩΝ ΛΩ
ΠΕΛΟΨ ΠΡΟΙΤΟϹ ΠΗΛΕ
ϹΙΚΩΝ ϹΟΛΩΝ ?
ΦΗϹΕΥ ΦΙΝΕΥϹ
ΧΙΛΩΝ ΨΑ.
ΑΦΑΡΕΥϹ Α
ΜΙΑΚΟϹ ΑΙ

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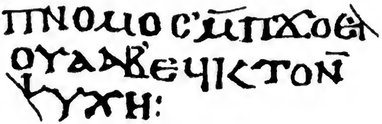
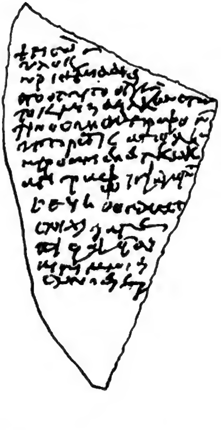
E. 133.

E. 206.

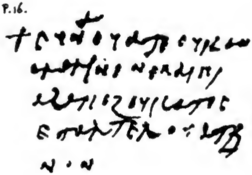


P. 5.

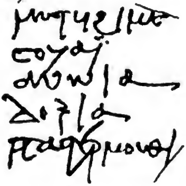


E. Unnumbered.

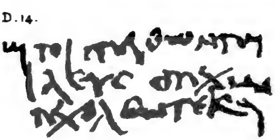
P. 16.



E. 219.



D. 14.



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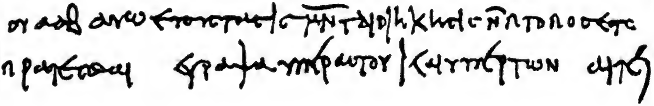
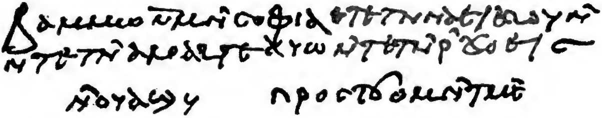
Ad. 6.

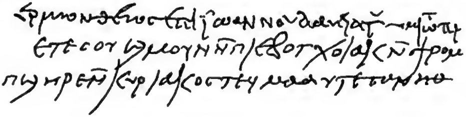
BM. Pap. LXXVIII.



BM. Or. 4884.



Rec. XVI. 103.



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ADDENDA.

27 *verso.*

ⲉⲣⲉⲥⲟⲩⲙⲛⲧϣⲟⲙⲧⲉ ⲛⲁϣⲱⲡ[ⲉ]
ⲛ.ⲛⲗⲁⲩⲉ ⲛⲣⲱⲙⲉ ⲉϥⲉⲛϩⲏⲧⲉ.
ⲉⲩⲡⲉ ⲟⲩⲧⲉⲣⲙⲏⲥⲓⲟⲛ ⲛⲁⲕⲱ
ⲗⲉ ⲡⲉⲟⲩⲱⲛ ⲛϩⲏⲧⲉⲛ ⲛϥ
ⲧⲉⲙⲟⲩⲱⲛⲉϩⲉⲥ ⲉⲃⲟⲗ
ⲉⲛⲉϥⲉⲣⲏⲩ ϥⲟ ⲛϣⲉⲙⲙⲟ
ⲉⲙⲙⲉⲥⲧⲏⲣⲓⲟⲛ
ⲉⲧⲟⲩⲁⲁⲃ +

67 *verso.*

ϩⲓϯⲭⲏⲣⲁ ⲛϥ *sic*
ⲡⲉϥⲛⲁ ⲛⲏⲙⲁⲥ
ⲧⲁⲣⲓⲡϫⲟⲉⲓⲥ ⲥⲙⲟⲩ
ⲉⲣⲟⲕ ⲧⲁⲁⲥ ⲙⲡⲡⲣ ϩⲓ
ⲗⲓⲁⲥ [ϩⲓⲧ]ⲛ ⲁⲃⲣⲁϩⲁⲙ
ⲡⲉⲡⲓⲥⲕ

49 *verso.* [ⲡⲛⲁ

[ⲉ]ϣⲱⲡⲉ ⲟⲛ ⲁⲕϫⲓⲧⲁⲥⲫⲁⲗⲁⲓⲁ ⲁⲣⲓ
[ⲛⲅ]ⲧⲛⲛⲟⲩⲥ ⲛⲁⲓ ⲁⲣⲓ ⲡⲛⲁ ⲟⲛ ⲛⲅ
[ⲧⲛ]ⲛⲟⲟⲩ ⲟⲩⲣⲱⲙⲉ ⲛϥⲧⲁⲟⲩ ⲛⲉⲓⲛⲁ
ⲗⲁⲩ ⲛⲁⲡⲥⲟⲛ ⲉⲩϣⲟⲃⲉ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲥ
ⲥⲟⲩⲁ ⲡⲉⲧⲛϣⲏⲣⲉ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ
ⲡⲉⲩⲡⲟⲡⲟⲇⲓⲟⲛ ⲛⲛⲟⲩⲉⲣⲏⲧⲉ ⲛⲧⲉⲧⲛ
ⲙⲛⲧⲙⲁⲓⲛⲟⲩⲧⲉ ⲛⲉⲓⲱ̅ ⲉⲧⲟⲩⲁⲁⲃ
ⲡⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱ̅ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲡ
ⲓⲥⲕ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉϥϣⲏⲣⲉ ⲛⲉⲗ
ⲁⲭ

361 *end.*

(24) ⲟⲩϫⲁⲓ ϯ ⲧⲁⲁⲥ ⲛⲁⲡⲁⲡⲁ
ϩⲁⲙ ⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ ϩⲓ[ⲧⲛ]
ⲓⲱⲥⲏⲫ ⲡ
ⲉⲗⲁⲭ
? ?

v. ϯ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ [ϣⲗⲏⲗ]
ⲉϫⲱⲓ ⲛⲁⲅ[ⲁⲡⲏ]

383 *verso.*

ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ
[ⲁ]ⲣⲓⲧⲁⲅⲁⲡⲏ ⲛⲅⲧⲱⲃϩ ⲉϫⲱⲓ ϣⲁⲛ
[ϯⲟ]ϣⲱⲧ ⲙⲡⲉⲕⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ
[ⲕⲁⲓ] ⲅⲁⲣ ϯⲱⲣⲕ ⲛⲁⲕ ϫⲉⲡⲉⲕⲙⲉ
ⲩⲉ ⲙⲡⲁⲙⲧⲟ ⲉⲃⲟⲗ ⲙⲡⲉ
ϩⲟ[ⲟ]ⲩ ϫⲓⲛⲧⲉⲩϣⲏ ⲉⲓ
ⲩⲱ ⲉⲛⲁⲩ ⲉⲣ
[ⲟⲕ ⲟⲩ]ϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ
ⲙ ? ⲧⲛⲉⲓ

290 *with addition.*

ⲉⲡⲉⲓⲇⲏ ⲁⲓϫⲟⲟϥ ⲛⲁⲕ ϫⲉϥⲓⲡⲉⲕ
ϣⲏⲣⲉ ⲛϥⲣϣⲁ ⲉⲡⲙⲁ ⲛⲁⲡⲁ ⲡⲁⲡⲛⲟ[ⲩ]
ⲧⲉ ⲛⲙⲙⲁⲕ ⲁⲛⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲧⲛⲛⲟⲟⲩ
ϫⲉⲡⲗⲁⲟⲥ ⲡⲓⲑⲉ ⲉⲡⲁⲧⲁⲡⲏ ⲧⲁⲭⲁ
ⲁⲩⲱϣ ⲡⲁⲧⲁⲡⲏ ⲧⲉⲛⲟⲩ ⲃⲓⲧϥ ⲛⲅⲣ
ⲡϣⲁ ⲛⲉⲙⲁϥ ϩⲙⲡⲥⲁⲃⲁⲧⲟⲛ ⲙⲡⲣϭⲱ ⲛ
ϣⲟⲩⲃⲓ ⲡⲁⲧⲁⲡⲏ ⲛⲉⲙⲁⲕ [ϩⲙⲡ]ⲥⲁⲃⲁⲧⲟⲛ
ⲧⲁⲁⲥ ⲛⲓⲱϩⲁⲛⲛⲏⲥ ⲛⲁⲡ[ⲁ. . . .] ϩⲓⲧⲛ
ⲃ[ⲓⲕ]ⲧⲱⲣ ⲡⲁⲓⲁⲕ

Ad. 1.

ⲕⲁⲛ ⲉϥⲟⲛϩ ⲕⲁⲛ ⲉϥⲙⲟⲟⲩⲧ ϥϥⲓⲃⲟⲗ
ⲙⲡϣⲁ ⲁⲛⲟⲕ ⲁⲛ ⲡⲉⲛⲧⲁϥⲧⲁⲩⲉ ϯⲗⲉⲍⲓⲥ
ⲁⲗⲗⲁ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲡⲉⲛⲧⲁϥⲧⲁⲩⲟⲥ
ⲉⲡⲉⲓⲇⲏ ⲁⲩⲧⲁⲙⲟⲓ ⲟⲛ ϫⲉⲟⲩⲛϩⲉⲛⲣⲱⲙⲉ ?
ⲉⲣⲉⲡ ? ⲡⲛⲁ ?

Digitized by Google

ϫⲉⲡⲃ ? ?
.ⲟⲩⲟⲛ ? ?
.ⲉⲓⲡ ? ?
ϫⲟⲟⲥ. . . . ϫⲉⲡⲉⲧⲛⲁⲛⲟⲩ[ϫ ?
ϣⲁϫⲉ ⲙⲡⲟⲣⲛⲓⲁ ϥⲛⲁ ?
? ? ?

Ad. 3.

⸗ ? ⲁⲥ ⲡϣⲏⲣⲉ
⸗ⲁⲃⲏ ⲧⲉϥⲙⲁⲩⲧⲉ ⲥⲁ
[ⲛ]ⲏⲑ ϩⲙⲡⲕⲁⲥⲧⲣⲟⲛ
ⲛϫⲏⲙⲉ. . [ⲡ]ⲁⲙⲉⲣⲟⲥ
ⲛⲕⲁϩ ⲛⲧ. . . .ⲗ ⲉϫⲱⲓ
ϩⲁⲧⲁⲙⲁⲩ ⲉ. . . ⲛ ?
ⲙⲁ ⲛⲧⲉⲣ ? ?
ⲉⲓⲧⲱⲣⲓⲍⲉ ⲙⲡⲁⲙ[ⲉⲣⲟⲥ]
ⲉϩⲟⲩⲛ ⲉⲡⲧⲟⲡⲟ[ⲥ ⲛⲁⲡ]ⲁ ⲫ[ⲟⲓⲃ]ⲁⲙ[ⲱⲛ]
ⲉⲧⲉⲡⲁⲓⲡⲉ ⲧⲉϥⲡⲏϣⲉ⸗
ⲛⲧⲁⲓⲥⲁⲕ ϥⲓⲧⲉϥⲡⲏϣ[ⲉ⸗
ⲛⲁⲓ ⲛⲧⲉⲛⲉϥ⸗
ⲥⲉⲕⲓⲏ⸗

v. ⲡⲉⲓⲙⲛⲧ ?
ⲛⲕⲁⲧ ?
ⲉⲡⲧⲩⲭⲱ ?⸗
ⲡϩⲏⲧ ⲡϩⲓ[ⲣ⸗
ⲛⲁⲓⲛⲉ ⲛⲉ⸗
ⲓⲥⲁⲕ ⲡϣⲏⲣⲉ [ⲛⲁ]ⲃⲣⲁϩⲁⲙ
ⲧⲟ [ⲙ]ⲙⲁⲣⲧ⸗ ⸗ⲓⲱϩⲁⲛⲛ⸗
ⲛⲙⲁⲣⲧ *sic*
ⲙ ? ⲛⲕ[ⲁⲣⲁ]ⲕⲟⲥ ?
? ? ?

Ad. 5.

⸗ⲓⲥ ⲛⲛϫⲱ.⸗
ⲙⲏⲛⲁ ⲧⲥⲱⲛⲉ ⲙ
⸗ⲩⲣ. ⲁ̅
ⲙⲁⲣⲓⲁ ⲛⲥⲁⲛⲉⲑ ⲁ̅
ⲇⲁⲛⲓⲏⲗ ⲛⲧ. . . ?
ⲧⲉⲥϩⲓⲙⲉ ⲛⲥ ? ⸗
ⲡⲁⲩⲗⲟⲥ ϩⲁⲕ ?
ⲙⲁⲣⲓⲁ ⲛϩⲁⲧⲁⲡⲉ
ⲡϣⲏⲛϩⲣ.⸗
⸗ⲏⲛⲁ

Ad. 6.

† ⲧⲱ ⲧⲁ ⲡⲁⲛⲧⲁ ⲗⲁⲙⲡⲣⲱⲧⲁⲧⲱ. ⲏⲙⲱ[ⲛ⸗
ⲁⲍⲉⲟⲥⲁⲑ.⸗
? ?
ⲛ ?

Ad. 2.

† ϣⲟⲣⲡ ⲙⲉⲛ ϯϣ[ⲓⲛⲉ ⲉ]ⲧⲉⲕ
ⲙⲛⲧⲥⲟⲛ ⲡϫⲟⲉⲓⲥ [ⲉϥⲉ]ⲥⲙⲟⲩ ⲉⲣ
ⲟⲕ ⲉⲡⲉⲓⲇⲏ ⲁⲓϭⲛⲧⲉⲩⲕ[ⲁⲓ]ⲣⲓⲁ. . .ⲟⲛ
ⲕⲁⲙⲏ ⲉϥⲛⲏⲩ ⲉⲃ[ⲟ]ⲗ. . . . . . . ⲟⲃ
ⲙⲡⲁⲩⲗⲟⲥ ϫⲉ ?
ⲙⲁϥ ⲁⲓⲥϩⲁⲓ ϩⲓⲧⲟⲟⲧϥ ⲉⲧⲃ. ⲡⲁ
ⲍⲉ ⲛⲧⲉⲕⲙⲛⲧⲥⲟⲛ ⲁⲣⲓ[ⲡⲛⲁ]
ⲇⲉ ⲛⲅⲃⲟⲕⲅ ⲉⲡⲉϥ[ϩ]ⲱⲃ ⲛ[ϭ]ⲓϫ
ⲡⲉϥⲗⲁⲁⲩ ⲛⲁϥ ϫⲉ. . ⲫⲓⲁ
ⲛⲁϥ ⲁⲩⲱ ⲛⲅⲣ. . . . ⲧ

v. ⲛϥⲉ. ⲁ ⲛϩⲏⲧϥ ? [ⲛⲟ]
ⲩⲧⲉ [ⲧ]ⲟⲩϣϥ ⲛϥⲧⲁϣ. . . . ⲉ
ⲛⲥⲟⲩⲟ ⲛⲧⲁⲓⲣϣⲁⲩ ? [ⲛ]
ⲡⲣⲧⲥⲧⲟϥ ⲟⲩⲛ ⲉⲃⲟⲗ ϫⲉⲡⲧⲟⲡⲟⲥ
ⲣⲭⲣⲉⲓⲁ ? ⲛ]ⲡⲣϭⲱ ⲛϣⲟⲩ
ⲡⲟⲗϭϥ ⲙⲛⲡⲁ. ϥ. . . ⲟⲩ
ϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ ⲧⲁⲁⲥ
ⲙⲡⲁⲥⲟⲛ ⲡⲉⲧⲣⲟⲥ
ϩⲓⲧⲛ ⲇⲁⲩⲉⲓⲇ
ⲡⲉⲓⲉⲗⲁⲭ

Ad. 4.

ⲡⲗⲁⲗⲉⲓ
† ⲡⲉⲧⲛⲁⲧⲁϩⲟ
ⲧⲥⲛⲧⲉ ⲛⲧⲟⲉ
ϩⲓϫⲏⲣⲉ ϣⲁϩⲣⲁⲓ [ϥⲓ
ⲉⲧϫⲟⲉ ⲛⲧⲙⲏⲧⲉ ⲉϥⲛⲁ
ⲉϥϥⲓ ϫⲓⲛⲙⲡϣⲱ
ⲗϩ ⲙⲡⲁⲛⲅⲱⲛ
ⲉϩⲣⲁⲓ ⲁⲩⲱ ⲛϥ
ϥⲓ ⲧ[ⲧ]ⲟ ⲉⲧⲛⲡⲉⲓ
ⲧⲛ ⲛⲧⲉⲡⲧⲱⲣⲧ
ϣⲱⲡⲉ ⲛ
ⲕⲟⲓⲛⲟⲛ

v. ⲛⲧⲉⲛⲃⲛⲛⲉ
ⲡⲱϣ ⲛⲧⲉⲓϩⲉ
ⲥⲛⲧⲉ ⲛⲧⲟⲉ ⲉⲡ
ϩⲟⲟⲩⲧ ⲟⲩⲉⲓ ⲉⲧⲉⲥϩⲓ
ⲙⲉ
ⲛϥϥⲓ ⲧⲟⲉ
ϩⲓⲡⲁⲛⲛϩ ⲛⲛ
ⲃⲛⲛⲉ ⲉⲧⲉⲧⲙⲉϩ
ⲥⲛⲧⲉ ϩⲣⲁⲓ

Ad. 7.

ϯ ⲁⲛⲟ[ⲕ ?
ⲕ︦ⲩ︦ ⲡϣⲏ ⲛ ?
ⲥϩⲁⲓ ⲙⲡⲉⲛⲉⲓⲱ[ⲧ ⲉⲧⲟⲩⲁⲁⲃ]
ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ ⲡⲉ[ⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉⲉ]
ⲡⲉⲓⲇⲏ ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ [ⲉⲧⲣⲉⲕⲭⲉⲓ]
ⲣⲟⲇⲟⲛⲉⲓ ⲙⲙⲟⲓ ⲛⲡⲡⲣⲉⲥⲃ/ ϯⲛⲟⲩ ϯⲟ ⲛ[ϩⲉ]
ⲧⲟⲓⲙⲟⲥ ⲉⲧⲣⲁϩⲁⲣⲉϩ ⲉⲛⲉⲛⲧⲟⲗⲏ ⲙ
ⲛⲛⲕⲁⲛⲱⲛ ⲙⲛⲛⲉⲡⲉⲓⲥⲧⲏⲙⲏ ⲁ[ⲩⲱ]
ⲛⲧⲁϫⲓ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲛ[ⲕⲁ]
ⲧⲁ ⲙⲁⲣⲕⲟⲥ ⲛⲁⲡⲟⲥⲧⲩⲑⲟⲥ ⲛⲥ[ⲛ]
ⲁⲩ ⲛⲉⲃⲟⲧ ⲛⲧⲁⲉⲓ ⲉϩⲟⲩⲛ ⲛⲧⲁ
ⲧⲁⲩⲟϥ ⲉⲧⲟⲟⲧⲕ ⲛⲧⲁⲁⲙ
ⲁϩⲧⲉ ⲙⲙⲟϥ ⲛ

v. ⲧⲁⲣϩⲙⲉ ⲛϩⲟⲟⲩ ⲉⲓ
ⲛⲏⲥⲧⲉⲩⲉ ⲛⲧⲁⲣϩⲙⲉ ⲛ
[ϩⲟⲟ]ⲩ ⲉⲓⲣⲟⲉⲓⲥ ⲉⲡⲁⲙⲁ ⲛⲛⲕ
ⲟⲧⲕ ⲁⲩⲱ ⲛϩⲟⲟⲩ ⲛⲥⲩⲛⲁⲅⲉ ⲉⲧⲧⲏ
ⲩ ⲉⲧⲣⲁϩⲁⲣⲉϩ ⲉⲡⲁⲙⲁ ⲛⲛⲕⲟⲧⲕ ⲛ
ϩⲏⲧⲟⲩ ⲁⲩⲱ ⲉⲛⲓⲃⲱⲕ ⲉⲙⲁ ⲉϫⲛϣⲓⲛⲉ
ⲁⲛⲟⲕ ϩⲏⲗⲓⲁⲥ ϯⲥⲧⲭⲉ

Ad. 9.

ϯ ⲁⲛⲟⲕ ⲯⲁⲧⲉ ⲡⲣⲉⲙϫⲏ[ⲙⲉ]
ⲉⲓⲥϩⲁⲓ ⲛⲁⲡⲁϫⲟⲉⲓⲥ ⲛⲓⲱ
ⲧ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ ϫⲉϯϣⲉⲡ
ⲧⲱⲣⲉ ⲁⲧⲱⲧⲕ ⲙⲡⲁⲥⲛⲁ
ⲩ ⲛϣⲏⲣⲉ ⲡⲁⲡⲡⲁ ⲙⲛⲁⲛⲁⲛ
ⲓⲁⲥ ϫⲉⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉ ⲙ
ⲙⲟⲕ ⲁⲕⲣⲡⲛⲁ ⲙⲛⲛⲁ
ϣⲏⲣⲉ ϯⲛⲟⲩ ⲧⲉⲛⲟⲩ
ⲉⲥ ⲡⲟⲩⲛⲁⲃⲉ ϩ[ⲓ]
ϫⲱⲓ

v. ⲁⲩⲱ ⲉⲓϣⲁⲛⲕⲁ
ⲧⲁⲫⲣⲟⲛⲉ ⲙⲡⲧⲱⲡⲟ
ⲥ ⲛⲁⲡⲁ ⲗⲉⲱⲛⲧⲓⲟⲥ ⲏ ⲁ
ⲛⲟⲕ ⲏ ⲛⲁϣⲏⲣⲉ ⲧⲛⲱ ϩⲉⲧ[ⲉ]
ⲙⲟⲥ ⲛⲧⲁϣⲉ ⲛⲁⲓ ϩⲛⲧⲱⲡⲟⲥ
ⲛⲁⲧⲗⲁⲁⲩ ⲛⲁⲇⲓⲗⲱⲧⲓⲁ ϫⲉ[ⲡ]
ⲱⲕⲡⲉ ⲡⲧⲱⲡⲟⲥ ⲁⲩⲱ ⲕⲛ̣
ⲱ ⲙⲡⲉϥϫⲟⲉⲓⲥ ⲁⲛⲟⲕ
ⲯⲁⲧⲉ ϯⲥⲧⲟⲓⲭⲉ
ⲉⲡⲓ̣ⲡⲗⲁⲝ

Ad. 8.

+
ⲉⲓⲥ ⲙⲱⲩⲥⲏⲥ
ⲡϣⲏ ⲛⲡⲁⲩⲗⲟⲥ
ⲡⲣⲉⲥⲃ/ ⲱ ⲛⲁⲡⲟ
ⲕⲗⲩⲣ/ ϣⲁⲛⲧϥⲉⲓ
ⲛⲁⲓ ⲧⲁⲁⲥ ⲛⲡⲁⲡⲛⲟ
ⲩⲧⲉ ⲡⲣⲉⲥⲃ/ ϩⲓⲧⲛ
ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲡⲓⲥ
ⲕⲟ/

Ad. 10.

ϯ ⲁⲛⲟⲕ ⲡⲡⲣ/ ⲃⲓⲕⲧⲱⲣ
ⲁⲓⲥⲁⲕ ⲡⲡⲣ/ ϫⲟⲟⲥ ⲛⲁⲓ
ϫⲉⲛⲧⲉⲣⲉⲓⲉⲓ ⲉⲓⲛⲁⲣⲡϣⲁ
ⲉⲡⲁⲡⲛⲟⲩⲧⲉ ϩⲓⲣⲟⲩϩⲉⲙ
ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲙⲡⲃⲱⲗ ⲉⲃⲟⲗ
ⲁⲓⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉϫⲱϥ ⲁⲓϭⲛ
ⲧϥ ⲉϥⲟⲩⲱⲙ ⲉϥⲥⲱ ⲡⲉϫ
ⲁⲓ ⲉϩⲟⲩⲛ ⲉϩⲣⲁⲓ̈ ϫⲉⲉⲕⲟ
ⲛⲧⲁⲛⲁⲩ ⲛⲧϩⲉ ⲡⲉϫⲁϥ
ⲛⲁⲓ ϫⲉⲕⲟⲩⲱϣ ⲣ
ϣⲁ

v. ⲉⲓⲣⲉ ⲕⲟⲩⲱϣ
ⲉⲓⲣⲉ ⲁⲛ ⲙⲡⲣⲉⲓ
ⲣⲉ ⲁⲛⲟⲕ
ⲓⲥⲁⲕ ⲡⲡⲣ/ ϯⲟ ⲛⲙⲛ̄ⲧ̄
ⲣⲉ ϫⲉⲁⲡⲁⲡⲛⲟⲩⲧⲉ
sic ⲡⲡⲣ/ ⲧⲁⲩⲉ ⲛⲓϣⲁϫⲉ ⲛⲁⲓ

Ad. 11.

+
ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ
ⲉⲧⲉⲕⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ϯⲧⲁⲙⲱ ⲙⲙⲟⲕ ϫⲉⲉⲡⲉⲓⲇⲏ
ⲁⲕⲧⲛⲛⲟⲟⲩⲧ ϫⲉⲙⲁⲣⲉⲡⲇⲓⲁⲕ/
ⲥⲁⲕⲁⲩ ⲉⲓ ⲉϩⲟⲩⲛ ⲙⲛⲁⲡⲁ ⲃⲓⲕ
ⲧⲱⲣ ⲧⲉⲛⲟⲩ ⲉⲓⲥ ϩⲏⲧⲉ ⲁⲓⲧⲱϥ
ⲡϩⲱⲃ ⲁⲗⲗⲁ ⲁⲥⲁⲕⲁⲩ ⲁϩⲉⲣⲁ

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Ad. 12.

ⲁⲛⲟⲕ ⲃⲓⲕ ⲡⲡⲣ/
ⲉⲓⲥϩⲁⲓ ⲛⲧⲉϩⲉ
ϫⲉ.ϩⲁⲡ ⲉⲧ
ⲛⲏⲩ ⲉⲃⲟⲗ ⲉⲓⲧⲙ
ⲉⲓⲣⲉ ⲕⲁⲧⲁⲣⲟ
ϥ ϯϩⲓⲃⲟⲗ
[ⲙⲡ]ϣⲁ

v. ⲁⲩⲱ ⲛⲧⲁϯ
ⲟⲩϩⲟⲗⲟⲕ
ⲛⲕⲁⲧⲁⲧⲁⲁⲓ
ⲕⲉ

Ad. 13.

ϯ ⲧⲉⲧⲛⲥⲟⲟⲩⲛ ϫⲉ
ⲁⲓⲥϩⲁⲓ ⲉⲓⲥⲩⲙⲃⲟⲩ
ⲗⲉⲩⲉ ⲛⲏⲧⲛ ⲛⲕⲉⲥⲟⲡ
ϫⲉⲛⲧⲉⲧⲛⲛⲁⲥⲛⲏⲩ
ⲛϯⲟⲩⲱϣ ⲁⲛ ⲉⲥⲉⲧⲙ
ⲗⲁⲁⲩ ⲛϩⲱⲃ ⲉⲛⲉϭⲱϥ
ϩⲁⲣⲱⲧⲛ ⲧⲉⲛⲟⲩ ⲁⲩ
ⲧⲁⲙⲟⲓ ϫⲉⲉⲧⲉⲧⲛⲁ
ⲛⲉϫⲉ ⲛⲧϣⲉⲉⲣⲉ
ϣⲏⲙ ⲉⲥϩⲁⲧⲏⲧ[ⲛ]
ⲉⲓⲙⲏⲧⲓ ⲉϩⲉⲛⲥ.
.ⲥⲟⲡ ⲛϩⲉⲛⲁⲓ
ⲕⲁⲓⲟⲛ ⲁⲛⲛⲉ

v. ⲉⲧⲉⲧⲛϣⲁⲛ
ϭⲱ ⲉⲧⲉⲧⲛϯ
ⲥⲃⲱ ⲁⲛ ⲉⲧⲉⲥϩⲓ
ⲙⲉ ⲙⲡⲣⲱⲙⲉ ⲉ
ⲧⲣⲉⲥⲧⲱϭⲉ ⲉⲣⲟϥ ⲛⲥ
ⲥⲱⲧⲙ ⲛⲥⲱϥ ⲛⲑⲉ ⲛⲥϩⲓ
ⲙⲉ ⲛⲓⲙ ⲛⲥⲣⲡⲉϥϩⲱⲃ
ⲉⲓⲙⲉ ⲛⲏⲧⲛ ϫⲉϣϫⲓⲕⲱ
ⲧⲏⲩⲧⲛ ϩⲓⲃⲟⲗ ϣⲁⲛⲧⲥϭⲱ
ⲉⲥϣⲧⲣⲧⲱⲣ ⲛⲧⲉⲓϩⲉ ⲉⲓⲥ
ϩⲏⲏⲧⲉ ⲁⲓⲥϩⲁⲓ ⲛⲏⲧⲛ ⲛ
ⲡⲉⲓⲕⲉⲥⲟⲡ ϯ ⲧⲁⲁⲥ ⲛ
ⲡⲁⲡⲛⲟⲩⲧⲉ ⲙⲛⲉⲗⲓ
ⲥⲁⲃⲉⲧ ϩⲓⲧⲛⲙⲁ[ⲣ]
ⲕⲟⲥ ⲡⲉ

(Ad. 11) ⲧϥ ϫⲉⲙⲁⲓϭⲛⲧⲩⲡⲟⲥ ⲛ
ⲉⲓ ⲁⲗⲗⲁ ⲥϩⲁⲓ ⲛⲁⲓ ⲛⲅⲁ
ⲃⲓⲧⲟⲩ ⲛⲧⲁⲉⲓ ⲛϣⲱ
ⲣⲡ ϯ ⲟⲩϫⲁⲓ ϩⲛ
ⲧ[ⲧⲣⲓ]ⲁⲥ

Ad. 14.

ϯ ϩⲣⲁⲓ ϩⲙⲡⲟⲟⲩ ⲛϩⲟⲟⲩ
ⲁⲛⲟⲕ ϫⲁⲛⲛⲏⲗ ⲙⲛⲓⲱϩ
ⲁⲛⲏⲥ ⲛⲥϩⲁⲓ ⲛϯϩⲟⲙⲟ[ⲗⲟⲅⲓⲁ]
ⲙⲛⲛⲉⲛⲉⲣⲏⲩ ⲛⲧⲉⲧⲛϩⲏⲧ
ⲁⲩⲱ ⲛⲣⲛϣⲉ ⲉⲛⲛⲱ ⲛⲛⲟⲩϩⲏⲧ
ⲛⲛⲟⲩⲱⲧ ⲙⲡⲉⲥⲛⲁⲩ ϫⲉϩⲣⲁⲓ ϩⲙ
ⲡϩⲱⲃ ⲙⲛⲧⲧⲁⲏⲛ ⲉⲓⲧⲁϩⲛϭⲓ
ϩⲱⲃ ⲟⲛⲧⲏⲛ ϩⲁⲡϩⲱⲃ ⲙⲡ.
ⲙⲁⲁϥ ⲁⲛⲟⲛ ⲙⲛⲛⲉⲛⲉⲣⲏⲩ
ⲡϩⲉⲩ ⲡⲟⲥⲉ ⲡⲉ[ⲧ]
[ⲛ]ⲁⲡⲁⲣⲁⲃⲉ

v. ⲛϯϩⲟⲙⲟⲗⲟ[ⲅⲓⲁ]
ⲉϥⲉϯⲥⲛⲁⲩ ⲛϩⲟⲗⲟ[ⲕ ?
ⲛⲧⲉⲁⲧ ?
ⲉϥⲉϩⲟⲛϥ ϩⲱ ⲉϯ[ϩⲟ]
ⲙⲟⲗⲟⲅⲓⲁ ⲁⲛⲟⲕ[ⲇⲁⲛ]
ⲛⲉⲏⲗ ⲙⲛⲓⲱϩⲁⲛⲏⲥ ⲧⲛⲥ
ⲧⲩⲭⲏⲥ ⲉϯϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲁⲛⲟ[ⲕ]
ⲡⲡⲣ/ ⲃⲓⲕⲧⲱⲣ ⲇⲁⲛ[ⲛⲉⲏⲗ ⲙⲛ]
[ⲓ]ⲱϩⲁⲛⲏⲥ ⲡⲁⲣⲁⲅⲁⲗⲉ ?
[ϯϩⲟ]ⲙⲟⲗⲟⲅⲓⲁ ⲁⲩⲱ ϯⲱ ⲙⲁⲣ[ⲧⲩⲣⲟⲥ]
[ⲁ]ⲛⲟⲕ ⲡⲉⲥⲩⲛⲑⲓⲟⲥ ?
? ⲡⲉⲓⲉⲗⲁⲭ/ ⲛⲁⲓⲁ
[ⲙ]ⲁⲣⲧⲏⲣⲟⲥ
ⲁⲛⲟⲕ ⲉⲓⲣⲓⲙⲓⲁⲥ ⲙⲡⲉⲗⲟ.
ⲙⲁⲣⲧⲩⲣ/

Ad. 15.

[ⲡ]ⲁ ⲓⲉⲧⲓⲑ
ϯϩⲙⲡⲣⲁⲛ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲛⲟⲕ ⲕⲩ-
ⲉⲧⲥϩⲁⲓ ⲛⲕⲟⲙⲉⲧⲟⲥ ϫⲉⲉⲡⲓⲇⲏ ⲁⲓϣⲁϫⲉ
ⲛⲙⲙⲁⲕ ⲁⲕ ⲛⲁⲓ ⲡⲉⲓⲏⲓ ⲧⲁⲣⲉⲓϣⲱⲡ ϩⲓ
ⲟϥ ⲛⲟⲩⲣⲟⲙⲡⲉ ϫⲓⲛⲥⲟⲩϫⲟⲩⲧⲁϥⲧⲉ
ⲛⲉⲙⲭⲓⲣ ϣⲁⲥⲟⲩϫⲟⲩⲧⲁϥⲧⲉ ⲛⲉⲙⲭⲓⲣ
ⲛⲧⲁⲧⲓ ⲡⲉϥϣⲕⲁⲣ ⲛⲁⲕ ⲡⲣⲟⲥ ⲑⲉ ⲛⲧⲁⲛ
ⲡⲟⲗⲕ ⲙⲛⲛⲉⲛⲉⲣⲏⲩ ⲉⲧⲉⲟⲩⲁⲉⲣϩⲁⲙ
ⲙⲡⲁⲣⲁ ⲥⲛⲧⲉ ⲛⲉⲓⲱⲧ ⲕⲩⲣⲁ ⲥⲧⲟⲭⲉ
ⲥⲉⲩⲏⲣⲟⲥ ⲙⲏⲛⲁ ⲛⲧⲁⲧⲏⲧⲉ
ⲙⲙⲟⲓ ⲉⲓⲥϩⲁⲓ ϩⲁⲣⲟⲥ ϯ

Ad. 16.

ϯⲁⲛⲟⲕ ⲡⲉⲥⲛⲧⲉ ⲡϣⲏ
ⲣⲉ ⲛⲥⲟⲗⲟⲙⲱⲛ ⲡⲣⲙⲟⲩⲁⲉ
ϩⲛⲧϫⲉ ⲉⲧⲥϩⲁⲓ ⲛⲇⲁⲛⲓⲏⲗ
ϩⲛϫⲏⲙⲉ ϫⲉϯⲭⲣⲉⲱⲥ
ⲧⲉⲓ ⲛⲁⲕ ⲕⲁⲑⲁⲣⲟⲥ ⲕⲁⲓ ⲁⲡⲟⲕⲣⲁ=
=ⲧⲟⲥ ⲛϥⲧⲟⲟⲩ ⲛⲁⲣⲧⲁⲃ ⲛⲥⲟⲩⲟ
ⲙⲛⲟⲩϩⲱ ⲛⲉⲓⲱⲧ ϩⲙⲡⲁⲱⲛⲉ

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Ad. 17.

? ΙCΑΚ ΜΝ≡
ΝΝΕΥΕΡΗΥ ΝϢΗΡΕ ΝΠΛΟΥ
ΝΤΛΟΛΟΥ ΝΡΜΟΥΛΕ ΝΠΙΛΛΟΥCΤΡ/
ΘΕΟΔΩΡΟC ΠΕΝΔΟΞ ΝΑΙ ΕΤΟΥΗϨ ϨΝ
ΨΥΝΑΝΤΩΝΕ ΝΠΝΟΜΟC ΝΚΒΤ ΕΝCϨΑΙ
ΝΑΝΔΡΕΑC ΠϢΗ *sic* ΠΡΜϪΕΜΗ ΝΠΝΟ
ΜΟC ΝΕϨΜΟΝΤ ϪΕΤΝΧΡΕΩCΤΕΙ ΝΑΚ
ΝCΝΑΥ ΝΤΡΙΜΗCΙΟΝ ΝΝΟΥΒ ΜΝCΝΤΕ ΝΑΙΑΙΠΛΑ
ΝΕΡΠ ΕΥΕϢΩΠΕ ΝCΝΑΥ ΝCΝΑΥ (*sic*) ΝΤΡΙΜΙ
CΙΟΝ ΝΝΟΥΒ ΜΝCΝΤΕ ΝΔΙΑΙΠΛΑ ΝΕΡΠ
ΑΥΩ ΝΑΙ ΝΤΝΟ ΝϨΕΤΟΙΜΟC ΝΤΝΤΑΑΥ ΝΑΚ
ΟΥΤΡΙΜΗCΙΟΝ ΜΝΟΥΑΙΠΛΑ ΝΕΡΠ ΕΠΟΥΑ ΠΟΥΑ
ΜΜΟΝ ΠΤΡΙΜΗCΙΟΝ ΜΕΝ ϨΝΠΑϢΟΝC Ν
ΤΕΡΟΜΠΕ ΛΗΞΕ// ΝΑΤΜΗCΕ ΤΑΙΠΛΑ ΝΕΡΠ
ΔΕ ϨΝΠϪΟΟΛΕ ΝΤΑΡΧΗ ΝΕΚΤΗ ΝΑΤ
ΛΑΑΥ ΝϨΩΒ ϯ ΑΝΟΚ ΙCΑΚ ΜΝΠΕΤΡΟC
ΤΝCΤΟΙΧ/ ΕΤΕΙΒΛϪΕ
ΑΝΟΚ CΑΡΑΠΙΩΝ ΑΥΠΑΡΑ
ΚΑΛΕΙ ΜΜΟΙ ΑΙCϨΑΙ ϯΒΛ
ϪΕ ΝCΟΥ ϢΜΟΥΝ ΝΤΩ
ΒΕ ΝΤΡΟΜΠΕ ΝΕ//
ΨΑΤΗ ΜΑΡΤΥΡΩ
ΚΥΡΙΑΚΟC ΜΑΡ
ΤΥΡΩ

(Ad. 16) Ν . . ϢΩΜ ΝϢΟΥΛΑΑΥ ΝΑΝϯ
ΛΟΓΙΑ ϨΑΝΑCΦΑΛΙΑ ΝΤΑΚΤΑΑΥ
ΝΑΙ ΑΝΟΚ CΟΥΑ ΝΑΠΑ Ι[ΕΖΕ]
ΚΙΗΛ ΑΙCϨΑΙ ϯΒΛϪΕ ΝCΟΥ
ΜΝΤΕ ΜΜΕCΟΡΕ ϯΟ
ΜΝΤΡΕ ΑΝΟΚ ΠΕCΝΤΕ
ϯCΤΟΙΧΕ ?
? ?

Ad. 18.

ϯ ΑΝΟΚ ΚΟΜΟC ΝΜΤΑΥΕΙΔ (*sic*)
ΟΥΑΙ ΕΤϨΙΠϨΟΙ ΝΑΠΑ ΛΕΩΝ
ΤΙΟC ΕΝCϨΑΙ ΝΑΝΔΡΕΑC ΠΜ
ϪΕΕΝΧΡΙΩCΤΕΙ ΝΗϤ ΝCΝΟ
ΟΥC ΝΡΤΟΒ ΝCΟΥΟ[Μ]ΝΝΕΥϢ?
ΩΜ ΕΤΕΒΝΤΕ ΜΑϪΕΝΕ ΕΠΕΡΤΑ
ΝΗΙ ΤΕΩ ΝϨΕΤΕΜΟC ΝΤΑΤΑΥ
ΝΗΚ ΝΒΡΙCΩϢΕ ϨΜΠΑΩΝΕ
ΝΘΕ ΕΤΕΚΝΑΤΑΥ ΝΗΝ ΑΝ
ΟΚ ΔΑΥΕΙΔ ΜΝΚΟΜΟC ΤΕΝCΤΗ
ΧΕΙ ΕΤΕΙΒΛϪΕ ΚΑΘΕ (*sic*) ΕΤΕCCΗϨ
ΜΜΟCΠΕ ΑCΦΑΛΗC ϬΜϬΟΜ Ο Ν
ϪΟΕΙC ΟΥΒΥΒΙΟΝ ϨΝΜΑ ΝΙΜΕΥ
ΝΑΕΜΦΑΝΙΖΕ ΜΜΟϤ (*sic*) ΚΕΩΡΓΙ
ΟC ΜΑΡΤΥΡΟ ΚΑϪΑΥ ΜΑΡΤΥΡΟ
ΑΝΟΚ ΕΠΕΦΑΝΙΟC ΑΚΟΜΟC Μ[Ν]
ΔΑΥΕΙΔ ΠΑΡΑΚΑΛΕΙ ΜΜΟΙ
ΑΙCϨΑΙ ΝΤΑΚΙ≡
ΑΥΩ ΤΕΩ Μ[Α]
ΡΤΗΡΟ

Ad. 19.

≡ΝΑΙ ϪΕΡΠCΕΕΙ ϬΕ
≡CΛ ΝΡΟ ΝΑΙ ΠΝΟΥΤΕ
C[ΟΟΥ]Ν ϪΕ ΜΠΝΑΥ ΝΤΑΙΕΙ ΕϨΟΥΝ
ϯϢΙΝΕ ΝCΩC ΕΤΕΝΟΥ ΤΕ
ΝΟΥ ϢΛΗΛ ΕϪΩΙ ΕΡϢΑΝ
ΠΝΟΥΤΕ ΤΟϢΤ ϯΝΗΥ Ν
ΤΑΟϢΚ ΕΒΟΛ ΡΤΑΓΑ
ΠΗ ΡΠCΕΕΙ ϬΕ ΝCΝ
ΤΕ ΝΛΙΤΡΕ ΝCΙΠΠΕ
ΝΑΙ ϢΑΝΤΑΕΙ
ΕΒΟΛ ϯ ΟΥ
ϪΑΙ ϨΜΠ
ϪΟΕΙC

Ad. 20.

ϯ ΑΝΟΚ ΠΑΥΛΟC ΝΛΩΑΧ
ΕΤCϨΑΙ ΜΜΩΥCΗC ΝΥ
ΛΙΑC ϪΕΑΙϪΙ ΑΥΩ ΑΙΜΩϨ
ΝΤΟΟΤΚ ΝΠΔΙΜΟCΙΟΝ ΝΤΕCΤΕΟϨΕ
ΝΚΑϨ ΝΤΑΥϪΟΟC ΝΑΚ ΝΗΙΗΝΙΓΕ
ΝΑΚ ϨΑΚΕΛΑΥΕ ΝΑΙΜΟCΙΟΝ ϨΑΡΟC
ΟΥΔΕ ΛΑΥΕ ΝΡΩΜΕ ΕϤΕΙΡΕ ΜΠΑΠΡΟ
CΩΠΟΝ ϪΕΑΙϪΙ ΑΥΩ ΑΙΜ[ΩϨ] ΝΤΑ. =

=ΑΥΩ ΟΝ ΝΤΟΚ ΝΤΕΥΝΕΥ. Ε≡
.ΑΙϯΝΕ ΕΜΟΟΥ Ν≡

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Ad. 21.

† ⲉⲓⲥ ⲟⲩϩⲟⲗⲟⲕ/
ⲛⲁⲣⲓⲑⲙⲓⲁ ϥⲉⲓ ⲉⲧ[ⲟ]
ⲟⲧⲛ̄ ϩⲓⲧⲟⲟⲧⲕ̄ ⲛ̄ⲧⲟⲕ
ⲁⲃⲣⲁϩⲁⲙ ⲙⲁⲕⲁⲣⲉ
ϩⲁⲡⲉⲕϯⲁⲅⲣⲁⲫⲟⲛ
ϩⲓⲧⲓ ⲡⲣⲟⲧⲁ ⲕⲁⲧⲁⲃⲁ
ⲛ̄ⲧⲓⲣⲟⲙⲡⲉ ⲟⲕⲧⲱⲏⲥ
ⲓⲛⲇ/ ⲡⲁⲱⲛⲉ ⲕⲑ
ⲓⲛⲇ/ ⲑ ⲏⲗⲓⲁⲥ
ⲡⲁⲡⲉ ⲥⲧⲟⲓ

Ad. 22.

ⲫ̄ⲥ̄ ϩⲁⲑⲏ ⲛ̄ϩⲱⲃ
ⲛⲓⲙ ϯϣⲓⲛⲉ ⲉ
ⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱⲧ
ⲁⲣⲓ ⲡⲛⲁ ⲕⲱ ⲛⲁⲓ
ⲉⲃⲟⲗ ϫⲉ ⲁⲓⲁⲙⲉ
ⲗⲉⲓ ⲁⲗⲗⲁ ⲡⲓⲥ
ⲧⲉⲩⲉ ⲛⲁⲓ ⲛ̄ⲥⲁ
[ⲃⲏ]ⲗ ϫⲉⲡⲁⲥⲱ
[ⲙⲁ] ⲙⲟⲧⲛ ⲁ…
…ⲕⲁⲁⲩ…

v. ⲉⲓⲥ ⲡⲓⲅⲣⲁⲙⲙⲁ
ⲧⲟ̄ⲫⲟⲣⲟⲥ ⲁⲓⲧⲛ
ⲛⲟⲟⲩϥ ⲁⲣⲓ ⲡⲛⲁ
ⲛ̄ⲅⲇⲓⲁⲥⲱⲥⲟⲩ ⲛ
ⲛⲏⲣⲡ ⲛⲁϥ ⲛ̄ϥⲕⲁⲁⲩ
ϩⲓⲡⲧⲟⲟⲩ ⲛ̄ⲧⲁⲧⲛ̄ⲛⲟⲟⲩ
ⲛ̄ⲧⲁⲧⲁⲗⲟⲟⲩ ⲁⲣⲓ ⲡⲛⲁ
ⲙ̄ⲡⲣ̄ⲕⲁⲁⲩ ⲉϫⲱⲣⲡ ⲉⲃ…
ϫⲉⲕⲁⲥ ⲉⲓⲛⲁⲉⲩⲭ…
ⲛ̄ⲧⲟⲟⲧⲕ…
ⲙⲁⲣⲕ…

Ad. 23.

ⲫ ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛ
ⲉ ⲉⲧⲉⲧⲛ̄ⲙⲛ̄ⲧϣⲏ[ⲣ]
ⲉ ⲡϫⲟⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉⲣ
ⲱⲧⲛ ⲁⲩⲱ ⲛ̄ϥϩⲁⲣⲉϩ ⲉⲣⲱ
ⲧⲛ ⲧⲏⲣⲧⲛ ϫⲓⲛ ⲡⲉⲧⲛ̄ⲕ
ⲟⲩⲓ ϣⲁⲡⲉⲧⲛ̄ⲛⲟϭ

v. ⲟⲩⲥⲧⲁⲩⲣⲟⲥ ⲛ̄ϩⲁⲧ
ⲙ̄ⲡⲣⲁⲝⲓⲥ ⲛ̄ⲃⲣ̄ⲣⲉ ⲛ̄ⲭ
ⲁⲣⲧⲏⲥ ⲡⲁⲉⲓⲧ ⲏⲥⲁⲓⲁⲥ
ⲛ̄ⲭⲁⲣⲧⲏⲥ ⲡⲡⲁⲣⲁ
ⲇⲓⲥⲟⲥ

Ad. 24.

ⲫ ⲡⲉⲡⲛ̄ⲁ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲙⲓϣ…
ⲟⲩⲏϩ ϩⲛ̄ⲅⲁⲗⲁⲁⲁ ⲙ̄ⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲥ…
ⲧⲙ ⲁⲩⲱ ⲉⲧⲱⲛⲕ ⲉⲙⲉⲧⲁⲛⲟⲉⲓ…
ⲥⲟⲛⲧⲉ ϩⲛ̄ⲅⲁⲗⲁⲁⲁ ⲏ ⲥⲁⲉⲓⲛ ⲛ̄ⲧⲉ ⲡ…
ϫⲉⲙⲏ ⲙⲛ̄ⲅⲣⲁⲫⲏ ⲇⲉ ϣⲟⲟⲡ ϩⲛ̄[ⲛⲉⲕ]ⲕⲗⲏ
ⲥⲓⲁ ⲏ ϩⲛ̄ⲛⲥⲩⲛⲁⲅⲱⲅⲏ ⲏ ϩⲙ̄ⲡⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ

Ad. 25.

ⲫ
ⲁⲣⲓ ⲡⲛⲁ
ⲛ̄ⲅϯϩⲁⲡ
ⲉⲛⲓⲣⲱⲙⲉ ⲉ
ⲡⲁⲓⲕⲁⲓⲟⲛ ⲙ̄ⲡⲛ
ⲟⲩⲧⲉ ⲡⲉⲧⲛⲏⲩ ⲉⲃⲟⲗ
ⲥⲁϩϥ ⲛⲁⲛ [ⲧ]ⲛⲉⲙⲉ ϫⲉ
ⲟⲩⲡⲉ ⲛ̄ⲧⲁⲣⲉⲡϫⲟⲉⲓⲥ ⲥⲙⲟⲩ
ⲉⲣⲟⲕ ⲁⲣⲓ ⲡⲛⲁ ⲕⲱ ⲛⲁⲛⲉⲃ
ⲟⲗ ϫⲉⲙ̄ⲡⲛ̄ϭⲛ̄ⲭⲁⲣⲧⲏⲥ
ⲧⲁⲁⲥ ⲙ̄ⲡⲕⲣ/ ⲫⲟⲓⲃⲁ
ⲙⲱⲛ ϩⲓⲧⲛ̄ⲛⲁⲡⲏⲩⲉ
ⲛ̄ⲧϫⲉ ⲙⲛ̄ⲛⲟϭ
ⲛ̄ⲣⲱⲙⲉ

Ad. 26.

† ⲡⲁⲩⲗⲟⲥ ⲡⲗⲁϣ
ⲉⲓⲉⲡⲓⲧⲣⲉⲡⲉ ⲙ
ⲡⲁⲩⲗⲟⲥ ⲛϥϫⲟ ⲡⲓⲱϩ
ⲙ̄ⲡϣⲉ ⲙ̄ⲡⲕⲣ. ϫⲏ ⲛ
ⲡⲉϥⲁⲏⲙⲟⲥⲓ/ ⲡⲣⲟⲥ ⲡⲉⲧⲛⲏⲩ
ⲉϩⲣⲁⲓ ϩⲁⲡⲛⲟⲩϩ
ⲡⲣⲟⲥ ⲧⲓⲉ ⲛⲛⲓⲟ̄ⲟⲟⲩ
ⲧⲏⲣⲟⲩ . . . . †

Ad. 27.

ⲙⲁⲣⲉⲉⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱⲧ ⲛⲁⲉ ⲛ̄ⲡⲉ
ⲉⲭⲙⲁⲗⲟⲧⲟⲥ ⲙ̄ⲙⲟⲛ ⲡⲕⲗⲏⲣⲟⲥ
ⲛ̄ⲡⲣ̄ϩⲱⲃ ⲡⲉ ϯⲣ̄ⲭⲣⲉⲓⲁ
ⲛⲁϥ ϫⲉⲙⲁⲛⲧⲏⲉⲓⲣⲱⲙⲉ ⲁⲩⲱ
ϫⲟⲟⲩ ⲡⲉⲕⲟⲩϫⲁⲓ ⲉϩⲟⲩⲛ ⲛⲁⲓ ⲛ̄ⲧⲟ
ⲧϥ ⲁⲩⲱ ϫⲟⲟⲩ ⲡⲟⲩϫⲁⲓ ⲛ
ⲡ̄ϩⲙ̄ϩⲁⲗ ⲛⲁⲓ ϫⲉⲧⲉϥⲟⲩϫⲱ ⲛ̄ⲧⲁ
ⲛⲱ ⲡⲉϩⲟⲩⲱ ⲇⲉ ⲛ̄ⲛⲉⲓⲧⲏⲣⲟⲩ
ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱⲧ ⲫ
ⲧⲁⲁⲥ ⲛ̄ⲡⲁⲙⲉⲣⲓⲧ ⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲓⲉⲣⲏ
ⲙⲓⲁⲥ ϩⲓⲧⲛ̄ⲕⲟⲙ…

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Ad.28.

ⲫ ϩⲏⲗⲓⲁⲥ ⲡⲓⲣⲉϥⲣⲛⲟⲃⲉ ⲉϥⲥϩⲁⲓ [ⲙⲡⲗⲁⲙ]
ⲡⲣⲟⲧⲁⲧⲟⲥ ⲉⲧⲧⲁⲓⲏⲩ ⲡⲕⲩⲣⲓ . . . . .
ϩⲙⲡϫⲟⲓⲥ ⲭⲁⲓⲣⲉ ϣⲟⲣⲡ ⲙⲉⲛ [ϯϣⲓⲛⲉ]
ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲙⲡⲉⲟⲟⲩ ⲛⲧⲉ. . . .
ⲛⲥⲟⲛ ⲙⲡϫⲱⲕ ⲧⲏⲣϥ ⲛⲧⲁ[ⲯⲩ]
ⲭⲏ ϯⲡⲁⲣⲁⲕⲁⲗⲉ ⲛⲧⲉⲕⲁⲅ[ⲁⲡⲏ]
ⲉⲓⲇⲉ ⲡⲓϩⲏⲕⲉ ϫⲉⲁϥⲉ[ⲓ]
ⲉϩⲟⲩⲛ ⲛⲁⲓ ⲉⲡⲉϥϩⲏⲧ
ⲙⲟⲕϩ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ϯⲟⲩⲱϣⲧ ⲙⲡⲉⲩ
ⲡⲟⲡⲟⲇⲓⲟⲛ
ⲛⲛⲉⲕⲟⲩ
ⲉⲣⲏ
ⲧⲉ

v. ⲛⲅⲡⲟⲗⲕϥ ⲉϥⲥϩⲏϩ ϫⲉⲡⲗⲁⲟ[ⲥ]
[ⲛϩⲏ]ⲕⲉ ⲛⲁⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲁⲩⲱ
ⲙⲡⲟⲗⲓⲥ ⲛⲛⲉⲧϫⲏⲩ ⲛϭⲟⲛⲥ ⲛⲁⲥⲙⲟⲩ
[ⲉ]ⲣⲟⲕ ⲉϣⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲥⲁⲛⲁ!
≡ⲇⲓⲟⲛ ⲛⲧⲟⲟⲧⲟⲩ ⲛⲛⲁⲣⲭⲱⲛ
ⲛⲇⲓⲕⲁⲓⲟⲥ ⲛⲉⲧϩⲁⲣⲉϩ
ⲉⲡⲉϥⲛⲟⲙⲟⲥ
ⲫ ⲟⲩϫⲁⲓ ϩⲙ
ⲡϫⲟⲉⲓⲥ
ϯⲣⲏⲛⲏ
ⲛⲁⲕ

Ad.29. +

ⲉϣⲱⲡⲉ
ⲧⲉⲥϩⲓⲙⲉ ⲙⲡⲓ
ⲕⲟⲩⲓ ⲛⲁϩⲱⲧⲡ ⲉⲣⲟϥ
ⲁⲛ ⲙⲁⲣⲉⲥϫⲓⲟⲩϩⲁⲡ
ⲛⲙⲙⲁϥ ⲉⲥⲧⲙⲟⲩⲱϣ
ⲙⲁⲣⲉⲃⲉⲗⲓⲥⲁⲣⲁ ϯ ⲁⲛⲁ...
ⲕⲏ

Ad.30.

ⲡⲗⲟⲅⲟⲥ ⲙⲡⲉⲛⲧⲁⲓ . . . ⲉⲃⲟⲗ ⲉⲡⲧⲟⲡⲟⲥ
ⲛⲫⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲓⲱϩⲁⲛⲛⲏⲥ ⲙⲛⲓⲁⲕⲱⲃ
ⲏⲣⲡ ⲁⲓⲡⲗⲉ ?
ⲁϯ ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲛⲥⲟⲉⲓϣ ⲛϩⲃⲟⲟⲥ ϩⲁⲟⲩⲧⲣⲓⲙⲏ
(sic) ⲥⲓⲟⲛ ⲁⲓϣⲟⲡϥ ⲛ ?
ⲟⲙⲟ . . ⲥⲓⲙⲥⲓⲙ ⲁⲣⲧ/ ⲅ̄ ⲟⲩϭⲁⲥ
ⲥⲟⲩⲟ ⲁⲣⲧ/ ⲕ̄
ϫⲟⲩⲧⲁϥⲧⲉ ⲛϣⲉ ⲛϩⲟⲙⲛⲧ ⲉⲁⲓⲧⲁ
ⲁⲩ ϩⲁⲏⲣⲡ ⲟⲛ
ⲙⲏⲧ ⲛⲁⲣⲧⲟⲃ ⲛⲥⲟⲩⲟ ⲁⲓⲧⲁⲁⲩ
ϩⲁⲡϭⲁⲙⲟⲩⲗ
ϣⲙⲟⲩⲛ ⲛⲗⲓⲕϥ ⲛϩⲟⲙⲛⲧ
ⲉⲁⲓⲧⲁⲁⲩ ϩⲁⲧⲣⲟⲫⲏ
ⲛⲁⲡϭⲁⲙⲟⲩⲗ ⲟⲛ

Ad.31.

+ ⲧⲁⲛⲁⲥⲧⲉ ⲡⲁⲗⲏⲩ ⲛ̊ ⲁ ⲡ°≡
ⲅⲉⲱⲣⲅⲉ ⲥⲁⲛⲁⲅⲁⲡⲏ ⲛ̊ ⲏ ⲡⲗⲃ
ⲕⲟⲥⲙⲁ ⲥⲉⲙⲉⲱⲛ ⲛ̊ ⲅ ⲡⲗⲁ
ⲭⲁⲏⲗ ⲡⲥⲙⲟⲩ ⲛ̊ ⲋ ⲡⲗⲁ
ⲕⲟⲥⲙⲁ ⲕⲟⲗ⸗ ⲛ̊ ⲁ ⲡⲗⲉ

Ad.32.

ⲫ̄ ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲛⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲛ
ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲙⲛⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲛⲛ
ⲇⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲉϥⲉⲧⲁϫⲣⲟⲕ ⲛϥϯϭⲟⲙ
ⲛⲁⲕ ⲛϥⲧⲁϩⲟⲕ ⲉⲣⲁⲧⲕ ⲛϥⲧⲁϣⲟⲕ ϩⲙ

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ⲡⲉⲥⲙⲟⲩ ⲛⲧⲡⲉ ϩⲓⲧⲡⲉ ⲛϥϯ ⲛⲁⲕ ⲛ
ⲟⲩⲙⲛⲧⲣⲙⲛϩⲏⲧ ⲙⲛⲟⲩⲙⲛⲧⲥⲁⲃ[ⲉ]
ⲛⲑⲉ ⲛⲥⲟⲗⲟⲙⲱⲛ ⲛⲧⲉⲟⲩⲉⲓⲣⲏ
ⲛⲏ ⲙⲛⲟⲩⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ϣⲱ
ⲡⲉ ϩⲛⲛⲉⲕϩⲟⲟⲩ ⲛⲑⲉ ⲛⲉⲍⲉ
ⲕⲓⲁⲥ ⲡⲣⲣⲟ ⲛⲇⲓⲕⲁⲓⲟⲥ

v. ⲁⲩⲱ ⲛⲧⲉⲡⲉⲧⲥⲏϩ ϫⲱⲕ ⲉⲃⲟⲗ ⲉϫⲱⲕ
ϫⲉϯⲛⲁⲟⲩⲱϩ ⲉϫⲙⲡⲉⲕⲥⲙⲟⲩ ⲕⲁⲓ
ⲅⲁⲣ ⲛϯⲗⲟ ⲁⲛ ⲉⲓϣⲗⲏⲗ ⲉⲧⲣⲉⲡϫⲟ
ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲕⲱ ⲧⲉϥϩⲟⲧⲉ ⲛϩⲏⲧⲕ
ⲉⲥⲙⲏⲛ ⲉⲃⲟⲗ ⲁⲩⲱ ⲉⲕⲙⲟⲟϣⲉ ϩⲙ
ⲡⲉⲧⲣⲁⲛⲁϥ ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲉϥ
ⲉϯ ⲛⲁⲕ ⲙⲡⲉⲥⲙⲟⲩ ⲛⲁⲃⲉⲇⲇⲁⲣⲁ
ⲡⲣⲉⲑⲑⲁⲓⲟⲥ ⲛϥⲥⲙⲟⲩ ⲉⲡⲉⲕⲏⲓ
ⲙⲛⲛⲕⲁ ⲛⲓⲙ ⲉⲧϣⲟⲟⲡ ⲛⲁⲕ
ⲟⲩϫⲁⲓ ϩⲛⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁ[ⲁⲃ] ϯ

Ad. 33.

ⲁⲛϫⲓ ⲛⲉⲥϩⲁⲓ ⲛⲧⲉⲧⲛⲙⲛⲧϫⲟⲓⲥ ⲛⲉⲓⲱ̄
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲛⲣⲁϣⲉ ⲇⲉ ⲉⲙⲁⲧⲉ ⲉϫⲙⲡⲉ
ⲧⲛⲟⲩϫⲁⲓ ⲉⲧⲧⲁⲓⲏⲩ ⲛⲉⲧϫⲏⲕ ⲉⲃⲟⲗ
ⲛⲁⲙⲉ ϩⲛⲛⲉⲛⲧⲟⲗⲏ ⲙⲡⲉⲭ̄ⲥ̄ ⲡⲉⲛ
ϫⲟⲉⲓⲥ ⲇⲉ ⲡⲉⲭ̄ⲥ̄ ⲉϥⲉϩⲁⲣⲉϩ ⲉⲧⲉⲧⲛ
ⲙⲛⲧⲙⲁⲓⲛⲟⲩⲧⲉ ⲛⲟⲩⲛⲟϭ ⲛ
ⲟⲩⲟⲉⲓϣ ⲛⲉϩⲏⲛⲓⲕⲟⲛ

v. ⲉⲧⲉⲧⲛⲟⲩⲟϫ ⲥⲱⲙⲁ ⲯⲩⲭⲏ ⲡ̄ⲛ̄ⲁ̄ ϩⲛ
ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉϣⲗⲏⲗ ϩⲁⲣⲟⲛ ⲛ
ⲛⲁϩⲣⲙⲡⲉⲭ̄ⲥ̄ ⲉⲧⲣⲉϥⲧⲟⲩϫⲟⲛ ⲉⲛⲉⲡⲓⲃⲟⲩⲗⲏ
ⲙⲡⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲕⲕⲉ
ⲗⲉⲩⲉ ⲉⲓⲥ ⲡϫⲱⲙⲉ ⲛⲙⲙⲁⲕⲁⲣⲓⲥⲙⲟⲥ ⲁⲓⲧⲛ
ⲛⲟⲩϥ ⲛⲁⲕ ϩⲓⲧⲛⲁⲛⲁⲛⲓⲁⲥ ⲧⲛⲡⲣⲟⲥⲕⲩⲛ[ⲉⲓ]
ⲛⲧⲉⲧⲛⲙⲛⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲩⲱ ⲧⲛϣⲓⲛⲉ ⲉⲣⲱⲧⲛ
ⲡⲉⲛⲙⲉⲣⲓⲧ ⲛⲉⲓⲱ̄ ⲉⲧⲟⲩⲁⲁⲃ ⲡⲡⲣ/ ⲁⲡⲁ ⲃⲓⲕ
ⲥⲟⲩⲁ ⲡⲓⲉ sic

Ad. 34. .

ϯ ⲉⲓⲥ ⲡⲉⲓⲣⲱⲙⲉ ⲁϥⲉⲓ ⲉ
ϩⲏⲥ ϯ ⲡⲁⲛⲅⲏⲛ ⲛϩⲱⲣϣ ⲛⲁϥ
ϫⲉⲉϥⲛⲁϥⲓⲧϥ ⲙⲡⲛⲟϭ ⲛⲣⲱⲙⲉ ⲁⲩⲱ
ⲉϣⲱⲡⲉ ⲕⲟⲩⲱϣ ϫⲟⲟⲩ ⲕⲉⲗⲁⲩⲉ ⲛⲁϥ
ϫⲟⲟⲩϥ ⲉⲓⲥ ⲛⲉⲟⲟⲩ ⲙⲙⲁⲩ ϫⲟⲟⲩ. . .
ⲁⲩⲱ ⲉⲡⲓⲇⲏ ⲁⲛϫⲟⲟⲥ ⲉⲧⲃⲉ ⲡⲁⲡⲉ. .
ϩⲏⲡⲉ ⲁϥⲃⲱⲕ ⲉⲡⲁⲓⲙⲉ ⲥ≋
ϥⲱⲃ ⲉⲃⲟⲗ ⲉⲓⲥ ⲡⲁⲧⲉⲣⲙ≋
ϩⲣⲏⲥ ϫⲟⲟⲩ ⲛⲥⲁⲛⲉⲟ[ⲟⲩ]≋
ⲗⲁ ⲧⲁⲭⲏ ⲙⲙⲟⲛ≋ = = . . ⲉⲡⲟⲟⲩ ⲙⲉⲧ≋
ⲥⲣ. ≋

Ad. 35.

ⲟⲩⲙⲉⲥⲏ
ⲕⲟⲥ ⲋ ⲧⲓⲛⲟⲩ ⲡⲉ
ⲏ ⲉⲓ ϫⲉⲁⲛⲣⲱⲙⲓ ⲟⲛ ⲥⲁ
. ⲙⲓⲋ ⲁⲩϫⲟⲫ ϫⲉⲁⲡϫⲟⲉⲓⲟⲛ ⲡⲛⲟ
ⲓⲡⲁⲙⲁⲣⲕⲟⲥ ⲉⲓ ⲉⲅⲱⲥⲉ ⲗⲓⲡⲟⲛ ⲉϣⲱ
ⲣⲱⲙⲓ ⲉⲛⲟⲩϣ ⲟⲩⲛ ⲓ ⲉϫⲏⲙⲓ ⲟⲛ ⲡⲟ
ⲁⲙⲟⲩ ⲛⲏⲉⲓ ⲟⲛ ⲙⲁ ⲟⲩⲙⲟⲛ ⲡⲓⲕⲟ
ⲁⲟⲓ ⲉϫⲱⲡⲛⲓⲡⲟⲛ ⲋ ⲱ

Ad. 36.

ϩⲓⲧⲛϣⲉⲛⲟⲩ ⲛϩⲗⲗⲟ
ⲡⲗⲱⲙⲁⲕϥ ϩ ⲁ ⲉⲓⲣⲉ ⲛ ⲏⲙⲏ
ⲡⲗⲱⲙⲁⲕϥ ϩ ⲅ ⲉⲓⲣⲉ ⲛ ⲩ ⲏ
ⲥⲁⲃⲁⲛⲉ ϩ ⲇ ⲉⲓⲣⲉ ⲛ ⲕⲅ
ⲡⲗⲱⲙⲁⲕϥ ϣⲏⲙ ϩ ⲁ ⲉⲓⲣⲉ ⲛ

Ad. 37.

† ⲉⲓⲥ ⲟⲩⲧⲣⲓⲙ
ⲉϥⲉⲓ ⲉⲧⲟⲟⲧⲛ
ⲇⲁⲛⲓⲏⲗ ⲓⲱ ⲧⲣⲓ
ⲗ ϩⲁⲇⲓⲟⲓⲕϥ ⲛⲧⲓ
ⲣⲟⲙⲡⲉ ⲉⲛⲛⲁⲧⲏⲥ
ⲅ ⲣ ⲉⲡⲓⲫ ⲅ ⲓⲛⲁ ⲓⲁ
ⲙⲁⲣⲕⲟⲥ ⲥⲧⲟⲓ ⲓⲱⲛ
ⲗⲁⲍⲁⲣⲟⲥ ⲁⲓⲥⲙⲛⲧϥ

v. ⲁⲛⲇⲣⲉⲁⲥ
ⲡⲣⲁⲅ

Ad. 38.

ⲁⲛⲟⲕ ⲕⲩⲣⲓⲕⲟⲥ [ⲡⲣⲙ]
ⲡⲁⲛⲕⲁⲗⲏⲗⲉ ⲉⲧⲥϩⲁⲓ ⲛⲏ
ⲛⲧⲱ ⲧϩⲗⲗⲱ ⲙⲛⲓⲥⲁⲕ ⲡⲉⲥ
ϩⲁⲓ ϫⲉⲉⲡⲉⲓⲁⲏ ⲁⲓ† ⲡⲧⲣⲏⲙ
ⲛⲉⲡⲁⲉⲓⲉ ⲛⲏⲧⲛ ϫⲉⲟⲩⲁⲧⲛⲉ
† ⲡⲧⲣⲙ ⲛⲛⲟⲩⲃ ⲛⲁⲓ ϣⲁⲡϫⲱⲕ
ⲛⲟⲩⲕⲩⲣⲓⲁⲕⲏ ⲗⲉⲡⲟⲛ ⲙⲡⲉⲧⲛ
ⲧⲁⲁϥ ⲁⲣⲓ ⲧⲙⲛⲧⲥⲟⲛ ⲛⲧⲛⲉ†
ⲡⲧⲣⲏⲙ ⲛⲡⲙⲁⲓ ϫⲉⲟⲩⲛⲧⲁϥ ⲉ
ⲣⲟⲓ ⲁⲩⲱ ⲙⲡⲣⲕⲁⲁϥ ⲛⲁⲧⲧⲁⲁϥ
ⲛⲁϥ ⲉⲓⲥ ⲉⲓⲟⲩⲱϣ ⲉⲁⲡⲟⲗⲟ
ⲅⲓⲍⲉ ⲛⲁϥ ⲛⲛⲥⲕⲏⲩⲉ ⲉⲧⲙⲡⲉⲓ
ⲙⲁ ϣⲁⲓⲥϩⲁⲓϥ ⲙⲡⲧⲣⲓⲙ
ϣⲁⲓⲧⲁⲁϥ ⲛⲁϥ ⲁⲩⲱ ϩⲁⲡⲙⲁ
ⲛⲧⲥⲛⲧⲉ ⲛⲗⲓⲧⲣⲁ ⲛⲉⲡⲁⲉ (sic)
ⲉⲧⲉⲟⲩⲛⲧⲁⲕⲥⲟⲩ ⲉⲡⲣⲱⲙⲉ
ϣⲁⲓϫⲓⲧⲟⲩ ⲛⲁⲕ ⲗⲉⲡⲟⲛ
ⲙⲡⲣϭⲱ ⲛⲁⲧⲧⲓ ⲡⲉⲧⲣⲓ
ⲙⲥ ⲛⲁⲡⲙⲁⲓ ⲟⲩϫⲁⲓ
ϩⲙⲡϫⲟⲉⲓⲥ †

Ad. 39.

[ⲁ]ⲗⲏⲑⲱⲥ ⲇ[ⲓ]ⲕⲁⲓⲟ
ⲥⲩⲛⲏ ⲗⲁⲗⲉⲓⲧⲉ ⲩⲓⲟⲛ ⲧⲱⲛ ⲁ
ⲉⲩⲑⲉⲓⲁⲥ ⲕⲣⲓⲛⲉⲧⲉ ⲟⲓ ⲉⲛ
ⲧⲏ ⲅⲏ ⲕⲁⲓ.
ⲟⲛ ⲧⲉⲭⲑⲉⲛⲧⲁ ⲉⲕ ⲡⲁⲣⲑⲉⲛⲟⲩ
ⲑⲛ
ⲁⲧⲣⲉⲡⲧⲱⲥ ⲉⲛⲁⲛⲑⲣ ⲟⲙⲟⲗⲟⲅ
ⲟⲩⲙ..
ⲡⲣⲟ ⲁⲱⲛⲱⲛ ⲙⲉⲛ ⲅⲉⲛⲛⲏⲑⲉⲛ
ⲧⲁ
ⲉⲝ ⲁⲕⲁⲧⲁⲗⲏⲙⲡⲧⲟⲩ ⲡⲣⲥ ⲉⲡ
ⲉⲥⲭⲁ
ⲧⲟⲩ ⲇⲉ ⲥⲁⲣⲕⲱⲑⲉⲛⲧⲁ ⲉⲕ
ⲧⲏⲥ ⲁⲛⲩⲙ
ⲫⲉⲩⲧⲟⲩⲥ ⲙⲏⲧⲣⲟⲥ ⲕⲁⲓ ⲡⲁⲛⲧⲁ ⲡⲗⲏⲣⲱ
ⲥⲁⲛⲧⲁ ⲥⲟⲉⲡⲁ.ⲡⲱ.ⲓⲛⲁⲩⲟⲛ ⲁⲇⲓⲁⲓⲣⲁⲓⲧⲟⲛ
ⲕⲁⲓ ⲁⲥⲩⲅⲭⲩⲧⲟⲛ ⲡⲣⲟⲥⲕⲩⲛⲟⲩ ⲇⲓⲟ ⲃⲟⲏⲥⲱⲙⲉⲛ
ⲗⲉⲅⲟⲛⲧⲉⲥ ⲙⲉⲧⲁ ⲥⲟⲩ ⲧⲟ ⲉⲗⲉⲟⲓⲥ ⲕⲉ ⲇⲟⲝⲁ ⲥⲟⲓ † ⲁⲅⲓⲟⲥ
ⲟ ⲑⲥ . ⲕⲁⲧⲁⲇⲉⲝⲟⲙⲉⲛⲟⲥ ⲃⲣⲉⲫⲟⲥ ⲉⲕ ⲡⲁⲣⲑⲉⲛⲟⲩ ⲧⲉ
ⲭⲑⲉⲛⲁⲓ ⲁⲅⲓⲟⲥ ⲓⲥⲭⲩⲣⲟⲥ ⲟⲩⲡⲟ ⲁⲅⲕⲁⲗⲱⲛ ⲙⲁⲣⲓⲁⲥ ⲧⲁⲓ
ⲑⲉⲛⲏ ⲑⲉⲗⲏⲥⲁⲥ ⲁⲅⲓ ⲁⲑⲁⲛⲁⲧⲟⲥ ⲟ ⲉⲗⲑⲱⲛ ⲁⲛⲁⲕⲁ
ⲥⲑⲁⲓ ⲧⲟⲛ ⲁⲇⲁⲙ ⲉⲕ ⲧⲟⲩ ⲁⲇⲟⲩ ⲭⲉ ⲟ ⲑⲥ ⲏⲙⲱⲛ ⲉⲗⲉⲏⲥ
ⲙⲁⲥ † ⲕⲉⲭⲁⲣⲓⲧⲟⲙⲉⲛⲏ ⲁⲙⲓⲁⲛⲧⲉ ⲑⲉⲟⲧⲟⲕⲉ ⲡⲁⲣⲑⲉ
ⲁⲡⲁ ⲏ ⲕⲟⲓⲗⲓⲁ ⲥⲟⲩ ⲏ ⲃⲁⲥⲧⲁⲥⲁⲥⲁ ⲧⲟⲛ ⲉⲙⲙⲁⲛ
ⲏ ⲙⲁⲥⲧⲟⲓ ⲟⲩⲥ ⲁⲉⲑⲉⲗⲁⲥⲁⲥ ⲧⲏⲛ ⲧⲣⲟⲫⲉⲁ ⲡⲁⲥⲁ.
ⲩⲡⲉⲣⲩⲙⲉⲛⲧⲟⲥ ⲅⲁⲣ ⲉⲓ. ⲕⲁⲓ ⲓⲡⲉⲣⲩⲛⲧⲟⲝⲟⲥ ⲉⲓ

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ⲭⲁⲓⲣⲉ ⲑⲉⲟⲧⲟⲕⲉ ⲁⲅⲅⲁⲗⲓⲁⲙⲁ ⲧⲱⲛ ⲁⲅⲅⲉⲗ[ⲱⲛ ⲕⲉ]
ⲭⲁⲣⲓⲧⲟⲙⲉⲛⲏ ⲧⲱⲛ ⲡⲣⲟⲫⲏⲧⲱⲛ ⲧⲱⲛ ⲕⲩⲣⲩ///
..ⲏⲅⲙⲁⲛⲏ ⲟ ⲕⲩⲣⲓⲟⲥ ⲙⲉⲧⲁ ⲥⲟⲩ .ⲗⲁⲕⲉⲁ///
///ⲁⲛ ⲧⲟⲩ ⲕⲟⲥⲙⲟⲩ///
///ⲉ ⲉⲧⲉⲕⲟⲩⲥⲁ ⲧ///
///ⲕⲩⲣⲓⲟ///
///ⲕⲁⲓ///

Ad. 40.

ⲫ̄ ⲉⲓⲥ ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ
ⲡⲓⲧⲣ/ ⲁⲛ̄ⲟ ⲛⲁⲡⲟⲕⲗⲏ
ⲣⲟⲥ ϣⲁⲛⲧϥⲧⲁ
ϩⲟⲓ ⲉϩⲣⲁⲓ ⲛⲣⲁⲥⲧⲉ
ⲛϥⲉⲙⲫⲁⲛⲓⲍⲉ ⲛⲛⲕⲁ
ⲧⲏⲅⲟⲣⲓⲁ ⲉⲛⲧⲁϥⲧ[ⲁⲟⲩ]ⲟⲟⲩ
ⲛⲥⲁⲁⲍⲁⲏⲗ ⲙⲛ[ⲙⲁ]ⲑ
ⲑⲁⲓⲟⲥ ⲡⲡⲣ/ ⲙⲛ.....
ⲁⲩⲱ ⲁⲩⲧⲁⲙ[ⲟⲓ ϫⲉ]
ⲁⲕⲕⲁⲧⲁⲫ[ⲣⲟⲛⲉⲓ]
ⲛⲟⲩⲉⲛⲧⲟⲗ[ⲏ]
ⲉⲕⲥⲏⲕ
ⲉⲣⲟⲥ

v. ⲛⲥⲁϥ ⲁⲩⲱ ⲉⲓⲥ
ⲧⲉⲕⲕⲁⲑⲁⲓⲣⲉⲥⲓⲥ
ⲁⲛⲥⲁϩⲥ ⲛⲅⲣⲁⲫⲱⲥ
ϣⲁⲛⲧⲕϯ ⲙⲡⲅ ⲛⲁⲅ
ⲅⲏⲛ ⲛⲏⲣⲡ ϫⲉⲁⲕⲕⲁⲟⲩ.///
ⲕⲟⲣⲓ ⲛⲛϣⲏⲣⲉ ⲙⲡⲉⲡⲓⲥⲕ/
ⲉⲕⲧⲙⲛⲧⲟⲩ ⲉⲕⲛⲏⲩ ⲧⲛⲛⲁ
ⲡⲣⲁⲥⲥⲉ ⲛⲧⲉⲕⲕⲁⲑⲁⲓⲣⲉⲥⲓⲥ
ϩⲛⲧⲡⲟⲗⲓⲥ ⲕⲁⲙⲉ ⲙⲁⲣ/
ⲡⲁⲡⲛⲟⲩⲧⲉ ⲡⲣ/ ⲙⲁⲣ/ ⲡⲩ
///ⲙⲁⲣ/ ///
///

Ad. 41.

ϯ ⲁⲛⲟⲕ ⲡⲁⲡⲛⲟⲩⲧⲉ ⲉⲡⲉ[ⲓⲇⲏ]
ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲡⲉⲛⲉⲓⲱ̄
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥⲟⲩⲟⲣϩⲧ
ⲉϩⲟⲩⲛ ⲉⲡϣⲁ ⲁⲛⲟⲕ ⲡⲁ
ⲧⲉⲣⲙⲟⲩⲧⲉ ⲙⲛⲡⲁⲛⲁ
ⲭⲱⲣⲏ ⲙⲛⲉⲓⲉⲍⲉⲕⲓ
ⲏⲗ ⲙⲛ ? ⲧⲛ
ϣⲧⲱⲣⲉ ⲉⲧⲟⲧϥ ⲙ

v. ⲡⲉⲡⲓⲥⲕ/ ⲛⲧⲅⲛⲱⲙⲏ [ⲙ]
ⲡⲁⲡⲛⲟⲩⲧⲉ ⲉⲧⲙⲧⲣⲉϥϫ[ⲓ]
ⲟⲩⲁ ⲛⲕⲉⲥⲟⲡ ⲁⲩⲱ ⲉϥϣⲁ[ⲛ]
ϫ[ⲓ ⲉϥⲟ] ⲛⲁⲡⲟⲕⲗⲏ[ⲣⲟⲥ] ⲁⲩⲱ
[ⲛⲧⲛ]ⲉⲓ ⲛ[ⲧⲛϫⲟϥ ⲛⲁⲕ///

Ad. 42.

ϯ ϣⲉⲡⲓⲧⲟⲡⲟⲥ
ϣⲉⲧⲉϥϭⲟⲙ ϯⲥⲟⲟⲩⲛ
ϩⲛⲟⲩⲱⲣϫ ϫⲉⲛⲧⲁⲕⲩⲣ
ⲓⲁⲕⲟⲥ ⲧⲛⲛⲟⲟⲩ ⲇⲁⲛⲓⲏⲗ ⲡⲉϥ
ϫⲁⲓⲃⲉⲕⲏ ⲉϩⲣⲁⲓ ⲛⲁⲡⲉⲓⲱⲧ
ⲛⲓⲱⲥⲏⲫ ⲉϥϯ ⲧⲡⲁϣⲉ ⲛϩⲟⲗⲟⲕ/
ⲛⲁϥ ⲉϥⲧⲛⲛⲟⲟⲩϥ ϩⲁⲛⲁⲣϣⲓⲛ
ⲉⲓⲥ ⲡⲁⲓⲡⲉ ⲡⲁⲛⲁϣ ⲛⲧⲁⲕⲁⲁϥ
ⲟⲣⲕϥ ⲛⲁⲓⲱⲥⲏⲫ ϩⲁⲧⲡⲁϣⲉ ⲛ
ϩⲟⲗⲟⲕ/ ⲛⲡⲉⲓⲱⲧ ⲛⲓⲱⲥⲏⲫ

v. ⲛⲁϩⲣⲛⲕⲟⲗⲗⲟⲩⲑⲟⲥ
ⲡⲗⲁϣⲁⲛⲉ ⲭⲟⲓⲁⲕ
ⲓⲉ ⲓⲛⲇⲓⲕ/ ⲓⲉ

Ad. 43.

ⲁⲛⲟⲕ ⲡⲃⲉⲗⲁ///
ⲙⲡⲛⲟⲩⲧⲧⲱ..ⲥⲥⲁ....ⲑⲉⲟ
ⲫⲓⲗⲟⲥ ⲙⲛ///
ⲙⲛⲛⲉϥⲥⲛⲏⲩ [ⲧ]ⲏⲣⲟⲩ
ϫⲉⲡⲗⲟⲅⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ
ⲛⲧⲟⲧⲕ ϫⲉ///
ϭⲉⲗⲁⲩⲉ ⲛϩⲛⲱ ϩⲁⲉⲓⲱⲧ
ϩⲁⲙⲁⲩ ϩⲁⲑⲉⲟⲇⲟⲥⲓⲟⲥ =

= ϩⲁϫⲓ ϩⲁϯ ⲉⲓⲙⲏⲧⲓ ⲉⲩϩⲟ
ⲗⲟⲕ/ ⲛⲛⲟⲩⲃ ⲙ
ⲙⲁⲧⲉ ⲛ.///
ⲧⲁⲁϥ

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Ad. 44.

ⲉⲓⲁ
ⲙⲟⲩϩⲧⲏⲩ[ⲧⲛ
ⲑⲁⲩⲧ ⲧⲏⲣϥ ⲛⲧⲁⲃⲱⲕ ⲁϥ [ⲁⲛ]
[ϩⲓ]ⲧⲟⲟⲧⲧⲏⲩⲧⲛ ϣⲁⲛⲧⲁϫⲱⲕ
ⲧⲏⲓⲧⲛ ⲛϫⲟⲩⲧⲁϥⲧⲉ
[ⲛ]ϩⲃⲟⲟⲥ ⲁⲩⲱ ⲛⲁⲓ ϯⲟ ⲛ
ϩⲉⲧⲟⲓⲙⲟⲥ ⲉⲧⲣⲁ
ⲥⲙⲛⲧⲟⲩ

v. ϯ ⲁⲛⲟⲕ ⲇⲁⲩ[ⲉⲓⲇ] ⲡⲙⲟⲛⲟⲭⲟⲥ ⲛⲁ
ⲡⲁ ⲫⲟⲓⲃⲁⲙⲱⲛ ⲁⲉⲍⲉⲕⲓⲁⲥ ⲁⲓ
ⲧⲉⲓ ⲙⲙ[ⲟⲓ] ⲁⲓⲥϩⲁⲓ ⲛⲧⲁϭⲓϫ
ϩ[ⲛ]ⲥⲟⲩ ⲓⲋ ⲙⲙⲉⲥⲟⲩⲣⲉ ⲛⲧ[
[ⲣⲟⲙ]ⲡⲉ ⲙⲡⲉⲙⲧⲏⲥ ⲓⲛⲇ
ⲁⲩⲱ ϯⲟ ⲙⲙ[ⲛ]ⲧⲣⲉ

Ad. 45.

ϣⲟⲣⲡ ⲙⲉⲛ ϯϣ[ⲓⲛⲉ]
[ⲉ]ⲧⲉⲕⲙⲛⲧϣⲏⲣⲉ ⲉⲧ
[ⲛⲁⲛⲟ]ⲩⲥ ⲡϫⲟⲉⲓⲥ ⲉϥⲉⲥ[ⲙⲟⲩ]
[ⲉⲣⲟⲕ] ⲙⲛⲡⲉⲧϣⲟⲟⲡ ⲛ[ⲁⲕ
ϯⲛⲟⲩ ⲡⲁϣⲏ[ⲣⲉ]
ⲛⲟⲩϥⲉ ⲁⲣⲓ ⲡⲛⲁ
ⲧⲏⲛ ⲛⲅϯϩⲏⲧ
[ⲕⲁ]ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲅⲑ
ⲉⲙⲟⲥ ϫⲉⲥⲉ.
ⲧⲁⲣⲓⲡϫⲟⲉⲓⲥ [ⲥⲙ]
ⲟⲩ

v. [ⲉ]ⲣⲟ[ⲕ] ⲁⲩⲱ ϥ.
ⲕ ⲛⲏⲛ ⲙⲡⲓⲛⲟϭ ⲛ]
ⲟⲩⲱⲉⲓϣ ⲧⲁⲁⲥ ⲙ
ϣⲏⲣⲉ ⲙⲙⲁⲓⲭⲣ[ⲥ]
[ⲇ]ⲁⲩⲉⲓⲇ ϩⲓⲧⲛⲁ[ⲃ]
ⲣⲁϩⲁⲙ
ⲡⲉⲡⲓⲥⲕ

Ad. 46.

ⲛⲧⲉⲣⲉⲧⲉⲧⲛⲙⲛⲧⲥⲟⲛ ⲥϩⲁⲓ ⲛⲁⲛ
ⲡϣⲟⲣⲡ ⲛⲥⲟⲡ ϫⲉⲧⲛⲛⲟⲟⲩ ⲡⲛⲁⲧ ⲛⲁⲓ
ⲁⲓⲁⲛⲧⲓⲅⲣⲁⲫⲉ ⲛⲏⲧⲛ ϫⲉⲙⲛϭⲟⲙ ⲙⲙⲟⲓ
ⲉⲣⲡⲁⲓ ⲁⲗⲗⲁ ⲉϣⲱⲡⲉ ⲧⲉⲧⲛⲙⲛⲧⲥⲟⲛ ⲡⲓ
ⲑⲉ ⲛⲥⲩⲙⲫⲱⲛⲟⲛ ⲛⲧⲁⲛⲧⲁⲛⲟⲟⲩ ⲛⲙⲙⲏⲧⲛ
ⲧⲛⲟ ⲛϩⲁⲓⲧⲩⲙⲟⲥ ⲛⲉⲓⲣⲉ ⲕⲁⲧⲁⲣⲟⲟⲩ ϩⲛϩⲱⲃ ⲛ
ⲓⲙ ⲉⲁⲛⲧⲁⲛⲟϥ ⲛⲙⲙⲏⲧⲛ ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲓⲥϩⲏⲧⲉ
ⲁⲧⲉⲧⲛⲟⲩⲱϩⲙ ⲥϩⲁⲓ ⲛⲁⲛ ⲕⲁⲧⲁ ⲧⲙⲁⲛⲓⲁ ⲟⲛ ⲛ
ϣⲟⲣⲡ ϫⲉⲧⲛⲛⲟⲟⲩ ⲡⲛⲁⲧ ⲛⲁⲓ ⲙⲡⲉⲣⲙⲉⲩⲉ
ⲟⲩⲛ ⲡⲙⲉⲣ
ⲛⲥⲟⲛ ϫⲉⲟⲩⲟⲛ ϣϭⲟⲙ ⲙⲙⲟⲓ ⲉⲣⲗⲁⲁⲩⲉ ⲛϩⲱⲃ
ⲛⲧⲓⲙⲓⲛⲉ ⲁⲛⲟⲕ ⲅⲁⲣ ⲉⲓϣⲟⲟⲡ ϩⲙⲡⲏⲓ ⲙⲡⲕ..
ⲛⲑⲉ ⲛⲟⲩϭⲟⲟⲩⲟⲛ ⲉϥⲣⲟⲓⲉⲓⲥ ⲉⲡⲏⲓ ⲙ
ⲡⲉϥϫⲟⲉⲓⲥ ⲉⲧⲙⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲛ
ⲙⲙⲟϥ ⲙⲉⲡ[ⲱⲥ

v. ϥ ⲛⲥⲉⲥⲩⲗⲁ ⲙ
ⲙⲙⲟϥ ϩⲓⲧⲛⲛⲥⲟⲛⲉ ⲙⲙⲟⲛ
ⲙⲁⲛⲧⲏⲓ ⲉⲝⲟⲩⲥⲓⲁ ⲙⲙⲁⲩ ⲉⲟⲩⲉϩⲥⲁϩ[ⲛⲉ]
ⲛⲕⲉϩⲱⲃ ⲁⲩⲱ ⲛⲧⲟⲕ ϩⲱⲕ ⲡⲥⲟⲛ ⲙ
ⲙⲙⲉⲣⲓⲧ ⲉⲕϣⲁⲛⲧⲙⲃⲓ ⲡⲙⲉⲩⲉ ⲉⲑⲟⲟⲩ ⲙ
[ⲙⲁⲩ] ϩⲙⲡⲉⲕϩⲏⲧ ⲟⲩⲟⲛ ⲟⲩⲛⲟϭ ⲛϭⲱϫⲃ ⲛⲁϣⲱⲡⲉ
ⲛⲁⲕ ϩⲛⲁϩⲣⲙⲡⲛⲟⲩⲧⲉ ⲙⲛⲛⲣⲱⲙⲉ ⲡⲗⲏⲛ ⲕⲁⲧⲁⲑⲉ
ⲛⲧⲁⲕⲁⲓⲧⲓ ⲙⲙⲟⲛ ⲟⲩϩⲁⲡ ⲛⲁⲩ ⲛⲓⲙ ⲉⲕⲟⲩⲱϣ
ⲧⲛⲥⲃⲧⲱⲧ ⲁⲙⲟⲩ ⲟⲩⲛ ⲉⲛϩⲏⲧ ⲡⲙⲁⲉⲧⲕⲟⲩ
ⲁϣϥ ⲛⲧⲛⲃⲱⲕ ⲛⲥⲉⲙⲟⲩϣⲧ ⲡⲉⲛϩⲱⲃ ⲉϣⲱ
ⲡⲉ ϩⲛⲁⲁⲩ ⲛⲓⲙ ⲉⲁⲩⲧⲁⲁⲩ ⲉϩⲟⲩⲛ ⲉⲛⲧⲟⲡⲟⲥ ⲕⲁⲧⲁ
ⲙⲁ ⲙⲡⲛⲁⲩ ⲉⲧⲉⲩⲟⲩⲱϣ ϣⲁⲩϫⲓⲧⲟⲩ ⲉⲓⲉ ⲁⲛⲟⲛ
ϩⲱⲛ ⲧⲛⲛⲁⲧⲁⲁⲩ ⲛⲏⲧⲛ ϩⲛⲟⲩϣⲉⲡϩⲙ[ⲟⲧ]
ⲟⲩϫⲁⲓ ⲡⲉⲛⲥⲟⲛ ϩⲙⲡⲙⲉⲩⲉ ⲛϣⲙ
ⲛⲧⲁϣⲉⲓ ⲉⲡⲉⲕ
ϩⲏⲧ

Ad. 47.

ⲑⲉⲟⲫⲓⲗⲉⲥⲧ ⲙⲡⲣ
ⲃ]ⲓⲕⲧⲱⲣ ⲡⲉⲓⲉⲗⲁⲭ ϯⲟⲩⲱϣ ⲟⲩⲛ ⲛⲅⲉⲓ
ⲉ ϩⲛⲟⲩⲱⲣϫ ϫⲉⲍⲁⲭⲁⲣⲓⲁⲥ ϩⲙⲡⲧⲓⲙⲉ
ⲙⲡⲟⲟⲩ ⲉϣⲱⲡⲉ ⲉⲓϩⲏ ⲙⲁⲧⲛⲛⲟⲟⲩ ⲡϫ
ⲱⲕ ⲛⲁⲛ ⲛⲥⲟⲟⲩⲧⲛ ϫⲉϯⲭⲣⲓⲁⲧⲉ ⲉⲃⲟⲗ

ϫⲉⲁⲓϣⲱⲧ ⲉⲃⲟⲗ ϫⲉⲕⲁⲛ ⲡⲟⲟⲩ ⲕⲁⲛ ⲣⲁⲥⲧ[ⲉ]
ϣⲁⲓϫⲡⲉⲉⲓ ⲛⲧⲁⲛⲁⲩ ⲉⲧϣⲱⲧⲉ ⲛⲛ≡
. . . ⲁⲡⲟⲥⲧⲗ/ ⲡⲗⲏⲛ ⲇⲉ ⲧⲛⲛⲟⲟⲩ ⲡϫⲱ[ⲕ]
[ⲛⲁ]ⲛ ϩⲛⲟⲩⲱⲣϫ ⲛⲅⲣⲟⲩⲱϣ ⲉⲣⲟⲓ ⲡⲣⲟⲥ
ⲑⲉ ⲙⲡϫⲱⲕ ⲙⲡⲉⲡⲗⲁⲍ ⲁⲗⲗⲁ ⲡⲁⲛ
ⲧⲱⲥ ⲙⲡⲉⲣⲙⲡⲟⲇⲓⲍⲉ ⲙⲡϩⲱⲃ
+ ⲟⲩϫⲁⲓ +

Ad. 48.

ⲙⲁⲣⲉⲧⲉⲕⲙⲛⲧϣⲏⲣⲉ
ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲡⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ
ⲛⲅⲕⲁⲁϥ ⲉⲡϣⲟⲩϣⲧ ⲙ
ⲡⲛⲉϩ ⲛϣⲗⲏⲗ ⲛⲅϫⲟⲟⲩ ⲡⲕ
ⲍⲟⲩⲣ ⲙⲡⲁⲣⲭⲏⲇⲓⲁⲕ
ⲛⲁϥ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ
ϫⲉⲉⲕⲧⲙϫⲓ ⲡⲁⲅⲅⲏⲛ
ⲁⲩⲱ ϫⲉⲉⲛⲉⲕⲧⲁⲁ
ⲁⲩⲉ ⲛⲁⲩ ⲕϩⲓⲃⲟⲗ ⲙⲡ
ϣⲁ ⲧⲁⲁ[ⲥ . . . ϩ . .
≡

Ad. 50.

ϯ ϩⲁⲑⲉ ⲙⲉⲛ ⲙⲡϣ[ⲁϫⲉ ⲛ]
ⲧⲁⲙⲛⲧⲉⲗⲁⲭⲓⲥⲧⲟⲥ
ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱ̄
ⲉⲧⲟⲩⲁⲁⲃ ϩⲙⲡϫⲱⲕ ⲧⲏⲣϥ
ⲛⲧⲁⲯⲩⲭⲏ ⲁⲣⲓ ⲧⲁⲕⲁ
ⲡⲏ ⲉⲓⲥ ⲡϫⲱⲱⲙⲉ ⲁⲓ
ⲧⲛⲛⲟⲟⲩ ⲛⲁⲕ ⲣⲡⲛⲁ
[ⲛ]ⲅϭⲟⲧϩϥ ⲛⲅϣⲁⲗ
[ϩ]ϥ ⲛⲁⲓ

v. [ⲧ]ⲁⲙⲛⲧⲉⲗⲁⲭ/ ⲡⲣⲟⲥ
[ⲕⲩ]ⲛⲉⲓ ⲛⲏⲧⲛ ϩⲙⲡⲁϩⲏⲧ
ⲧⲏⲣϥ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲏ ⲛ[ⲅ]
ⲧⲛⲛⲟⲟⲩ ⲛⲁⲓ ϫⲉϣⲁⲓ
≡ⲱⲙⲛⲱ ϫⲉⲁⲛ
ⲟⲕ ⲟⲩⲧⲁⲕⲥϩⲏⲧ
ϫⲉⲛⲧⲉⲛⲟⲓ ⲙⲛ
≡

Ad. 52.

ϯ ⲛϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ
ⲉⲣⲱⲧⲛ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲉⲣϣⲁⲛϯⲃⲗⲁϫⲉ ⲧⲁϩⲱⲧⲛ
ⲧⲁϩⲟⲓ ϩⲛⲟⲩⲅⲉⲡⲏ
ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ϫⲉ[ⲙ]ⲛⲧ
ⲛⲉⲧⲉϩⲟⲓ ⲧⲁⲥⲙⲙⲉ ⲉⲣⲱⲧⲛ
ⲛⲧⲉⲡⲉⲧⲛϩⲏⲧ ϩⲓⲥⲉ
ⲛⲧⲟⲕ . . ⲓⲁⲥ ⲙⲛⲡⲁ≡

Ad. 49.

ϯϣⲓⲛⲉ ⲉⲧⲉⲕⲙⲛⲧⲥⲟⲛ ⲁⲣⲓ ⲡⲛⲁ ⲛⲅ
ⲥⲏⲧⲁⲍⲉ ⲙⲡⲕⲁⲙⲟⲩⲗ ⲛϥϣⲟⲣⲡ ⲉ
ϩⲣⲁⲓ ⲛⲧⲟⲩϣⲏ ⲛⲣⲁⲥⲧⲉ ⲉⲧⲉⲡⲥⲁ
ⲃⲃⲁⲧⲱⲛ ⲡⲉ ⲉⲙⲁ ⲛⲛⲥⲁⲛⲛⲏϭⲉ ⲛ
ϥⲧⲁⲗⲟ ⲡⲓⲙⲏⲧ ⲛⲏⲣⲡ ⲛⲧⲁ
ⲡⲛⲉϭ ⲛⲣⲱⲙⲉ ⲧⲁⲩ ⲙⲡⲁⲡ≡
ⲙⲡⲣϭⲱ ⲟⲩⲛ ⲛϣⲟⲩⲧⲛ
ⲛⲟⲟⲩϥ ⲛⲧⲉⲩϣⲏ ⲙⲏ
ⲡⲟⲧⲉ ⲛⲧⲉⲛⲏⲣⲡ
ⲥⲓϩⲉ ⲧⲁⲁⲥ
ⲙⲡⲥⲁⲛ ⲡ
ⲁϩⲁⲙ ϣ
ⲉⲛⲟⲩⲧⲉ

Ad. 51.

ϯ ϩⲁⲑⲏ ⲙⲉⲛ ⲛϩ[ⲱⲃ≡
≡ⲙⲁⲓⲛⲟⲩⲧⲉ ⲛϣⲏⲣⲉ ⲓⲉ≡
≡ⲛϣⲏⲣⲉ ⲧⲁⲙⲟⲓ ⲉⲧⲃⲉⲟⲩ≡
≡ⲉⲡⲥⲙⲟⲩ ⲡϣⲏⲣⲉ ⲙⲡⲙ≡
ⲙⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲁⲓϯⲁⲙⲁ.≡
[ⲧⲣ]ⲓⲙⲏⲥⲓⲟⲛ ⲛⲓⲱϩⲁⲛⲛⲓⲥ ϣ≡
[ⲡⲁ]ϣⲧⲣⲙⲏⲥⲓⲟⲛ ⲉⲥⲁϭⲟ ⲛⲉⲡ≡
ⲉⲃⲟⲗ ϫⲉⲛⲧⲁⲓⲥⲱϣⲧ ⲡⲧ≡
[ⲡⲁ]ϣⲧⲣⲙⲏⲥⲉ ⲉⲧⲙⲙⲁⲩ ⲉⲓ≡
ⲉⲥⲁⲙⲟⲩⲏⲗ ⲙⲛⲁⲗⲫⲁⲓⲟ[ⲥ]
ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ
ⲧⲁⲁⲥ ⲙⲡⲉⲛϣⲏⲣⲉ ⲓⲉ≡

Ad.53.

[†] ϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ ⲉⲣⲟⲕ ⲡϫⲟⲉⲓⲥ
ⲉⲩⲁⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅ
ϯ ϣⲟⲙⲛⲧ ⲛⲱⲛⲉ ⲛϫⲁⲕ ⲙ
ⲡⲉⲓⲥⲟⲛ ⲉⲛⲧⲁⲓϫⲟⲟⲩϥ ⲛⲁⲕ ⲕⲁ
ⲧⲁ ⲑⲉ ⲉⲛⲧⲁⲧⲉⲕⲙⲛⲧⲥⲟⲛ
ϫⲟⲟϥ ⲛⲁⲓ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ
ⲧⲁⲁⲥ ⲙⲡⲁⲥⲟⲛ ⲓⲥⲁⲕ ⲡⲣⲉⲥⲃⲓⲧ/
ϩⲓⲧⲛⲁⲛⲇⲣⲉⲁⲥ ⲡⲉⲓⲉⲗⲁⲭ/

Ad.54.

ⲥⲡⲟⲩⲇⲁⲥⲉ ⲛⲅϯ ⲥⲩⲥⲛⲁⲩ
ⲟⲩⲥ ⲙⲙⲏⲣ ⲛⲛⲱϩ ⲙⲡⲉⲓⲣⲱⲙⲉ
ⲉⲧⲛⲏⲟⲩ ⲛⲏⲕ ⲙⲛϯⲃⲁϫⲁ ϣⲁ
ⲛⲧⲁⲉⲓ ⲉϩⲟⲩⲛ ⲛⲧⲁⲥⲉⲛⲟ ⲡ
ⲗⲟⲅⲟⲥ ⲛⲙⲙⲏⲕ ⲛⲧⲁⲃⲓ ⲡⲕⲟⲩ
ⲕⲣⲟϩ ⲧⲁⲁⲥ ⲛⲛⲁⲡⲁ ⲇⲁⲩ
ⲉⲓⲇ ϩⲓⲧⲛⲁⲃⲣⲁϩⲁⲙ
ⲡⲉϥϣⲏⲣⲉ

Ad.55.

† ⲉⲓⲥ ⲛⲣⲱⲙⲉ ⲁⲩ
ⲉⲓ ⲉⲣⲏⲥ ⲃⲓ ⲡⲉⲩ
ⲣⲟⲟⲩϣ ⲕⲁⲗⲱⲥ ⲛⲅ
ⲛ ⲉⲗⲁ ⲙⲛⲕⲁⲕⲉ ⲛⲅ
ⲧⲱⲃϩ ⲛⲁⲩ ⲛⲥⲉ
ⲟⲩⲱⲙ ⲙⲡⲱⲣ ⲉ.
ⲛⲉⲩⲡⲣⲟⲥⲫⲟⲣⲁ
ϫⲉⲥⲛⲁⲣⲣⲁⲥ

Ad.56.

ϯϣⲓⲛⲉ ⲉⲧⲉⲧⲛ
ⲙⲛⲧⲥⲟⲛ ⲉⲓⲥ ϯ. ⲱⲧⲉ
ⲙⲃⲏⲥⲉ ⲛⲉⲗⲟⲟⲗⲉ
ⲁⲓϫⲟⲟⲩⲥⲟⲩ ⲛⲏⲧⲛ
⸗ⲃⲏⲥⲉ ⲛⲧⲁⲙⲁϩ ⲁ
ⲁⲕ ϫⲟ[ⲟ]ⲩ ⲕⲁⲙⲟⲩⲗ
ⲁⲕ ⲛⲥⲱⲧⲛ ⲙⲛ
ⲡϣⲱⲡ ⲛⲥⲁⲣⲕⲁⲛⲉ ⲛⲟϫ
⸗ⲥⲛⲟϭⲉⲕ ⲛⲭⲣⲓⲁ ⲏⲣⲡ
⸗ⲓⲉ ⲛϣⲁⲉ ⲡⲣⲟⲥⲭⲉ ⲙⲡ
[ⲣⲕ]ⲁⲧⲁⲫⲣⲟⲛⲉ ⲟⲩϫⲁⲓ
[ⲧ]ⲁⲁⲥ ⲛⲡⲙⲁⲓ....
ⲇⲁⲩⲉⲓⲇ ϩⲓⲧⲛⲡⲁϩⲁⲙ
⸗ⲭⲣⲓⲁ ⲛⲛⲉϩ ⲉⲕϫⲟⲟⲩ ⲉⲃⲟⲗ
⸗ⲁⲧⲉⲕⲙⲁⲁⲩ ⲉⲕϫⲓϣⲁ⸗
⸗ϫⲟⲟⲩ ⲡϣⲁⲧ
ⲙⲡⲓⲱ ⲛⲁⲓ

Ad.57.

† ⲡⲓⲉⲗⲁⲭⲥ ϩⲏⲗⲓⲁⲥ
ⲙⲡⲁⲙⲉⲣⲓⲧ ⲛⲉⲓ
ⲱⲧ ⲁⲡⲁⲃⲉⲗ ϩⲁⲑⲏ
ⲙⲉⲛ ⲙⲡϣⲁϫⲉ ϯϣⲓⲛⲉ ⲉ
ⲣⲟⲕ ⲉⲡⲉⲓⲇⲏ ⲁⲓⲥⲱ[ⲧⲙ]
ϫⲉⲟⲩⲛⲧⲁⲕ ⲟⲩⲁⲧϩⲥ
ⲉⲕϯ ⲙⲙⲟⲥ ϩⲁⲟⲩⲧⲁⲗⲓⲥ
ⲉϣⲱⲡⲉ ⲕⲧⲏⲧ ⲉⲧⲧⲁ
ⲗⲓⲥ ϯⲛⲁⲟⲩⲟϫⲉⲥ ⲛⲁⲕ
ⲉⲛⲁⲛⲟⲩⲥ ⲙⲛⲡⲕⲉⲥⲉ
ⲡⲉ ⲉⲧⲉϣⲁⲕⲁⲁϥ ⲉϣⲱ
ⲡⲉ ⲕⲟⲩⲱϣ ⲛϩⲟⲙⲧ ⲟⲛ
ϫⲟⲟⲩⲥ ⲛⲁⲓ ϯⲛⲁϫⲟⲟⲩⲥⲟⲩ
ⲛⲁⲕ ⲉⲩϣⲟⲛⲥⲟⲃⲧⲉ ⲡⲗⲏⲛ
ⲉϣⲱⲡⲉ ⲕⲟⲩⲱϣ ⲧⲧⲁⲗⲓⲥ
ϯⲛⲁⲟⲩⲟϫⲉⲥ ⲛⲁⲕ ⲕⲁ
ⲗⲱⲥ ⲛⲧⲉⲡⲉⲕϩⲏⲧ
ⲙⲧⲟⲛ
† ⲟⲩϫⲁⲓ⸗

Ad.57b.

ⲡⲉⲧⲣⲟⲥ ⲙ
ⲡⲁϭⲏⲛⲉ ⲡⲉ ⲛⲁⲓ
ⲧⲣⲉ ⲡⲉⲃⲱ ⲙⲡⲁⲉⲓⲕ
ⲧⲓⲟⲩ ⲛϣⲏ ⲥⲟⲩⲗⲓⲟⲩⲙ.
ⲥⲟⲩⲗⲓ ϣⲙⲟⲩⲛ ⲛϣ[ⲏ]
ⲙⲡⲁϭⲏⲛⲉ⸗
ⲙⲡ⸗

Ad.58.

† ⲁⲛⲟⲕ. ⲉⲡⲓⲁ⸗
ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲉⲓⲥϩⲁⲓ ⲉϥ
ϣⲓⲛⲉ ⲉⲧⲉϥⲙⲁⲁⲩ ⲉⲡⲓⲇⲏ
ⲁⲣⲃⲱⲕ ⲉϩⲣⲁⲓ ϩⲓⲧⲟⲟⲧ ⲁⲩⲛⲡⲧⲉⲣ
ⲙⲉⲥⲓⲟⲛ ⲛⲁⲓ ⲁⲩϫⲟⲟϥ ϫⲉⲁⲛⲧⲁⲁϥ ⲙ
ⲯⲓⲕⲟⲥⲧ[ⲁ]ⲧⲏⲥ ⲉⲡⲧⲓⲙⲱⲥⲓⲟⲛ ⲁϥϫⲟⲟϥ
ϫⲉⲙⲁⲩⲣϣⲁⲁⲩ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉⲟⲩⲧⲱⲃⲉ ⲛ
ⲃⲣⲣⲉⲡⲉ ⲛⲧⲁⲩⲧⲁⲃⲉϥ ϩⲛⲣⲙⲁⲛⲧ ⲁⲩⲱ ⲟⲛ ⲛⲧⲉϫ
ϫⲱ⸗ ⲉⲃⲟⲗ ⲉⲣⲟϥ ⲛϣⲁⲗⲉϫⲉ ⲙⲙⲁϥ ⲛⲧⲉ
ϫⲓⲧϥ ⲛⲧⲉϫⲟⲟⲩϥ ⲛⲁⲓ ⲁⲩⲱ ⲟⲛ ⲉⲧⲃⲉⲛ.....
ⲙⲡⲛⲁⲩ ⲛⲧⲉⲣⲁϫⲟⲟⲩⲥⲟⲩ ϫⲟⲟⲩ ⲛⲁⲓ ϩⲙ
ⲡⲣⲟⲟⲩ ⲛⲧⲉⲣⲁϫⲟⲟⲥⲟⲩ [ⲛ]ϩⲏⲧϥ ⲛⲧⲁⲗⲟ.
ⲙⲡⲁⲧⲉⲕⲁⲙⲟⲩⲗ ⲃⲱⲕ ⲛⲁⲩ ⲁⲛⲟⲕ
ⲉⲛⲱϫ ⲡⲉⲗⲁⲭⲓⲥⲧⲟⲥ ϯϣⲓⲛⲉ ⲉⲣⲱ ⲉⲙⲁⲧⲉ
ⲁⲣⲓ ⲡⲛⲁ ⲛⲧⲉϫⲟⲟⲩ ⲙⲡⲕⲩⲣⲟⲥ ⲡⲁⲧⲉⲣ
ⲙⲟⲩⲑⲓⲟⲥ ⲉⲧⲃⲉⲡⲕⲁⲙⲟⲩⲗ ⲛϥ
ⲟⲩⲱⲣϩ ⲉⲧⲃⲉⲡⲕⲟⲩⲓ ⲛⲟⲉⲓⲕ⸗
ⲛⲧⲉⲛⲧⲁⲕⲟ ϫⲉⲁ⸗ⲛ⸗
ⲣⲟⲥ ϣⲱⲡⲉ ⲟⲩϫ[ⲁⲓ]
ϩⲙ[ⲡ]ϫⲟⲉ[ⲓⲥ]

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Ad. 59.

ϯϣⲟⲣⲡ [ⲙⲉⲛ] ϯϣⲓⲛⲉ
ⲉⲧⲉⲕⲙⲛⲧϣⲏⲣⲉ ⲡϫⲟ
ⲉⲓⲥ ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲉⲡⲉⲓⲇ
ⲏ ⲁⲡⲉⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ
ⲇⲁⲙⲓⲁⲛⲟⲥ ⲧⲛⲛⲟⲟⲩ ⲡⲕⲩⲣ
ⲩⲅⲙⲁ ⲉⲣⲏⲥ ⲛⲁⲛ ⲉϥⲧⲁϫⲣⲟⲛ
ⲙⲙⲟⲛ ϩⲛⲧⲡⲓⲥⲧⲓⲥ ⲙⲡⲛⲟⲩ
ⲧⲉ ⲁⲛϣⲟⲡϥ ⲉⲣⲟⲛ ⲧⲉⲧⲛⲥⲟ
ⲟⲩⲛ ϫⲉⲡⲉⲛⲟⲩⲱϣ ⲁⲛⲡⲉ ⲉⲧ
ⲣⲉⲛⲉⲓ ⲉⲃⲟⲗ ϩⲙⲡⲉⲛⲙⲁ ⲁⲗⲗⲁ
ϩⲓⲧⲛⲧⲙⲛⲧϥⲁⲓⲣⲟⲟⲩϣ ⲙ
ⲡⲉⲛⲉⲓⲱⲧ ⲉⲧⲟⲩ̈ⲁ̄ⲃ ⲙ
ⲛⲡⲥⲓⲟⲛⲍⲟⲥ ⲛ
ⲧⲁⲩϣⲟⲡϥ

v. ϣⲁⲛⲧⲟⲩⲉⲓ ϣⲁⲣⲟⲛ

Ad. 60.

ϯ ⲛⲧⲓⲙⲓⲱ̄ ⲙⲙⲁⲓⲡⲉⲭ̄ⲥ̄ ⲁⲗⲏ̄ ⲙ[...]
ⲛⲗⲁϣⲛⲓⲩ ⲃⲓⲕⲧⲱⲣ ⲡⲉⲓⲉⲗⲁⲭ, ϯⲧⲁⲙⲱ ⲁ[...]
ⲙⲁⲓⲡⲉⲭ̄ⲥ̄ ϫⲉⲛⲧⲉⲣⲉⲓⲉⲓ ⲉϩⲟⲩⲛ ϩⲓⲧⲱⲧⲉ ⲡⲛⲁϩ
ⲭⲁⲓ[...] [...]ⲓϩⲟⲩⲛ
[ⲣ]ⲙⲟⲩⲁ̣ⲉ ⲉⲓ ⲉϩⲟⲩⲛ ϣⲁⲣⲟⲓ ⲉⲣⲉⲡⲉⲩϩⲏⲧ ϩⲟⲥⲉ
ⲉⲙⲁⲧⲉ ⲉⲧⲃⲉ
ϩⲱⲃ ⲛⲛⲟⲩⲃ ⲛⲧⲁⲧⲉⲧⲛϣⲁⲓⲧⲟⲩ ⲙⲟⲟⲩ ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲓ
ⲉⲧⲣⲁⲥϩⲁⲓ ⲉⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲱⲧⲛ ϫⲉⲇⲓⲕⲁⲓⲟⲛ ⲁⲛⲧⲉ
ⲉⲧⲣⲉⲧⲉⲧⲛⲛⲉϫ ⲡⲕⲁⲙⲟⲩⲗ ⲉϫⲙⲡⲉⲥⲛⲁⲩ ⲛⲣⲱⲙⲉ ⲁⲗⲗⲁ
ⲡⲇⲓⲕⲁⲓⲟⲛ ⲛⲧⲟϥ ⲛⲧⲉⲧⲛⲥⲱⲣ ⲡⲕⲁⲙⲟⲩⲗ ⲉⲧⲙⲙⲁⲩ ⲉⲃⲟⲗ
ⲉϫⲙⲡⲙⲁ ⲧⲏⲣϥ ⲛⲣⲙⲟⲩⲁⲉ ϫⲉⲕⲁⲥ ⲉⲛⲉⲧⲛⲉⲕⲟ
ⲗⲁⲩⲉ ⲛϫⲛϭⲟⲛⲥ ϩⲓϫⲛⲟⲩⲁ ⲡⲁⲣⲁⲟⲩⲁ ⲙⲡⲁⲣⲁⲛⲉⲩ
ϣⲃⲏⲣ ⲣⲙⲟⲩⲁⲉ ⲧⲏⲣⲟⲩ ⲛⲧⲉⲧⲛϣⲁϣⲟⲩ ⲙⲛⲛⲉⲩ
ⲉⲣⲏⲩ ⲡⲣⲟⲥ ⲡⲇⲓⲕⲁⲓⲟⲛ ⲙⲡⲛⲟⲩⲧⲉ ϩⲁⲉⲓⲉⲓⲟ ϯⲡⲁ
ⲣⲁⲕⲁⲗⲉ ⲛⲧⲉⲧⲛⲧⲓⲙⲓⲱ̄ ⲙⲙⲁⲓⲡⲉⲭ̄ⲥ̄ ⲙ
ⲡⲣⲥⲧⲉⲧⲛⲡⲁⲣⲁⲕⲗⲏ̣ⲥⲓⲥ ⲉⲃⲟⲗ

v. ϯ ⲁⲗⲗⲁ ⲛⲧⲉⲧⲛⲉⲓⲣⲉ ⲙⲡⲇⲓⲕⲁⲓⲟⲛ
ⲙⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲛⲧⲉⲧⲛϣⲁϣⲟⲩ
ⲙⲛⲛⲉⲩⲉⲣⲏⲩ ϫⲉⲕⲁⲥ ⲉⲓⲛⲁⲉⲩ
ⲭⲁⲣⲓⲥⲧⲁ ⲛⲧⲉⲧⲛⲧⲓⲙⲓⲱ̄ ⲙⲙⲁⲓⲡⲉ
ⲭ̄ⲥ̄ ⲛⲁⲓ ⲉⲓⲥϩⲁⲓ ⲙⲟⲟⲩ ϯⲁⲥⲡⲁⲍⲉ
ⲛⲧⲉⲧⲛⲧⲓⲙⲓⲱ̄ ⲙⲙ̈ⲁ̄ⲡⲉⲭ̄ⲥ̄ ⲟⲩ
ϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ ϥⲑ

Ad. 61.

ⲡⲁ[...]
ⲙⲡⲉⲓ[...]
ⲛⲧⲉⲕⲙⲛⲧⲡⲉⲧⲟⲩ[ⲁⲁⲃ]
ⲡⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱ̄ ⲉⲧⲟⲩⲁⲁⲃ
ⲉⲡⲉⲓⲇⲏ ⲁⲓϫⲟⲟⲩ ⲛⲁⲕ ϫⲉⲙⲁⲓ
ⲛⲁⲩ ⲉⲡⲉϥϩⲟ ⲛⲕⲉⲥⲟⲡ ⲉⲛⲉϩ ⲉⲓⲥ
ϩⲏⲏⲧⲉ ⲁⲓⲃⲱⲕ ⲉⲙⲁ ⲙⲡⲁⲓⲇⲓⲕ
ⲇⲓⲁⲛⲁⲧⲓⲧⲟⲩ ⲛⲁϥ ⲙⲡϩⲟⲗⲟⲕ ⲧⲉⲛⲟⲩ
ⲙⲁⲣⲉϥⲧⲛⲛⲟⲟⲩⲥⲟⲩ ⲛⲧⲉϣ ⲛⲁⲓ ⲛⲧⲁ
ⲁⲛⲁⲧⲓⲧⲟⲩ ⲙⲙⲟⲥ ⲛⲛⲉⲥⲛⲏⲡ ⲙⲙⲟⲛ =

= ϣⲁⲓⲃⲓ ⲛⲉϥϣⲏⲣⲉ ⲛⲧⲁⲁⲛⲁⲧⲓⲧⲟⲩ ⲙⲙⲟ
ⲟⲩ ⲛⲁⲩ ⲧⲁⲁⲥ ⲙⲡⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲕⲩⲣⲓⲕⲟⲥ ϩⲓⲧⲛ
ⲕⲁⲗⲁⲡⲏ
ⲥⲓⲟⲥ

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Ad. 62.

⳨ ϩⲁⲑⲏ ⲙⲉⲛ ⲛϩⲱ[ⲃ] sic
ϯϣⲓⲛⲉ ⲉⲡⲣⲟⲥⲃⲩⲧⲉ
ⲣⲟⲥ ⲙⲛⲛⲥⲛⲏⲩ ⲧⲏⲣⲟⲩ
ⲏⲡⲏⲇⲏ ⲁⲓⲧⲛⲟⲟⲩ ⲛⲁⲕ ⲛ
ⲧⲟⲧϥ ⲛⲍⲁⲍⲁⲣⲓⲁⲥ ϫⲉⲧⲛⲟⲟⲩ
ⲡϩⲟⲗⲟⲕ ⲛⲁⲓ ⲙⲙⲟⲛ ⲡⲛⲟⲩⲧⲉ
ⲥⲟⲟⲩⲛ ϫⲉⲟⲩⲁϥⲉⲓϥ ⲉⲣⲟⲓ ⲡⲉ
ϫⲉⲕ ϫⲉⲟⲩⲁⲓⲛⲧϥ ⲁⲣⲏⲥ ⲛⲁⲕ
ⲙⲡⲉⲕⲏⲛⲧϥ ⲧⲉⲛⲟⲩ ⲁⲣⲓ ⲧⲁ
ⲅⲁⲡⲏ ⲛⲕⲁⲡⲟⲗⲟⲅⲓⲍⲉ ⲙ
ⲙⲟϥ ⲛⲁϥ ⲕⲁⲛ ϩⲃⲟⲟⲥ ⲕⲁⲛ
ⲛⲟⲩⲃ

Ad. 64.

ⲡⲙⲛ.
ⲙⲡϩⲟⲗⲟⲕ.
ⲡⲗⲏⲛ ⲡⲉⲕⲙⲉⲣⲟⲥ ⲛϩⲏ
ⲧϥ ⲛⲑⲉ ⲛⲛⲉⲛⲧⲁⲩⲙⲟ
ⲟϣⲉ ϫⲉⲕⲁⲥ ⲉⲣⲉⲡⲛ
ⲟⲩⲧⲉ ⲥⲙⲟⲩ ⲉⲣⲟⲕ ?
.ⲛⲧⲉⲓϩⲏⲕⲉ ⲉⲩⲭⲁ
ⲣⲓⲥⲧⲓ ⲛⲁⲕ ⲕⲉⲟⲟⲩⲛ
ϫⲉⲁⲕⲥⲙⲛ ⲡϣ.ⲟⲥ
..ⲉⲑⲏ ⲙⲡⲑⲩⲥⲓⲁⲥ
ⲧⲏⲣⲓⲟⲛ ⲡⲕⲩⲣⲟⲥ ⲡⲟⲩⲥ
ⲓⲁⲕⲱⲃ ⲡⲉⲕ
ⲛⲉⲗⲁⲭ

Ad. 66.

⳨ ⲉⲓⲥ ⲟⲩⲧⲣⲓⲙ/ ⲛⲣⲓⲑ
ⲙⲓⲁ ⲁϥⲉⲓ ⲉⲧⲟⲟⲧ ϩⲓⲧⲟⲟ
ⲧⲕ ⲛⲧⲟⲕ ⲡⲉⲥⲁⲧⲉ ⲫⲓⲗⲟⲑ
ϩⲁⲡⲉⲕⲙⲉⲣⲟⲥ ⲛϫⲉⲛⲓⲟⲛ
ⲙⲛⲛⲕ.....ⲗⲙⲁ
ϩⲓⲧⲉⲓⲣⲟⲙⲡⲉ ⲡⲉⲙⲡⲧⲉ
[ⲅⲓ] ⲛ ⲧⲣⲓⲧⲟⲛ ⲭⲟⲓⲁ/ ⲅ ⲓⲁ
ⲉ ⳨
ⲁⲑⲁⲛⲁⲥⲓ ⲡⲁⲡⲛ̄
ⲙⲏⲛⲁ
ⲡⲁⲁⲙ
ⲥⲧⲟⲓⲭ/ ⳨

Ad. 63.

⳨ ⲁⲛⲟⲕ ϥⲣⲁⲛⲅⲉ
ⲉϥⲥϩⲁⲓ ⲉϥϣⲓⲛⲉ
ⲉⲡⲉϥⲥⲟⲛ ⲓⲥⲁⲁⲕ
ⲙⲛⲛⲉϥⲣⲱⲙⲉ
ⲧⲏⲣⲟⲩ ⲁⲣⲓ ⲧⲁ
ⲅⲁⲡⲏ ⲛⲅⲥϩⲁⲓ
ⲡⲉⲕⲟⲩϫⲁⲓ ⲛⲁⲓ
ϩⲓⲧⲛⲡⲁⲛⲧⲉⲗⲉϫ
ⲧⲉ ⲡⲉⲭ̅ⲥ̅

v. ⳨ ⲉⲧⲃⲉⲡϩⲱⲃ
ⲛⲧⲁⲓϫⲟⲟⲥ ⲛⲁⲕ
ⲛϩⲁϩ ⲛⲥⲟⲡ ϫⲉϩⲁⲣⲉϩ
ⲉⲣⲟⲕ ϫⲉⲡⲉⲕⲉⲣⲟⲥ
ϩⲁⲥⲉ ⲧⲱⲛⲉ

Ad. 65.

⳨ ⲕⲁ ⲛⲁⲛ ⲉⲃⲟⲗ
ϫⲉⲙⲡⲛϭⲛⲭⲁⲣⲧⲏⲥ
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛⲅⲥⲱ
ⲧⲙ ⲫⲱⲃ ⲛⲛⲓⲅⲣⲁⲙⲁ
ⲧⲉⲫⲟⲣⲟⲥ ⲉⲡⲇⲓⲕⲁⲓⲟ[ⲛ ⲙ]
[ⲡ]ⲛⲟⲩⲧⲉ ⲛⲅⲡ
[ⲛⲉⲩ]ⲉⲣⲏⲩ ⲡ

Ad. 67.

ⲛϣⲟⲣⲡ ⲙⲉⲛ ϯϣⲓⲛⲉ
ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲙⲡⲉϩⲗⲟϭ
ⲛⲧⲉⲕⲙⲛⲧⲉⲓⲱ̄ ⲉⲙⲁⲧⲉ ⲙⲛⲛⲉ
ⲥⲛⲏⲩ ⲉⲧⲛⲙⲙⲁⲕ ⲁⲩⲱ ⲛⲉⲥⲛⲏⲩϣⲓ
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INDICES.

★ = a note on the word here.
bp. = bishop.
pr. = priest.
de. = deacon.
re. = reader.
N- = child of.
ch. = church.
mon. = monastery.

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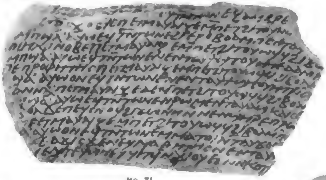

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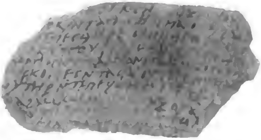

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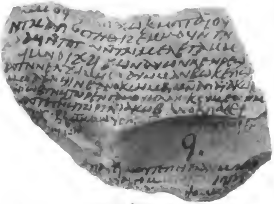

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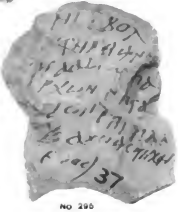

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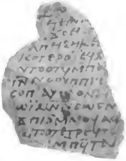

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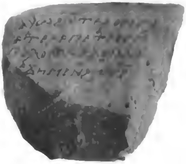

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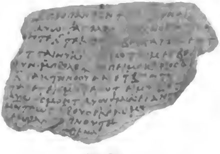

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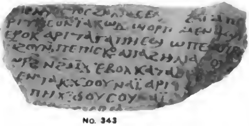

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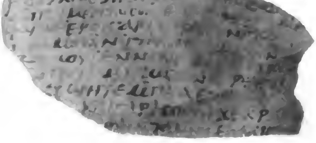

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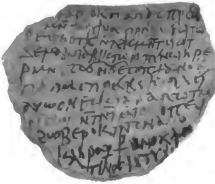

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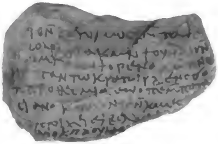

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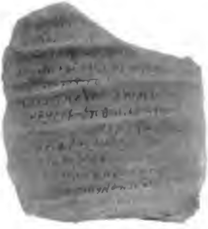

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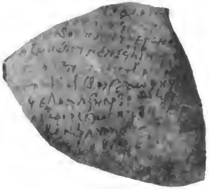

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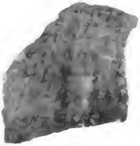

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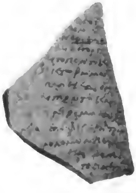

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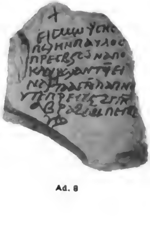

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